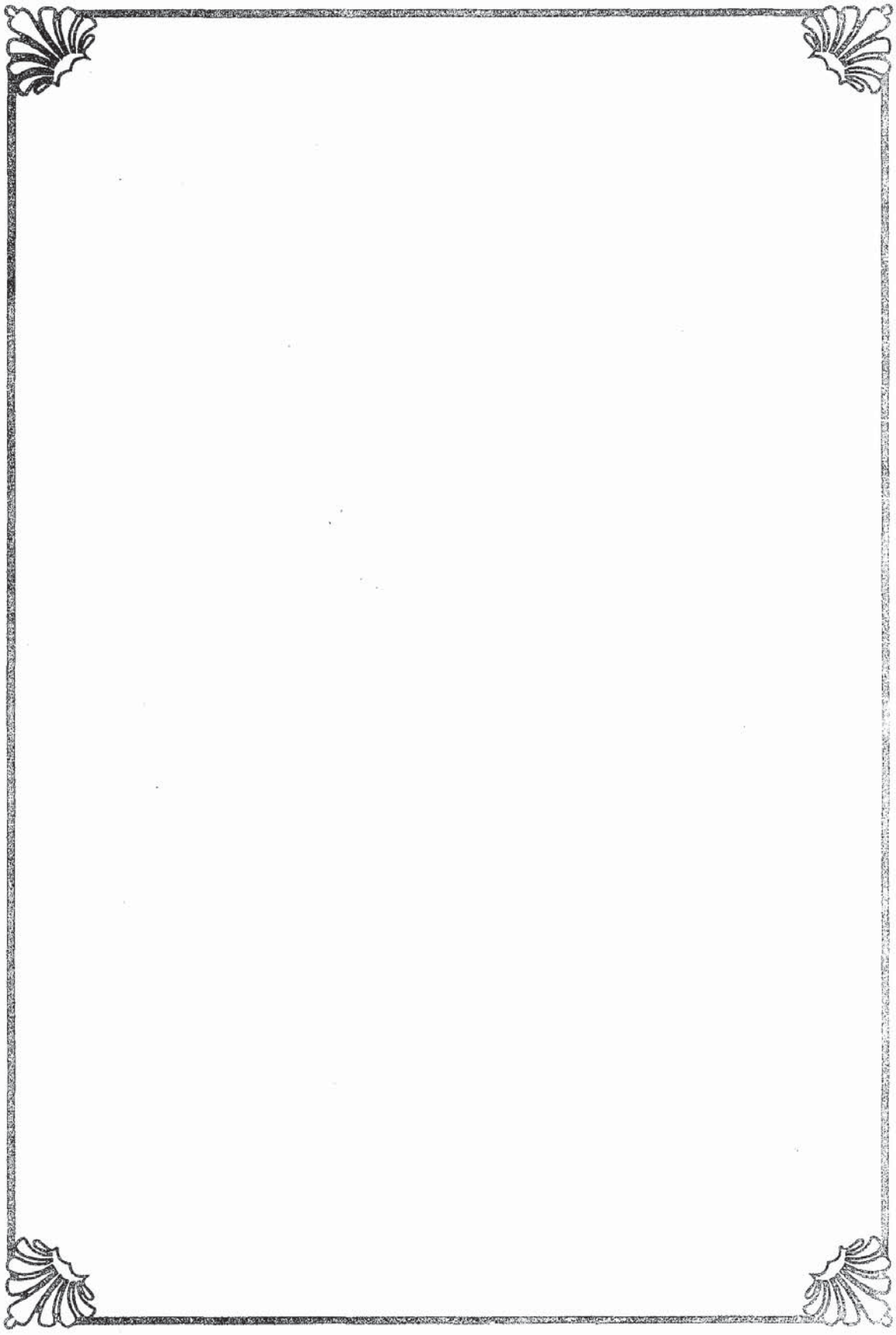
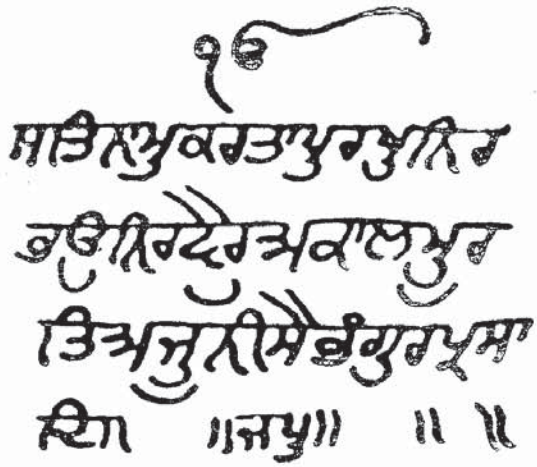
SRI GURU GRANTH SAHIB

IN ENGLISH TRANSLATION

VOLUME FOUR





Nishan Sahib in Sri Guru Arjan Dev's hand from Sri Kartarpuri Bir

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

SRI GURU GRANTH SAHIB

IN ENGLISH TRANSLATION

VOLUME FOUR

up to the end of Rāgamālā

by

GURBACHAN SINGH TALIB

in consultation with

BHAI JODH SINGH

PUBLICATION BUREAU

PUNJABI UNIVERSITY, PATIALA

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Vice-Chancellor

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VOLUME FOUR
by
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PREFACE

(First Edition)

There are moments in the history of institutions decisively stamped with fulfilment. One such moment has been reached in the history of Punjabi University with the production of the fourth and final volume of the English translation by Professor Gurbachan Singh Talib of the Sri Guru Granth Sahib covering the sacred text from *Rāga Tukhārī* to the *Rāgmālā*.

The Punjabi University undertook through its department of Sri Guru Granth Sahib Studies to bring out a complete translation of the Holy Writ in four volumes and we feel truly gratified at the completion of the project.

Sri Guru Granth Sahib, as a repository of Indian wisdom, is a precious gift of the Gurus to mankind. The Holy Granth is the pivot of Sikh religious life. It symbolizes serenity and repose, meditation on God's Name, purification and yearning for the Timeless, Formless One. The hautingly beautiful hymns of the Scripture inspired by supreme love of God, teaching an ecstasy instruct, exhort and express the fervent longing of the spirit in quest of the Almighty. Reiterating the transcendence of God, the poet-prophets, add philosophical and social dimensions of their reflections by asserting their belief in monotheism, concretizing their vision of God, man *nām*, the Word, the Guru, karma, transmigration and their unqualified rejection of the caste system.

The subtle philosophical contours of the sacred text carrying nuances of a long philosophical tradition and its linguistic eclectic character make the process of "cultural transference", if not altogether impossible, challengingly arduous. Professor Gurbachan Singh Talib was a versatile scholar, who has a sure sense of the languages involved in the task and had the capacity to convey and interpret the beauty, delicacy, economy and nuances of the religio-philosophical thought and epiphany points in the target language. Once conceived, he identified himself zealously with the protracted enterprise that would have defied the efforts of lesser scholars. His copious introduction to these volumes,

prefixed to Volume One constitutes a valuable treatise on the composition of the Holy Volume, the focus and craftsmanship of its contributors, and on their teachings and philosophy as a whole.

Dr. Gurnam Kaur of the Department of Sri Guru Granth Sahib Studies was assigned to the responsibility of seeing the manuscript through the press and checking proofs and I compliment her on the diligence with which she carried it out. I record my appreciation of the very handsome format Dr. Hazara Singh, Head of Publication Bureau, designed for this work. I must also here recall the contribution of the late Dr. Taran Singh and the late Bhai Jodh Sing who helped with the revision of the text. I pay my respectful homage to their memory.

I believe that volumes will be of immense value not only to the academicians in our multi-lingual country but to scholars and researchers in the West in an environment of growing interest in Sikhism and in its Holy Scripture.

For its literary grace and reliability of interpretation this translation will, I am convinced, retain its superiority among its peers.

Punjabi University
Patiala
January 15, 1990

H. K. Manmohan Singh
Vice-Chancellor

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In the translated text corresponding pages of the 1430-page printed text of *Sri Guru Granth Sahib* are indicated on the right hand margin. The numbering of *Shabads* (verse-units) is in accordance with that given in the original text of the Scripture. These two features will facilitate the tracing of a particular *Shabad* in the translation. Under each main heading the first line of the first *Shabad* has been given in the list of contents. That will help to trace the *Shabdas* following that. Further, to trace a particular *Chaupada, Pauri, Chhant, Ashtpadi, Sloka* or any other unit, *Guru Shabad Rattan Prakash* by Akali Kaur Singh, which is an alphabetical line-by-line index, may be consulted, and after ascertaining the page number from there, the corresponding page in the translated text, as indicated in the margin, may be looked up. Help from the *Tatkara* appended to *Sri Guru Granth Sahib* may also be taken for this purpose. In the translated text, first lines in Roman transliteration have been given. This should also be helpful in tracing any *Shabad.*

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Indications for guidance to transliteration and pronunciation of Indian Words

The long 'a', 'i', 'u' sounds, representing respectively 'ah' 'ee' and 'oo' are indicated by a dash over each, thus : ā, ī ū. ū would sound as in 'cool', 'tool'.

For the shorter 'u' sound, as in 'cook', 'foot', the ü sign has been used.

The unstressed i and u at the ends of words are silent, and are only grammatical signs. Where these are to be enunciated, a dash is placed over the respective vowel letter, as stated above.

In words of classical origin, the unstressed end 'a' is to be treated as silent, as in 'Rama' , 'Krishna', 'Shiva', 'Yama', 'Indra', 'amrita', 'yoga', 'raga', 'mana', 'guna', 'sakta', 'sloka', and such others.

The 'a' sound as in *lay, bay* is represented by ei; the 'a' sound as in *dash* and *cash* by ai. 'Ou' is used for the common 'o' sound as in 'role', 'dole' at mostly word-ends. 'O' stands for the short vowel sound as in 'go', 'so'. 'Au' represents the vowel sound as in 'draw'.

The numeral Ek (pronounced eik) in Ek Oankar has been written down as 'Ek'. In *Lobh, Moha* etc. the 'o' gives the familiar soft sound. 'Gurudev' has been written down thus, in its familiar form.

The fore-palate n̲ (ञ) is indicated by a dash being placed under it; the nasal 'ṇ' at word-ends by a dot placed below.

(These principles have been adopted in detail only in the transliterated portions from the original. In the translated text the reader is to depend upon the current pronunciation without the guidance of diacritical marks etc.).

RAGA TUKHARI

Lyrics in the Measure Tukhari—Composition of Sri Guru Nanak Dev

Bārah-Māhā (Song of the Seasons)

In the name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Tūṇ sūṇi kirat karammā purabi kamāiyā P. 1107

Listen, *my Master* ! Man *is requited* for his deeds of previous birth;
Each one gets joy or sorrow : Whatever Thou dost award is best.
Lord, for me absorbed in Thy creation, what hope of liberation ?
Verily, even one hour passed without Thee is death !
In this world am I like the woman bereft of her lord, friendless;
Grant me through the Master's grace a sip of the *amrita of Thy Name* !
Absorbed in God's creation, are we for getting Him, whose worship is noblest of actions.
Nanak is like the woman waiting along the path of her lord.
Listen to his prayers, Thou who in my self art pervasive. (1)

Bābīhā prio bolei kokil bāṇīyāṇ

The Chatrik raises the cry of love; the Kokila melts in melody—
Such pleasures only the woman in her Lord's embrace enjoys;
She alone is in His embrace who pleases Him—such alone is the truly wedded one.
Lodged safe in the Mansion high of Nine Doors,[1] with the Lord[2] she lives.
All creation is Thine, Lord—
Thy love alone I seek; day and night to revel in Thee.
In fulfilment with Thee, saith Nanak, the song of the Chatrik and Kokila gives true delight. (2)

Tūṇ sūṇi Hari ras-bhinnei Prītam āpaṇei

Listen, Thou Beloved, in whose love am I drenched,

1. That is, with the physical faculties directed to living in God's way.
2. Murāri.

My mind and body are absorbed with Thee; Thee I cannot
forget for an instant;
My soul a sacrifice to Thee—how may I forget Thee for a
moment even ?
Singing Thy laudation is for me *the breath of life.*
A stranger in this world, unlinked to it—how without the Lord
may I live ?
At the Lord's feet I find shelter and rest—
Thus are my limbs rendered pure.
Saith Nanak, through God's Word, one gets deep insight,
joy and poise of mind. (3)

Barsai amrit-dhār būṇd suhāvaṇī

Joyful is the shower of *Amrita* in the soul !
The Beloved has responded spontaneously to the call of deep love;
fulfilment has come :
The woman stands in wait for the Lord with offerings of merits—
He enters the mansion[1] as may please Him.
In each home are wives happy with the Divine Spouse;
Why am I in neglect cast away ?
Low are the clouds; pleasing the shower;
The heart with joy is brimful.
Saith Nanak : The shower of His Word's *Amrita* falls on the
heart[1] which He through grace enters. (4)

Cheitu Basantu bhalā bhaṇwar sühāwaṛei

Lovely is the spring in Chet,[2] with humming-bees pleasing; P. 1108
In the forests are trees in blossom—I yearn for the Spouse,
long-sojourning, to return home.
How may the woman find comfort with the Spouse gone away ?
In the torment of suffering the limbs feel feeble.
Pleasing is the Kokil's cry among mangoes;
How may then pangs of suffering be borne ?
On blossoming twigs hovers the humming-bee;
How may I, mother, bear my pangs of separation, death-like.
Saith Nanak : In Chet comes serene joy to her whose Spouse
is with her at home. (5)

Vaisākhu bhalā shākhā ves karei

Beautiful is Baisakh[3] with twigs draped in new colours.

1. The self is implied.
2. March-April.
3. April-May.

The woman stands waiting at the door :
Enter Lord, in compassion.
Enter the house, Beloved; bear me across the water forbidding :
Without Thee a half shell's worth am I.
Should I meet with Thy approval, get a sight of Thee from
the Master with insight;
Should I know Thee to be near, inside the soul,
know Thy mansion—
Who may then assess the greatness of my worth ?
Saith Nanak : In Baisakh meets His approval one whose mind is
absorbed in faith in His Word. (6)

Māhu Jeiṭhu bhalā Prītamu kiuṇ bisarai

Auspicious is Jeth;[1] how may one forget the Beloved in it ?
Burning are the plains,
The woman thus supplicates :
She supplicates, contemplates good qualities, so the Lord may
approve her for her merits.
The Lord unattached abides in the Mansion Eternal :
By His leave alone may I enter it.
This humble, helpless one—how may she find joy in the world
without the Lord's approval ?
Saith Nanak; In Jeth[1] should the woman realize *Him,*
His qualities she absorbs;
Should He grant her union by grace, His qualities she grasps. (7)

Āsāṛhu bhalā sūraju gagani tapai

Auspicious too is Āsādh,[2] *despite* the Sun's heat scorching
the firmament.
The earth is in travail, *its juices* dried up, fire blazing.
Fire sucks up the juices; smouldering torments arise;
Ever is *the sun* true to its function.[3]
The chariot moves; frail life seeks the shade; gnats wail
in the forest.[4]
She who takes the path with her traveller's pack of demerits
shall find sorrow and suffering;

1. The hot month of May-June. This is considered auspicious despite the burning heat, for in this month too the sight of the Lord may be had.
2. June-July.
3. That is, burns.
4. This is one of the touches reminiscent of the early home of the Guru in the forest-land of Bār.

Joy is his who meditates on the Pure, the Eternal.
Saith Nanak : She whose mind in God is fixed,
Her life and death *in realization* of Him lies.[1] (8)

Sāvaṇi saras manā ghaṇa varseh rüti āye

Joy my mind, in Savan;[2] thick clouds pour in the season of rains.
My body and soul yearn for the Beloved, sojourning
away from me.
Away from the Spouse, sighs I heave, lightning flashes
affright my heart :
On lonely couch I lie grieving in this sorrow, mother mine,
sorrow bitter as death.
Without the Spouse how may one relish and sleep ?
My vesture[3] is a torment to my limbs.
Saith Nanak : She is the happily-wedded wife who is enclosed
in the Spouse's embrace. (9)

Bhādouṇ bharami bhüllī bhari jobani pachhutāṇī

In Bhadon[4] is the Woman lost in illusions :
Bursting with youth, her heart is yet full of regrets.
Inundated are lakes and plains, this is the season of
rains and joy.
Pour clouds in the dark night; how may the Bride separated
from her Lord find comfort ?
At night cry frogs and peacocks,
The Chatrik raises his note of 'Prio, Prio';[5]
Crawl serpents biting with *fangs venomous;*[6]
Mosquitoes tease; full are the ponds—
With all this how may one find joy without God ?
Saith Nanak : Seek guidance from the Master;[7]
Take the path leading to the Lord. (10)

Assüni āou Pirā sā dhan jhūri mūyī

In Assu[8] come back, Beloved, the Bride of pining in
suffering is dying;

1. With Him.
2. July-August.
3. Symbol for the living body.
4. August-September.
5. Onomatopoeic sound, imitative of the Chatrik's cry. Lit. 'Beloved, Beloved.'
6. (All these factors add to the bitterness of separation).
7. Original Guru.
8. *Assu* =*Asvin* or *Asuj* is September-October.

The union Lord, comes by Thy own grace;
Into Maya am I straying
Lost in illusion, am I abandoned by Thee;
Come, now that the water reeds are in bloom.[1]
Gone are hot days; winter comes; my heart is a tremble
with fear; P. 1109
Everywhere[2] are twigs lush green.
I console myself with thinking, slow consummation
brings best sweetness.
Saith Nanak : Meet in Assun Beloved—The holy Preceptor
is turned mediator (11)

Kattaki kiratu paiyā jo Prabh bhāiyā

In Kattak[3] comes the recompense for deeds as the Lord wills.[4]
The lamp lighted by Enlightenment burns most steady.
In this lamp, joy in God is the oil;
This lights the woman to union with the Spouse :
Her heart is filled with passion and joy in the Lord.
Demerits bring death of the soul, bring to failure;
The nobler death is death of desire through devotion.
Those endowed with devotion to the Name are ever in poise;
Hope ever buoys them up.
Saith Nanak : Unite me with Thyself, open the gates;
In separation from Thee each hour is months of torments. (12)

Mangharu māhu bhalā Hari gu̱na anki samāvae

Happy is the month of Manghar,[5] filling the heart with
Divine laudation,
The woman endowed with merit contemplates God's merits;
Her heart is fixed in love of the Immutable.
Immutable is the Creator, of perfect wisdom, all-knowing;
creation is all evanescent.
Through hymns, melodies, parables made in God's praise all
sorrows flee.
Saith Nanak : Beloved of the Lord is the Woman whose heart
with devotion is filled. (13)

1. Symbolizes the grey touch in the hair—youth sliding into age with the Beloved still away.
2. Lit. In ten directions.
3. Kattak =October-November.
4. Kattak is the harvest-month. Symbolizes spiritual poise earned through devotion.
5. Manghar=November-December.

Pokhi tükhāru paṛai waṉu triṉu rasu sokhai
In Pokh[1] comes frost, sucking up juices from twig
and grass-blade.
Thou whom I bear ever in heart and soul,
Repeat incessantly Thy Name—
What keeps Thee away ?
Heart and soul am I absorbed in Thee—Prop of Creation :
In the Master's Word lies my joy.
All grades of creation—egg-born, mammals, perspiration-born
earth-born
By Thy light are illumined.
Grant me a sight of Thee, Merciful, Bounteous !
Confer on me Bliss;
Grant true wisdom.
Saith Nanak : One bearing love and devotion to the Lord
In joy and delight disports. (14)

Māghi punīt bhayee tīrathu antari jāniyā
In Magh[2] am I blessed;
In the mind have I seen His shrine.[3]
Union with the Beloved spontaneously has come :
His qualities have I absorbed; my being has He permeated.
The Beloved's qualities have entered my soul;
Listen Thou, of loveliness surpassing—
To win Thy pleasure is for me ablutions in sacred waters—
Ganga, Jamuna, the Triple Confluence holy,[4]
the seven seas all,
Charities, alms-giving, worship-all such blessings
come from knowing the Lord Supreme—
Eternal, Immutable.
Saith Nanak : With Magh[2] comes supreme joy :
In worship of the Lord lies the supreme joy ablutions
at sixty-eight[5] bathing-places. (15)

Phalgüni mani rahasī premu sübhāīyā
In Phalgun[6] is the heart joyful, attuned to devotion;

1. Pokh=Poh, Pos, Pausha—December-January.
2. Māgh=January-February
3. Lit. Tirath—a sacred bathing-place.
4. The confluence at Prayag (Allahabad) held highly sacred.
5. Traditionally sacred places, sixty-eight in number.
6. Phalgun=February-March.

Day and night is it in joy, casting off the ego.
Illusion have I cast off through Thy grace—
Show Thy grace, come back home[1] !
What good to deck myself away from the Spouse,
cast off from His Mansion ?
Love of the Spouse is all my ornament—
jewels, gold and silken robes.
Saith Nanak : The lord has bestowed on her union;
The woman has found her Spouse and home.[2] (16)

Be das māh rüttīṇ thittīṇ vār bhalei

Auspicious are the twelve months, nights and days;
Happy are hours, minutes and seconds in which the self
in the Eternal is absorbed.
In union with the Lord lies fulfilment—
To the Creator are all devices known.
The Lord who has decked *the Bride,*[3] will also
confer His love;
In union with Him lies joy.
The Spouse's embrace blesses the bridal couch—
This comes from the Master's guidance through happy destiny.
Saith Nanak : She who has love of the Divine Spouse P. 1110
day and night, is of eternally blessed matrimony. (17) (1)

Chhant (Lyrics) continued*

In the Measure Tukhari—Composition of Sri Guru Nanak Dev

Pahilai pahrai nayṇ salonaṛīyei rayṇi andhiyārī Rāma

Listen thou *female*[4] of beauteous eyes !
In the first quater[5] is the night dark.[6]
Thou thoughtless one,[7] thy property[8] guard;
soon shall *thy* turn come;
As comes thy turn, who shall awaken thee ? Yama thy life's
essence[9] shall suck up.

1. That is, into the self.
2. Implies spiritual poise.
3. Symbolizes the self.
*(This direction is not in the original text).
4. (Implied by the epithet following; symbol for the self).
5. Symbolizes youth.
6. Implies thoughtless ignorance.
7. Muiye, in the Punjabi idiom a word of endearment. Lit. Thou death's morsel.
8. Implies devotion.
9. Juice, joy of life.

In the darkness who shall guard thy honour ? Thieves shall[1]
strike and rob thy home.
Divine protector, inaccessible, limitless ! to my
supplication lend ear.
Saith Nanak : Thoughtless *man* to mind never
brings *the Lord*—
In the dark night nothing to him is visible. (1)

Dūjā paharu bhaiyā jāgu achetī Rāma

Thoughtless one ! has come the second quarter,[2] wake up !
Thoughtless one ! Thy property guard; thy harvest is
being eaten up :
In devotion to the Divine Master Thy harvest guard—
With thee awake no thief[3] shall attack.
Tread not Yama's path, and thus avoid suffering—
In this way shall Yama's fear and terror be lifted.
By the Master's guidance are lighted lamps of sun of *enlightenment*
and moon *of poise,*
As with pure heart and tongue is *the Lord* meditated on.
Saith Nanak : The thoughtless one still contemplates
not *the Lord :*
How in involvement in duality may she attain joy ? (2)

Tījā paharu bhayā neend viyāpī Rāma

Has come the third quarter, and has come
oppression of sleep.[4]
The self by attachment to wealth, progeny and Maya in
suffering is tormented.
The world attached to wealth, progeny and wife
To pleasures[5] is attracted and is ever caught.
By meditation on the Name is attained joy;
By *absorbing* the Master's teaching is one not swallowed
by death.[6]
One neglectful of the Name from transmigration and
death is not freed,

1. The five sources of evil.
 Note : In the above lyric and those following, at the end of some lines occurs 'Rama', which is the nature of a euphonious refrain.
2. Quarter of the night, that is, life.
3. (Images of property and thief to be interpreted as in the foregoing).
4. Spiritual ignorance is implied.
5. Lit. Feed for birds spread under the snare.
6. Transmigration is meant.

And in torments is caught.
Saith Nanak : In the third quarter
Maya of Three Qualities[1] attaches to the world. (3)

Chauthā paharu bhayā dautu bihāgai Rāma

Has come the fourth quarter,[2] with sun's light spreading.
The homes[3] of such alone are secure as each day keep awake.
Of those awake by the Master's guidance, to the Name attached,
joyful are the nights.
Such living the Master's Word, no more see birth—
The Lord is their friend.
Atremble are hands, atremble feet and the body,
Blinded the eyes, the body as ashes.
Saith Nanak : Without the Name in the mind lodging.
Is *the self* in all Four Ages miserable. (4)

Khūlī ganṭhi ūṭho likhiyā āyā Rāma

As is undone the knot[4] of *recorded life,* arise;
Arrived is the writ.
Pleasures sweet and sour are ended; in bonds is the self marched :
As has pleased the Lord, in bonds is *the self* marched,
Deprived of sight and hearing.
To all comes this occasion; the harvest ripened is reaped.
Account of each hour and minute is asked—
My self ! bear now whatever evil or good comes.
Saith Nanak : Gods and men by the holy Word are by the Lord
united to Himself—
Such is the way[5] ordained by *the Lord.* (5) (2)

In the Measure Tukhari—Composition of Sri Guru Nanak Dev

Tārā chaṛhiyā lammā kiuṇ nadari nihāliyā Rāma

The coment blazing trail of light is risen—
How with the eyes may it be beheld ?
To the devotee perfect in deeds has the holy Preceptor
By guidance of the Word made it visible.
As by guidance of the Word has the Master shown it,
the devotee holy truth has contemplated,
And viewing it day and night on it has meditated.

1. See Glossary.
2. Old age is implied.
3. Symbol for the self.
4. Also interpreted, as : Is undone the knot *of breath* (according to hatha-yogic belief).
5. (System of cause and effect).

As his true home has he realized, stilled are his five
restless senses,
And poison of lust and wrath is destroyed.
Within by the Master's teaching has appeared illumination,
And by good fortune is the Lord contemplated.
Saith Nanak : By subduing of egoism have we acquired faith,
And *beheld* the *Divine* star blazing trail of light. (1)

Gürmukhi jāgi rahei chūkī abhimānī Rāma

The God-illuminated[1] are awake, their pride eliminated. P. 1111
Each day for them has blazed light, and in truth is
their understanding absorbed.
In truth absorbed, this to their mind is pleasing;
By the Master's teaching are they awake[2] and whole.
The Master to them amrita of the holy Name has granted,
In the Divine feet their devotion fixed.
As has the Light appeared, in the light have they
realized the Lord;
Egoists in illusion are lost.
As has light of illumination appeared, in it the Lord
have they realized,
Their night of life passed in waking[2] state. (2)

Aüguṇ vīsariyā guṇīṇ gharu kīyā Rāma

Discarded are demerits; merits *in the self* have
made their abode,
Then comes realization of the Sole Lord pervasive, no other.
Beheld is the sole Lord pervasive, no other—
The mind by its realization, in faith is fixed.
The Lord who created the waters, lands, the three
worlds and each being,[3]
By the Master's guidance is realized.
The almighty, all-powerful limitless Lord *by such is realized;*
Maya of Three Qualities[4] *for them* is effaced and absorbed.
Saith Nanak : By the Master's teaching
Are demerits by merits eliminated. (3)

Āwaṇ jāṇ rahei chūkā bholā Rāma

Eliminated is transmigration, and ended is illusion,

1. Gurmukh (God facing ones).
2. Used symbolically for God-realization.
3. Vessel.
4. See Glossary.

By subduing egoism, *in the Lord* are we absorbed;
And sanctified is *life's* vesture.
By the Master's guidance is eliminated egoism,
blazed is *our repute;*
Ended are sorrow and torment.
As light *of the self* in *Divine* Light is absorbed,
The self have we ourselves realized.
In the parents' home, the world, by the Word has the
self-female acquired respect—
Thus in the husband's home, the hereafter, has she found favour.
Saith Nanak : As the holy Preceptor union to her has granted,
Eliminated is abject dependence on the world. (4) (3)

Bholāvaṛai bhullī bhulli bhulli pachhotāṉī

In illusion lost, and straying in error into regrets I fell.
The beloved Spouse in my sleep left me; to Him was
I not attentive.
The beloved Spouse for *my* demerits has discarded me—
For such a woman[1] is her night of *life* an abandoned female's.
Ruined by lust, wrath and pride, oppressive heat of
egoism *torments* her.
As by Divine decree the swan *of life* flies away, ashes into
ashes are mingled.
Saith Nanak : This female without the holy Name
Strayed into error, into regrets falls. (1)

Sūṉi Nāh piyārei ik benantī merī

Beloved Lord ! to my supplication lend ear.
Thou in Thy home[2] dost abide; I in dust mingled,
Am turned heap of ashes.
Other than one's lord none shows love—what then may
one utter or do ?
Amrita of the Name Divine, supreme elixir, with the tongue
By the Master's Word should one quaff.
Other than the Name none is our companion or friend,
Despite innumerable beings passing through the world.[3]
Saith Nanak : Then shall thy understanding *be reckoned* pure,
When to thy *eternal* home with gain[4] shalt thou depart. (2)

1. Image for the self.
2. The Divine Essence.
3. Coming and departing.
4. That is, with truth and purity gained.

Sājan desi videsīyaṛei sānehaṛei dendī
Beloved gone to alien lands, messages to Thee I send.
Remembering the Beloved, the woman's[1] eyes grow tear-filled :
Her eyes tear-filled, merits she contemplates,
As the device with the Beloved to find union.
This tortuous path and way I know not—
How to attain the Beloved abiding beyond ?
By the Master's Word shall the sequestered female[1] find union,
As her body and mind *to Him* she dedicates.
Saith Nanak : As tree of amrita of the Name, supreme elixir,
shall bear fruit,
In union with the Beloved its joy will she taste. (3)

Maheli bulāeṛīyei bilamu na kījai P. 1112
Thou female[1] called into the Mansion,[2] delay not thy *departure.*
Thou that each day art devotion-drenched,
In serene poise shalt find union :
In serene joy find union, no wrath bear *in heart*—
By discarding of pride comes absorption *in the Lord.*
One dyed in truth finds union by the Divine call[3]—
Egoists in transmigration keep involved.
As dancing[4] she undertakes, what point the veil of
false modesty ?
Her pitcher[5] should she smash and break free.
Saith Nanak : One realizing the self, shall by the
Master's guidance
Contemplate the Essence. (4)

Merei Lāl rangīlei ham Lālan ke lālei
Cherished Beloved so beauteous ! the Beloved's slave am I.
The Master the invisible has made visible; none other is
visible *now* :
The Master the invisible has made visible as pleased him,
And as the Lord showed grace,
The provider, Life of the world. Creator, Lord, spontaneously
has granted union.
By Thy glance of grace comes liberation.
Thou who art compassionate to the humble,

1. Symbol for the seeker.
2. The Divine Presence or Essence.
3. As granted union.
4. Symbol for the ecstasy of devotion.
5. Symbol for involvement in worldly concerns.

Grant us the boon of truth.
Nanak, slave of your slaves, humbly thus submits :
Thou art *sole* cherisher of all creation. (1)

Bharipuri dhāri rahei ati pyārei

Beloved pervading existence, dost thou sustain it.
Lord of mighty aspect,[1] in the Word art Thou pervasive.
Lord of mighty aspect,[1] who the three worlds sustains,
His extent is beyond our knowledge.
In variegated hues and species has He created beings, and grants them largesse ever-increasing.
Beyond limit, He makes and unmakes—all happens as He wills.
Saith Nanak : As jewel *of the self* with the Divine jewel is twined,
Are made jewel-strings of merits. (2)

Gũṇa gũṇeh samāṇei mastaki Nām nīsāṇo

As man's merits with the Divine merits merge, on his forehead is marked the sign of *felicity.*
His truth in Divine Truth is merged—his transmigration ended.
Such a one the Truth has realized, in Truth dyed—
In holy Truth that is beloved of his heart, he gets absorbed.
Beyond holy Truth beholds he nothing else—by holy teaching in Truth getting absorbed.
The Divine Charmer my heart has captivated.
And loosening *my* bonds has freed me.
Saith Nanak : As comes union with the Beloved beyond compare,
Our light in His light is merged. (3)

Sach gharu khoji lahei sāchā gũru thāno

One finding the holy spot, the Master, the Divine abode discovers.
This the egoist finds not; the God-directed of this have realization.
To whomsoever Truth He grants, gets His approval—
The Lord is eternal Bestower of the Supreme Boon.
His mansion holy, primal; immortal, unincarnated, immutable is He beheld.
Anyone to whom the Divine Light is visible, unrecorded is his daily reckoning of deeds.
Saith Nanak : One absorbed in holy Truth is holy;
Through such a devotee[2] comes liberation.[3] (4) (5)

1. Also interpreted as 'The Master (Guru) who is the image of the Lord'. *Guru* as used here, should imply great, mighty and is an epithet.
2. Gurumukh.
3. Swimming across.

Ei mana meriyā tūṇ samajhu achet iyāṇiyā Rāma
My thoughtless, ignorant self ! realize this :
My self ! thy demerits discard, and in merits be absorbed.
Attraction to numerous pleasures is the result of *our* deeds—
From the Lord sequestered, no union such find.
How the impassable *ocean of existence* to cross ?
There *reigns* terror of Yama—terrible is Yama's pathway.
The mind evening and morning[1] of *the Lord* is neglectful,
Now fallen on a hard path is it helpless.
Release to it, into bonds fallen, comes.
As by the Master's guidance the puissant Lord[2] it serves. (1)

Ei mana meriyā tūṇ chhoḍi āl janjālā Rāma
My self ! discard thou worldly entanglements.
My self ! serve the Lord, Supreme Being immaculate :
Contemplate the Lord, the Sole Supreme Being[3] eternal, P. 1113
Who the entire universe has created.
Air, water and fire *by His law* has He bound;
The Divine Master this play of the world has exhibited.
In discipline of the Name Divine lies repetition of texts and austerities;
These shall be thy performance of ritual actions and contemplation of sacred learning.
Repeat the Name Divine, that is your true companion,
Relation and cherished beloved. (2)

Ei mana meriyā tūṇ thiru rahu choṭ na khāwahī Rāma
My self ! abide thou in poise—thus shalt thou no buffets receive.
My self ! by singing Divine laudation shalt in serenity be thou absorbed.
Sing Divine laudation, taste of Divine joy,
And apply collyrium of illumination by the Master granted—
Then shalt thou see light of the holy Word,
lamp of three worlds,
That the five minions of evil destroys.
Then is eliminated fear *of Yama* and is crossed the impassible, *ocean,*
And in union with the Master comes fulfilment.

1. That is always.
2. Narharī=man-lion, an avatār.
3. Ekankār=Ek Oankar.

Contemplate *Divine* beauty and joy and love for the Lord :
The Lord Himself then shows grace. (3)

Ei mana meriyā tūṇ kyā lai āiyā kyā lai jāisī Rāma

My self ! What didst thou bring *into the* world ?
What shalt carry ?
My self ! release to thee shall come when thy doubts
thou shalt shed.
Garner thou wealth and substance of the Name Divine,
And by guidance of the Master's teaching its worth[1] realize.
By the immaculate Word cast off impurity,
And know of the Mansion, the eternal abode.
By repute attained through *devotion to* the Name to
thy true home depart,
And shaking amrita-elixir, of it quaff.
By meditation on the Name Divine comes joy in the Word—
By great good fortune comes contemplation
of Divine laudation. (4)

Ei mana meriyā binu pauṛīyāṇ maṇdari kiuṇ chaṛhai Rāma

My self ! how without stairs may one go up to mansion ?
My self ! Without the boat crosses not one to the other bank.
The Divine Friend, Beloved without limit by absorption
in the Master's Word
Carries the *seeker* across.
Such a one joining holy company in joyful frolic is absorbed,
Nevermore having regrets.
Holy compassionate Lord ! in Your grace grant
That in holy congregation the Name Divine I obtain.
Nanak thus supplicates : Listen, Divine Beloved !
By the Master's Word instruct You my mind. (5) (6)

In the Measure Tukhari—Composition of Sri Guru Ram Das

Chhant (lyrics)

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Antari pirī pyāru kiuṇ pir binu jīvīyai Rāma

My heart with love for the Beloved is filled—
How without the Lord may I live ?

1. Rate cost.
Note : As pointed out earlier, in these lyrics 'Rama' appears at the end of lines as a euphonious refrain.

Without His sight how may I quaff amrita[1] ?
How amrita may be quaffed ? How without the Lord find life ?
Without Him is not life possible.
The self, like the chatrik ever day and night cries Prio, Prio[2]–
Without the Beloved is not assuaged its thirst.
Divine Beloved, show grace that the Name
Divine I contemplate.
By the Master's Word is met the Beloved—to the holy
Preceptor am I a sacrifice. (1)

Jab dekhāṇ piru pyārā Hari-gūṇa rasi rawāṇ Rāma

As with joy Divine laudation I sing, the cherished Beloved
shall I behold. P. 1114
My heart shall be in bloom, as ever I utter Name
of holy Beloved[2]:
The Beloved's Name[3] I utter, whose Word liberates—
Without His sight comes not fulfilment.
As the seeker female with the holy Word is ever decked,
On the Name Divine she meditates.
In your compassion grant this boon to this mendicant—
With the Beloved grant me union.
Each day on the Divine Master, cherisher, may I meditate;
To the holy Preceptor am I a sacrifice. (2)

Ham pāthar Guru nāv bikhu bhavjalu tārīyai Rāma

We are stones, the Master the boat, that takes us across the
poison-filled ocean of existence.
Master ! out of your love grant *me* the holy Word, and save me,
ignorant one :
Thoughtless, ignorant are we, without realization of Thy extent—
Thee know we as inaccessible, supreme.
In Thy grace dost Thou grant union; we meritless, humble.
For innumerable births for our sins have we wandered along;
Now to Thy shelter have we come.
Lord ! in your compassion save us;
At the Master's feet we fall. (3)

Guru pāras ham loh mili kanchanu hoiyā Rāma

The Master is philosopher's stone, we iron—
By his touch have we become gold.

1. Symbol for spiritual bliss.
2. Onomatopolic word, meaning 'Beloved, Beloved'.
3. 'Prio', as explicated above.

As is light into Light merged, decked is citadel of the self :
Decked is citadel of the self; the Lord has charmed me—
How even for a breath or a morsel's duration may
He be forgotten ?
The Lord invisible, unknowable by the Master's
Word have we grasped—
To the holy Preceptor am I a sacrifice.
To the holy Preceptor shall I sacrifice my head, should the
thrice-holy Preceptor thus be pleased to *accent this offering.*
Lord Bestower, show grace that Nanak in your
embrace be held. (4) (1)

Hari Hari agam agādhi aprampar apar-parā

Inaccessible, unfathoniable, limitless is the Lord.
By meditation on the Lord of the universe, do beings swim
across the impassable *ocean of* existence :
Such with ease swim across the impassable *ocean* of existence,
As on the Name Divine have meditated.
Such as the Master's Word lovingly foliow,
By the Lord with Himself are granted union.
By grace of the Divine Prop of the earth is their light into
His Light merged.
Inaccessible, unfathomable, limitless is the Lord. (1)

Tüm swāmī agam athāh tūṇ ghaṭi ghaṭi pūri rahiyā

Lord ! inaccessible, unfathomable are you, in each
being pervasive.
Unknowable, of impenetrable mystery, inaccessible art Thou,
By the holy Preceptor's Word attained.
Blessed are such servants, such men of perfection
As in unison with the Master's holy congregation *the Lord's*
merits recount.
The God-inspired, of discriminating understanding,
By *guidance of* the Master's Word each moment ever the
Lord's *Name* utter.
Be the God-inspired seated, to the Name Divine give utterances;
Standing too the Lord's Name they utter.
Lord ! inaccessible, unfathomable are you, in each being
pervasive (2)

Sevak jana sevehṇ tei parwāṇu jin seviyā gürmati Hare

Such of God's servants are approved as by guidance of the
Master's teaching the Lord have served.

Million of their sins the Lord in an instant removes,
casts off.
Shattered are the sins and evils of such as with singleness
of mind the Sole Lord have supplicated. P. 1115
Fruitful is the life of such by the Creator rendered,
As by guidance of the Master's Word truth have uttered.
Such are blessed, great and perfect, as by the Master's teaching
Contemplating the Lord, the impassable *ocean of* existence
have crossed.
Such of God's servants are approved as by *guidance of*
the Master's teaching the Lord have served. (3)

Tūṇ antarjāmī Hari āpi jio tūṇ chalāwehu pyārei
hauṇ tiwaiṇ chalāṇ

Lord ! controller of the inner self art Thou :
Beloved Lord ! we move along as by Thee guided.
Nothing in our hand lies—with Thee have we union as
by Thee united.
Lord ! of those granted union by Thee is the reckoning
of deeds annulled.
Brother ! none computes the account of such as by *blessing of*
Master's teaching
By the Lord to Himself are united.
Saith Nanak : To such is the Lord gracious as the Master's
will find all-good.
Lord ! Thou art controller of the inner self :
Beloved Lord ! we move along as by Thee guided. (4) (2)

Tūṇ jagjīvanu jagadīshu sabh kartā srishṭi nāthu

Thou art life of the universe, Lord of the world, Creator of all,
Lord of creation.
Lord ! such alone on Thee have meditated on whose forehead is
the writ inscribed :
Those so decreed in Primal Time, by the Lord, to the Name
Divine are devoted.
In an instant are cast off sins of such as by the
Master's teaching
The Lord have contemplated.
Blessed are those that the Name Divine have contemplated;
By their sight have I found my protector.
Thou art life of the universe, Lord of the world, Creator of all,
Lord of creation. (1)

Tūṇ jali thali mahīyali bharpūri sabh ūpari sāchu dhaṇī
Over water and land art Thou pervasive, holy Lord over all.
Those that from depth of heart and mind the Lord have contemplated,
In vast numbers are liberated.
Beings that the Lord have contemplated are liberated;
At the Divine Portal are their faces made radiant.
In this world and the next are they in joy, saved by the Lord, true Saviour.
Brethren of the congregation of devotees of God; listen :
Service to the Lord is truly fruitful.
Over water and land art Thou pervasive, holy Lord over all. (2)

Tūṇ thān thanantari Hari eku Hari eko eku raviyā
Lord ! solely over all spots art Thou pervasive.
Forest-glades grass blades, the three worlds, the whole creation
By the tongue the Name Divine utter :
All the Name of the Lord Creator utter—countless, innumerable *beings* on the Lord meditate.
Blessed are God's devotees and holy men that the Lord Creator's approval have won.
Lord Creator ! grant me *sight of* such a one, of sight fulfiller of desires[1] as from heart
Ever the Name has uttered.
Lord ! solely over all spots art Thou pervasive. (3)

Terī bhagati bhanḍār asankh jisu tūṇ devehṇ merei suāmī tisu mileh
Thy countless treasures of devotion, Lord; by such are attained
As have these by Thee conferred.
Whoever has on his forehead the Master's *protective* hand,
In his heart are lodged Divine attributes :
Whoever has Divine attributes in heart lodged,
Devotion and faith acquires. P. 1116
Without fear *of the Lord* none acquired devotion;
Without such fear none liberation has found.[2]
Saith Nanak : God's fear, devotion and love to such alone attach
As have Thy grace.
Thy countless treasures of devotion, Lord ! by such are attained
As have these by Thee conferred. (4) (3)

1. One whose very sight fulfils the beholder's desires.
2. Has not crossed over.

Nhāvaṇu pürabu Abhīchu Guru Satiguru darasu bhayā
On the occasion of the holy bath of Abhijit[1] was granted his sight by the holy Preceptor[2]
Then was shaken off impurity of foul understanding
And lifted darkness of ignorance :
As was obtained sight of the Master, was ignorance removed,
And in the heart did light flash.
In an instant was annulled suffering of transmigration,
And was attained *union with* the Lord eternal.
Himself the Lord Creator solemnized this sacred day,
As the holy Preceptor came for a bath to Kurukshetra.[3]
On the occasion of the holy bath of Abhijit[1] was granted his sight by the holy Preceptor (1)

Māragi panthi chalei Guru Satiguru sangi sikhā
On the pathway accompanied the holy Preceptor *numerous* disciples.
Each day, each moment, each instant, with each step was practised devotion—
Was practised devotion to the Lord, as the whole world came out to behold *the Master.*
Those that the holy Preceptor's sight obtained, were by the Lord to Himself united.
In order to save the world did the holy Preceptor undertake the pilgrimage to this bathing spot.
On the pathway accompanied the holy Preceptor *numerous* disciples. (2)

Pratham āye Külkheti Guru Satiguru pürabu hoyā
First came the holy Preceptor to Kurukshetra, and was the holy occasion solemnized.
As spread the news the world over, the three worlds came to *behold him :*

1. Abhīch=Abhījit, the twenty-second satellite or asterism (*nak shatra)* of the moon. The solar eclipse day occurring when the moon is in the path of this particular asterism is considered a particularly auspicious day, and a bath in the sacred tank at Kurukshetra on that occasion is believed to bring high merit. Guru Amar Das evidently went to Kurukshetra on such a solar eclipse day, 'to save the world' as said later in this hymn. The date is worked out in *Nirukta Sri Guru Granth Sahib* by Dr. Balbir Singh as January 14, 1553 (vide Vol. II under *Abhich).* Another rendering of the line : 'As the holy Preceptor granted his sight, it equalled merit of bathing on the occasion of *abhich=abhijit'.*
2. Reference is to Guru Amar Das throughout this hymn.
3. The famous site of enunciation of the Gita, in present-day Haryana.

Came the three worlds, to behold him; holy men,
sages all arrived.
Those that had touch of the holy Preceptor,
perfectly-endowed,
Annulled were their sins.
Came in groups Yogis, unclad Jain monks, Sannyasis,
followers of the six orders,[1]
And had a dialogue *with him.*
First came the holy Preceptor to Kurukshetra, and was the holy
occasion solemnized. (3)

Dütīyā Jamun gaye Guri Hari Hari japanu kīyā

Next went the Master to the Jamuna, where the
Name Divine was chanted.
The tax-gatherers[2] *to him* came with offerings—
All those that followed the Master were allowed to pass :
Exempted were all who followed after the holy Preceptor,
as the Name Divine they uttered :
Those that tread path of the Master's Word, the tax-gatherers
ferocious as Yama approach them not.
The whole world uttered 'Guru, Guru'; those uttering
the Guru's name all were exempted,
Next went the Master to Jamuna, where the
Name Divine was uttered. (4)

Tritīyā āye Sürsarī teh kautaku chalatu bhayā

In the third place came *the Master* to the Ganga,
where happened a wonder.
The whole world by sight of the holy Master was charmed—
Not half a farthing *of tax* was realized :
Not half a farthing was realized by the tax-gatherers—
In wonder were they struck silent.
Said they : Brethren, from whom should we demand *tax,*
As the whole world after the holy Preceptor is rushing ?
The tax-gatherers after considering, thought P. 1117
of a clever device—
Smashing their cash-boxes they all fled.

1. These are Yogī, Sannyāsī, Jangam, Bodhī, Sarevaṛa (Jains) and Bairāgī.
2. Gatherers of the pilgrim tax from non-Muslims. Such tax was abolished by Akbar in 1563.

In the third place came the Master to Ganga,
Where happened a wonder. (5)

Mili āye nagar mahā janāṇ Guru Satiguru oṭ gahī

Came in a group the chief people of the town,
and with the holy Preceptor sought shelter.
After consulting the scriptures[1] they determined, the holy
Preceptor is *image* of the Lord :
Have Simritis and Shastras all determined,
Sukdev and Prahlad[2] on the Divinely-inspired Master have
meditated as *image of* the Lord.
Thereby from the citadel of the body the five
thieves and robbers[3]
Have they eliminated.
Where holy singing, recitation of Puranas and
Charities formerly took place,
By the Master's Word and Guru Nanak's teaching
Now they acquired Divine devotion.
Came in a group the chief people of the town, and with
the holy Preceptor sought shelter. (6) (4.10)

In the Measure Tukhari—Composition of Sri Guru Arjan Dev

Lyrics

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Gholi ghümāī lālanā Güri manu dīnā

Cherished Beloved ! to Thee am I a sacrifice :
By the Master's *prompting* to Thee have I given my heart.
On hearing your Word is my heart love-suffused :
Love-drenched is the heart as the fish in water, inspired by
love for the Lord.
Lord ! beyond expression is Thy value—of limitless extent
Thy mansion.
Bestower of all merit ! listen to this supplication of a humble one :
Grant Thy sight, Nanak is a sacrifice to Thee, his heart to
Thee dedicated. (1)

Ihu tanu manu terā sabhi güṇa terei

Thine is this body and mind; all merits to Thee belong.

1. Simriti.
2. Names of devotees famous in the Hindu Scriptures.
3. The five sources of evil are implied.

For Thy sight would I cut myself to pieces :
Lord ! listen to this :
By Thy sight beheld even for an instant find I life—
Thy ambrosial Name that is heard all over, by Your grace
may I quaff.
For the Beloved am I thirsting in yearning, as the Chatrik
for the rain-drop.
Saith Nanak : My life to Thee is a sacrifice :
Lord ! pray grant Thy sight. (2)

Tūṇ sāchā sāhibu shāhu amittā

Thou the holy Lord, Master, beyond limit.
Beloved, cherished by my life and heart,
Donor of joy of life, by the Master's guidance realized—
To such come all joys.
Each being garners deeds as by Thee ordained.
Whoever has grace of Lord of the universe, in holy company
his mind subdues.
Saith Nanak : My self *to Thee* is a sacrifice;
Life and body *to Thee* have I dedicated. (3)

Nirguṇu rākhi līyā saṇtan ka sadkā

By intercession of the holy hast Thou saved me,
one without merit.
The holy Preceptor has spread a screen over *doings of*
a sinner like me.
The Lord our sins overlooks,[1] who is donor of life and joy—
The Lord immortal, eternal Being, all perfection, Creator.
Beyond expression Thy praise—who can say when
Thou didst begin ?
Nanak, servant of God to Him is a sacrifice.
I pray for devotion to His Name, be it even for
an instant. (4) (1.11)

1. Covers.

RAGA KEDARA

In the Measure Kedara—Composition of Sri Guru Ram Das P. 1118

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Merei mana Rāma-Nām nit gāvīyai rei

My self ! ever the Name Divine chant.
Inaccessible, unknowable is the Lord, beyond our knowledge,
By contact with the Master, perfectly-endowed realized. (Pause)
To whomsoever the Lord shows grace, devotion to the Lord
in him is inspired.
Albeit all practise devotion to the Lord—only those having
the Lord's approval have it approved. (1)
The invaluable Name Divine with the Lord lies;
By His dispensation alone comes meditation on it.
On whomsoever the Lord confers *gift of* the Name,
annulled is all his reckoning.[1] (2)
Blessed may be pronounced those supplicating the Name Divine—
On their forehead is inscribed good fortune since
the primal hour.
By their sight is my heart in bloom, as the mother's,
That at sight of her son holds him in embrace. (3)
Children are we; the Lord our father :
Pray grant me the understanding whereby the Lord we attain.
As the cow at sight of the calf feels joy,
To your bosom attach Nanak. (4) (1)

In the Measure Kedara—Composition of Sri Guru Ram Das

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Merei mana Hari Hari güna kahu re

My self ! utter thou Divine merits.
Washing the holy Preceptor's feet, offer obeisance threat;

1. Reckoning of deeds is meant.

Thus the Lord realize.[1] (Pause)
From association with lust, wrath, greed, attachment, pride
And pleasure in evil courses keep away.
In holy company on the Lord discourse— P. 1119
In dialogue with the holy lies elixir of Divine love :
Utter the Divine elixir, the Name Divine. (1)
Thou dost set store[2] by pride of ego and strength—
These cast off and *thy* ego keep in restraint.
Lord ! show grace to Your servant Nanak :
Lord ! make me dust *of feet* of the holy. (2) (1.2)

In the Measure Kedara—Composition of Sri Guru Arjan Dev

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Māī saṇt sangi jāgī

Mother mine ! in company of the holy is
my understanding awakened.
Beholding joy in the Divine Beloved, the treasure of the
Name she contemplates. (Pause)
Her eyes fixed in gaze, a thirst with yearning
for the Lord's sight;
And cast off is thirst for aught else. (1)
Now have *I* attained the Master, donor of serene joy;
At his sight *is my* heart charmed.
At sight of the Lord has arisen joy in heart;
Ambrosial is the Beloved's utterance. (2) (1)

In the Measure Kedara—Composition of Sri Guru Arjan Dev

SCORE 3

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Dīn binou sūnu dayāl

Compassionate *Lord* ! listen to this supplication of a humble one.
Thou cherisher of the helpless ! five[3] are the
Servants *of evil* and three[4] foes,
Clinging to the mind that *against these* is alone.
Gracious one ! save it. (Pause)

1. Attain.
2. Know, reckon much.
3. The five sources of evil. (Also interpreted *Dāsyu*, foes of the Āryans; hence foe).
4. The Three Qualities of Maya. (See Glossary).

Endless efforts make I to wander over *bathing-spots* :
And contemplate the six ritual acts[1] and various devices.
After all endeavour I feel exhausted; these terrible foes
not disappearing.[2] (1)
To the Lord of compassion's shelter I come and make obeisance,
The Lord annuller of *bondage of* the world.
Thou solely compassionate to the humble,
Nanak shelter at the Divine feet seeks,
That from ocean of doubt and attachment he be saved,
By attaching himself to shelter of feet of the holy. (2) (1.2)

In the Measure Kedara—Composition of Sri Guru Arjan Dev

SCORE 4

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sharnī āiyo Nāth nidhān

Lord ! treasure *of joy*, to Thy shelter have I come.
To beg boon of the Name from the Lord is my
heart yearning. (I-Pause)
Lord perfection incarnate, dispenser of joy,
In Your grace save my honour.
Lord ! grant me love of holy company, wherein my tongue
Divine laudation may utter. (1)
Lord, Master[3] compassionate, whose discourse is pure,
enlightening.
Immerse Nanak in the Lord's dye;
Fix his meditation on the Divine lotus feet. (2) (1.3)

Hari kei darshan ko mani chāou

For a sight of the Lord *my* heart yearns : P. 1120
In your grace to holy company join me, and grant *devotion to*
Your Name. (Pause)
May I serve the holy cherished ones.
Whenever is *Your Name* heard, is the heart in joy.
To You may I be a sacrifice, circumambulating You :
Which is Your abode, that beyond praise lies ? (1)
All dost Thou cherish and keep in mind;
all under Thy shelter lie.

1. (These are prescribed for a pious Hindu).
2. Getting exhausted.
3. (Here three attributive names of the Lord occur : Gopāl Gobind, Damodar, each symbolizing Krishna; here implying God)

Lord Creator, *Master of* Nanak, in each being[1]
Thee I behold. (2) (2.4)

Prīya kī preeti pyārī

Gratifying to the heart is love for the Beloved.
In absorption of heart for *union with You* I yearn;
My eyes towards You are fixed in gaze. (Pause)
How wonderful will be those days, hours, minutes and instants;
Of what aspect that half hour,
When instantly shall the doors be opened, *my* thirst assuaged,
And Your sight I recieve ? (1)
What the effort, what the endeavour, what kind of
service and thought,
The Lord's sight to obtain ?
Saith Nanak : By discarding pride, arrogance and attachment.
In holy company comes liberation. (2) (3.5)

Hari Hari Hari güna gāwahu

Ever the Lord's praise may I sing.
Lord ! in Your grace grant *me* inspiration to Your
Name to contemplate. (Pause)
The Lord from alien evil passions has extricated us.
and to holy company attached *our* heart.
By *guidance of* the Master's Word is annulled doubt,
fear and attachment;
Pray grant your sight. (1)
May my mind turn dust *of feet* of all;
Guide me to discard the understanding ego-prompted.
Lord compassionate ! Your devotion grant,
That by great good fortune the Lord I attain. (2) (4.6)

Hari binu janam akārath jāt

Without *devotion to* the Lord is life passed purposelessly.
In being involved in attachment to all other objects
discarding the Lord,
Is raiment and food all false. (Pause)
Wealth, beauty, property, enjoyment of pleasure—
None shall last an instant.
Man that is mad, in a mirage is absorbed,
To shade of tree attached. (1)

1. Vessel.

Man by the supreme intoxication of pride and
attachment is attracted,
Into the cavern of lust and wrath fallen.
Grasp Your servant Nanak by the arm;
Lord ! be You his succourer. (2) (5.7)

Hari binu koe na chālasi sāth

None other than the Lord *with us* shall last—
The Lord cherisher of the helpless, master of compassion,
Helper of the forsaken. (Pause)
Progeny, wealth, enjoyment of evil pleasures,
None on Yama's pathway shall avail.
With the Name, treasure *of joy,* and singing Divine laudation,
Is *man* carried across the ocean's depth. (1)
By seeking mighty shelter of the Lord inexpressible, unknowable,
By contemplation of Him, is suffering removed.
The humble Nanak seeks dust *of feet* of God's devotees :
This by the writ drawn in the primal hour comes. (2) (6.8)

In the Measure Kedara—Composition of Sri Guru Arjan Dev P. 1121

SCORE 5

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Bisrat nāheṇ mana tei Harī

The Lord from my thoughts[1] goes not off :
This love now has grown mightily strong, and burnt is
attachment to alien passions. (Pause)
How may the Chatrik forsake the drop of water ?
Nor does the fish live even for a short while *without water.*
Such is the habit formed : by the tongue I utter
Divine laudation (1)
The deer when attracted by loud sound, by sharp arrows
gets pierced.[2]
Nanak has trussed up *pack* of devotion to the Lord's
delectable feet. (2) (1.9)

Prītamu basat rid mehṇ khor

Beloved Lord ! in *my* heart lies emptiness.
Lord ! remove doubt's wall;
In Thy own direction draw me. (I-Pause)

1. Mind.
2. (Herein love for the Lord is compared to the deer's reckless attraction for the hunter's music).

In ocean of the world lies a mighty cavern; in Your compassion
therefrom towards Yourself pull me.
In holy company feet of God's devotees have I made the ship,
That shall save me. (1)
He who in cistern of the womb upheld us,
None other than He in the forest of passion *will save.*
And under obligation of none else lies (2) (2.10)

Rasnā Rāma Rāma bakhānu

My tongue ! utter thou the Name Divine.
Day and night utter Divine laudation, whereby may
sins be destroyed. (Pause)
Know death is standing over your head—
All *your* wealth must you leave behind.
Know love of falsehood and evil desires to be utterly unreal.[1] (1)
In your heart meditate on the eternal Supreme Being,
Timless Form,[2]
Saith Nanak : In *seeking* Treasure of the Name lies *true* gain;
This *alone* is the approved object. (2) (3.11)

Hari kei Nām ko ādhāru

Prop of the Name Divine have *I adopted* :
Now no affliction and suffering grips me;
With the holy is all my dealing. (Pause)
In His grace has the Lord preserved me;
Now arise no evil thoughts.
To whomsoever is Thy Name granted, contemplates it;
The world agonizes[3] him not. (1)
In contemplation of the Lord lies joy, felicity and bliss;
In touch of feet of the Lord lies essence of amrita.
The servant Nanak to *Thy* shelter has come, *seeking* dust of
feet of Thy devotees. (2) (4.12)

Hari kei Nām binu dhrigu shrot

Cursed is hearing aught other than the Name Divine.
Those *trying to* live while discarding *the Lord,* essence of life,
How may such live ? (Pause)
Various viands they consume, as the ass carrying loads.

1. False.
2. (This phrase is from Mūl Mantra).
3. Burns.
4. Image.

Day and night[1] in great travail caught,
As bullock to the machine[2] yoked. (1)
Those discarding the Lord and to alien objects attached,
in numerous ways wail.
With folded hands seeks Nanak this boon :
Lord ! to Your bosom keep me clasped. (2) (5.13)

Santah dhūri le mükhi malī

Dust of *feet* of the holy on my face have I rubbed.
By power of the merits of the immutable Lord,
eternally perfect,
Evils of Kali Yuga cling not *to one.* (I-Pause)
By the Master's blessing[3] are all objectives of such a one fulfilled;
His mind in various directions not wandering.
One realizing the Sole Lord to be all-pervasive, P. 1122
In fire of evil burns not. (1)
By the arm has He grasped His servant,
His light into the *Divine* light merging.
The helpless Nanak to shelter of the Divine feet has come;
The Lord with him abides. (2) (6.14)

Hari kei Nām kī mana rüchai

One bearing love for the Name Divine in heart,
Million-fold peace and perfect bliss attains;
Cooled is his burning heart.[4] (Pause)
As beings follow path of the holy, are innumerable sinners saved.
Applying dust of *feet of* the holy to the forehead
Equals purification at numerous bathing-spots. (1)
By meditating on the *Divine* lotus feet,
In each being[5] is the Lord visible.
Nanak to the Lord's infinite shelter has come,
Whereafter Yama with him contends not. (2) (7.15)

In the Measure Kedara—Composition of Sri Guru Arjan Dev

Chhant (Lyrics)

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Milu merei Prītam pyāriyā

Beloved, cherished one, pray grant union. (Pause)

1. All eight pahars.
2. Implies the oil-press.
3. Word; boon granted.
4. Lit. Breast.
5. Vessel.

The Supreme Being, Creator in all creation is pervasive,
The way of the Lord that by Himself is chalked out,
In holy company is realized :
In holy company is realized the Supreme Being, Creator,
In each being[1] with the *deeper* vision beheld.
Whoever under His shelter comes, obtains joy—
Not a grain of His endeavour He lets go waste.
Whoever laudation of the Lord, treasure of merit
spontaneously sings,
By the supreme elixir of love remains intoxicated.
Nanak, *Thy* servant Thy shelter seeks—
Thou who art the Supreme Being, Creator, perfection incarnate. (1)

Hari prem bhagati jana bedhiyā sei ān kat jāhīn

Where else would the devotee pierced by love and devotion
of the Lord go ?
The fish bears not its separation, without water dying.
How in alienation from the Lord may we live,
How bear *this* torment ?
The Chatrik for the rain-drop is thirsting.
When shall end the night and the *chakwi* feel the joy,
With sun-rays illuminating.
My heart for sight of the Lord yearns; fortunate shall that day be
Each day Divine merits shall I sing.
Nanak, servant of God in humility states :
Without *sight of* the Lord how may life find poise ? (2)

Sās binā jiu dehurī kat shobhā pāwai

Without life-breath the body looks not pleasing.
The devotee without sight of *the Lord,* even for an
instant finds not rest.
To live in alienation from the Lord is to bear hell,
Our heart with *love for* the *Divine* lotus feet is pierced.
Those absorbed in enjoyment of the Lord, yet unattached
to the world,
Attached to the Name, never are traduced.
The joy of union with the Lord and abiding in holy company
Is beyond the capacity of the body to bear.
Nanak's Lord ! show grace that in the Divine feet he
be absorbed. (3)

1. Vessel.

Khojat khojat Prabh milei Hari karuṇā dhārei
By Divine grace after long search was met the Lord.
Of me, meritless, low, helpless He did not notice demerits :
My demerits He did not notice; perfect joy He granted—
To purify is stated to be His Law of grace.
Hearing that His devotees He loves, His lappet I grasped,[1] P. 1123
Who in each being is perfectly pervasive.
Spontaneously found I the ocean of bliss;
Ended was suffering of transmigration.
Saith Nanak : The Lord grasped by the arm His servant,
Who wears round the heart pearl-string of the
Name Divine. (4) (1)

In the Measure Kedara—Composition of the Venerable Kabir
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Üstati nindā doū bibarjit tajuh Mānu abhimānā
Praise and blame each is forbidden; discard *considerations* of
honour and dishonour.
Those knowing iron and gold to be alike are image
of the Lord (1)
Rare are Thy devotees.
Whoever discards lust, wrath, avarice and attachment,
Alone the Divine Essence contemplates. (I-Pause)
The qualities of action, inertia and intellect,[2]
Are all Thy Maya-display.
Whoever the fourth state[3] contemplates, the supreme
state[4] attains (2)
Such a one seeks not the reward of holy bathing,
fasts, vows, ritual purity and self-restraint.
His desire and Maya-illusion lifted, the Lord pervasive in the
self he contemplates. (3)
Illumined is the abode wherein is lighted a lamp :
In whomsoever is pervasive the Lord without fear,
Fled is his doubt.
Such a one, Saith Kabir, is the *Lord's true* servant. (4)

1. That is, sought shelter with Him.
2. These are the 'Three Qualities' for which see Glossary.
3. Turiyā, the state of desirelessness.
4. That is, liberation.

Kinhī banajiyā kānsī tāmbā kin hī laung supārī
Some have traded in brass and copper, some in cloves
and betel-nuts.
Men of God ! in the Name Divine have we traded—
such is our merchant-pack. (1)
Traders of the Name Divine are we :
As *this* invaluable gem has come to our hand,
is worldliness discarded. (I-Pause)
As by the holy Eternal inspired, to truth are we devoted;
of truth are we traders :
Packs of the merchandize of truth set on the way,
utlimately reach the treasure. (2)
Himself is He diamonds, jewels and pearls, Himself the
displayer[1] thereof.
Himself is He in the ten directions spread, Himself drives
the *trade-caravans,*
Yet is this Trader immutable. (3)
In this trade the mind is the ox, fixed devotion the path,
Enlightenment the loaded pack.
Saith Kabir : Listen, devotees of God ! our merchandize has
reached the destination. (4) (2)

Rī kalwāri gawāri mūḍh mati ūlṭo pawanu phirāwou
Foul understanding thou distiller woman, unwise, thoughtless,
turn the wind *of desire* away *from the world.*
The mind inebriated *with God* is like the oven of
the tenth door[2]—
Therefrom let amrita-stream ooze. (1)
Brother ! call upon God for succour.
Men of God ! quaff this unattainable wine, wherewith spontaneously
will your thirst[3] be quenched. (I-Pause)
In fear of the Lord lies devotion; a rare one this
devotion realizes.
Such a one the Divine elixir quaffs.
In all vessels[4] lies amrita—such alone are made to taste it,
as the Lord pleases. (2)

1. Pasāri=displayer, in applied sense a shopkeeper keeping miscellaneous wares.
2. The state of total absorption in the Absolute.
3. Symbolical expression for desire.
4. Symbol for being.

One is the city,[1] nine[2] its gates; still the restless mind.
As is discarded the *bond of* three qualities,[3] is the
tenth door[4] opened;
Then brother, is the mind inebriated. (3)
By attaining the state of fearlessness are the three maladies[5]
drives away—
This Kabir states after contemplation :
Turning *the mind* away from the world is the liquor
we have obtained,
Like a cup of wine. (4) (3)

Kām krodh trishnā ke līnei gati nahīṇ ekai jānī

Caught in lust, wrath and desire, the state alone P. 1124
of God-realizaton have we not thought of.
With eyes blinded nothing can we see, and in ignominy
are sunk.[6] (1)
Why persist in the crooked path ?
Enclosed in bone, flesh and ordure, with foul odours are we
plastered over. (I-Pause)
What is this illusion, into which fallen the Lord you
contemplate not ?
Death from you is not far.
With numerous efforts this body that you preserve,
when life closes, will be exhausted. (2)
Nothing by man can be accomplished; what can man achieve ?
As may please *the Lord,* with the holy Preceptor
He grants contact,
Whereat the sole Name *of God* man utters. (3)
Residing in a house of sand, this thoughtless one of his
body is proud.
Saith Kabir : Many clever ones without contemplation of God,
are ruined.[7] (4) (4)

Ṭeḍhī pāg ṭeḍhei chalei lāgei bīrei khān

There are those who keep their turban at a rakish angle,

1. The body.
2. The different sources of sensation.
3. See Glossary.
4. The state of rising above the three qualities.
5. These are ādhī, biyādhi, upādhī, respectively mental, physical and psychic maladies.
6. In idiom, drowned without water.
7. Sink.

Walk with swerving steps and chew betel;[1]
With love and devotion having no attachment,
Asserting, my business lies with the court, (1)
In their pride have they forgotten God :
Beholding gold and beautiful females, these they
regard as real (I-Pause)
Involved in supreme intoxication of greed, falsehood and
evil thinking—
Thus is their life passed.
Saith Kabir : At the end inevitably must death grip them. (2) (5)

Chāri din apnī naubati chalei bajāe

Some their kettle-drum for a few[2] days have beaten
Such quantities of *wealth* that they earned, *tied in* packets and
buried in earth,
With themselves they shall not carry away. (I-Pause)
The wife sitting at the door-step wails; the mother upto the door
accompanies *the dead body;*
Other folk and members of the family go with it till the
cremation yard—
All alone departs the self (1)
This progeny, wealth and the large city
It returns not to behold.
Saith Kabir : Why not contemplate the Lord ?
This life purposelessly is passing. (2) (6)

In the Measure Kedara—Composition of the Venerable Ravi Das
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Khatu karam kül sanjügatu hai Hari bhagati hirday nāhiṇ

Should one perform the six ritual deeds,[3] be allied to a
good family,
But without cherishing in heart devotion for God,
Without love for discourse on the Divine lotus feet,
Is like the lowest of pariahs.[4] (1)
My thoughtless mind, consider;
Why dost not behold Balmiki[5] ?

1. These are marks of the arrogant, frivolous person in India.
2. Four days. Beating the keetle-drum is to proclaim one's royalty or great state.
3. These are prescribed for the various castes.
4. Lit. Dog-eater.
5. A rishi, earlier a pariah and robber.

From what caste at what status he arrived !
Such is the merit of devotion to God. (I-Pause)
One that was a dog-killer pariah, of the lowest caste,
But to Krishna devoted,[1]
Not to speak of praise of the poor world,
Over the three worlds is *his repute* spread. (2)
Ajamal,[2] Pingala,[3] the Hunter,[4] the Elephant,[5]
All had access to the Lord.
With such bearers of foul thinking saved,
Ravi Das ! why shoudst thou not be saved ? (3) (1)

1. This was another Balmiki, devotee of Krishna, as against the earlier one, devotee of Rama.
2. A sinful Brahmin, saved through at end of devotion.
3. A courtesan.
4. A hunter name Lodhia.
5. The elephant saved by the Lord from the crab (The last four characters are well-known in the Bhakti lore of India).

RAGA BHAIRON

In the Measure Bhairon—Composition of Sri Guru Nanak Dev P. 1125

Chaupade (Quarters)

SCORE 1

In the Name of the Sole Supreme Being, Reality Eternal, Immanent Creator, Without Fear, Without Rancour, Form Eternal, Unincarnated, Self-existent, Realized by the holy Preceptor's Grace

Tūjh tei bāhari kichhū na hoe

Nothing outside Thy will happens.
Thou Creator, dost behold and know about all. (1)
What may we say ? Beyond expression is *Thy might.*
All that is, is manifestation of Thy will. (I-Pause)
All our prayers to Thee are addressed :
Whom else should we supplicate ? (2)
All that we utter or hear is Thy utterance alone.
Thou alone knowest all, Thou Master of all marvels. (3)
Himself He creates, Himself knows.
Saith Nanak : Creation and dissolution He accomplishes and beholds. (4) (1)

In the Measure Bhairon—Composition of Sri Guru Nanak Dev

SCORE 2

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Guru kai shabadi tarei muni ketei Indrādik Brahmādi tarei

By the Master's Word we are saved numerous sages; saved were also Indra and Brahma and their likes.
Sanak and Sanandan, *Brahma's sons,* and numerous practitioners of austerities
By the Master's grace were saved. (1)
How without *guidance* of the Master's Word may the ocean of existence be crossed ?
In alienation from the Name is the world gripped by malady,[1]

1. Implies duality, mentioned further on.

And in duality sinks and dies. (I-Pause)
The Master is *the image* of gods, *image of the Lord* unknowable,
of impenetrable mystery;
By service to the Master comes illumination about the
three worlds.
By munificence of the Master, the Bestower, is attained *the Lord*
inaccessible, of impenetrable mystery. (2)
As the mind by the Master's Word found faith,
And was desire annulled in the mind itself,
Did the mind turn king.
By devotion is the mind united *to the* Lord,
By alienation from Him is it subject to death;[1]
By enlightenment Divine laudation it sings. (3)
Rare are such in the world as by the Master's *guidance*
Restrain the mind and contemplate the Word.
Saith Nanak : The Lord in all spots is pervasive;
By the holy Word comes liberation. (4) (1.2)

Nainīṇ drishṭi nahīṇ tanu hīnā jari jītya siri kālo

The eyes sightless have grown, the body frail; old age
has triumphed;
Death over man's head is standing.
Love of beauty, pleasure and delights bears not purity[2]— P. 1126
How may Yama's snare then spare *one such* ? (1)
Thou creature of God ! contemplate the Lord; your human birth
is going waste.
Without *devotion to* the holy Word comes not release;
Without it is life wasted. (I-Pause)
The body with lust, wrath, egoism and avarice *is filled;*
This is a hard, heavy affliction.
My tongue, by the Master's guidance with joy utter the
Name divine.....
Thus swim across *the ocean of existence.* (2)
The ears grown deaf, senses dimmed;
Significance of the holy Word has *man* not realized.
Gripped by egoism has he forfeited the boon of his birth;
Uninstructed by the Master, blinded, nothing has he beheld.[3] (3)

1. Lit. is destroyed; that is, is subject to transmigration.
2. Lit. is not pure (true).
3. Used metaphorically, realized.

Let *man* renounce attachment to the world, discard desire,
And by poised meditation turn achorite.[1]
Submits Nanak : By the Master's teaching, as attachment to the
Name Divine is aroused,
Finds he release. (4) (2.3)

Bhūṇḍī chāl charaṉ kar khisrei tüchā deh kumlānī

Awkward is turned man's gait *in old age;*
feet and hands unsteady,
Withered the skin and body.
Eyes clouded, ears deafened—yet egoist man to the
Name has not turned. (1)
Blind man ! what have you achieved after coming
into the world ?
God not borne in heart, nor the Master served :
You depart after losing even *your capital.* (I-Pause)
The tongue in joy in God not immersed; ever unpleasing[2]
words uttering
Those involved in calumniating the holy turn beasts,
Never becoming noble. (2)
Rare are those tasting amrita delight; such to the holy
Preceptor by *the Lord* are united.
As long as is significance of the holy Word not realized,
Shall Death's torment continue. (3)
Those that no other door *than God's* know of, attached to
God's *sole* Portal, are pure.
By the Master's grace such the supreme state attain :
Thus states Nanak after deliberation. (4) (3.4)

Saglī raiyṉi sovat gali phāhī dinasu janjāli gawāiyā

The whole night man spends in sleep, a noose round his neck;
The day lost caught in a snare :
Not for an instant, a moment, an hour the
Lord he realized,
Who this world has created. (1)
My self ! how from this heavy affliction wouldst find release ?
What into the world have you brought ? What carry away ?
Contemplate the Lord, conferrer of boons. (I-Pause)

1. Bairāgī.
2. Tasteless.

With the mind's lotus turned upside down,
shallow is the egoist's understanding;
Man of the blind mind ever worldly concerns is involved.
Death and birth ever over thy head keep falling—
Alienated from the Name, your neck in the noose is caught. (2)
Unsteady your step, blinded your eyes;
in the holy Word are you not absorbed.
Even in study of Shastras and Vedas Maya of
Three Qualities persists—
Blind man only worthless object acquires (3)
Man because of foul understanding and lack of enlightenment
Even his capital loses—what profit shall he make ?
By contemplation of the Word joy in the Lord has he tasted.
Saith Nanak : In truth has he acquired faith (4) (4.5)

Guru kai sangi rahai dinu rāti Rāmu rasani rangi rātā

Let man day and night in the Master's company
abide, in joy in God immersed;
To naught else be attentive, and realize the holy Word—
In his heart beholding and realizing *the Lord* (1)
Such a one to my heart is pleasing,
As suppressing the ego, in the transcendent Lord may be dyed
and the Master's behests carry out. (I-Pause)
Within the self and without to the Supreme P. 1127
Being immaculate,
Primal immanent Being I make obeisance,
To the embodiment of truth,
Pervasive in all beings and all spots. (2)
Those dyed in truth, bearing on tongue amrita of truth,
Take not grain of impurity of falsehood.
By the immaculate Name amrita-elixir they taste,
And dyed in the Word *true* honour obtain. (3)
The *seeker of* merit by contact with the *repository*
of merit makes gain,
And by the Master's guidance exaltation by the Name.
Saith Nanak : by the Master's service is
all suffering annulled,
And the Name, true friend, attained. (4) (5.6)

Hirday Nāmu sarab dhanu dhāraṇu Guru-parsādīṇ pāīyai

The Name, repository of all wealth, by the Master's
grace in the heart is lodged.

Those obtaining this immortal boon are fulfilled,
their mind in poised meditation fixed. (1)
My self ! in devotion to the Lord fix the mind.
By the Master's guidance with the heart contemplate
the Name Divine,
And in poise repair to your *true* home *in God.* (I-Pause)
Without *devotion to* the Name Divine are not caste
off doubt, diverse thinking and fear,
Nor transmigration annulled.
Without *devotion to* the Name Divine none liberation obtains :
Such in ignominy die. (2)
Such are the barbarians in worldly concerns immersed,
All respect forfeiting, with doubts uneffaced.
Without *guidance* of the Master's Word comes
not liberation *to such*—
Blind, in expanse of worldly concerns involved. (3)
The mind in faith to the immaculate Lord
unincarnated[1] is fixed;
By the Master's teaching is it subdued,
Thus, saith Nanak, within and without is the Sole Lord realized,
And none other apprehended. (4) (6.7)

Jagan hom pünn tap pūjā deh dükhī nitt dūkh sahai

Man may perform sacrifices, make fire-offerings, dispense
charities, perform austerities and offer worship,
And on his body inflict torture of penance—
Still without *devotion to* the Name Divine liberation
he would not attain;
The God-directed[2] liberation from *devotion to*
the holy Name obtain. (1)
Without devotion to the Name Divine is birth
in the world gone waste.
Such consume poison,[3] poisonous their utterance :
Without *devotion to* the Name, without gain they die, and
after death in transmigration wander (I-Pause)
One may study scriptures, expound grammar,[4]
and thrice daily perform worship—

1. Of no lineage.
2. Gurumukh.
3. Used metaphorically for sinful earnings etc.
4. (This was part of the theological study).

Man ! without *devotion to* the Master's Word
comes not liberation;
Without *devotion to* the Name Divine man Maya-
entangled, dies. (2)
Man may carry a staff *Yogi-like,* a begging-bowl;
Grow the tuft, wear the sacred thread and dhoti;[1]
visit bathing-spots and wander excessively *in pilgrimage—*
Without *devotion to* the Name comes not peace :
One contemplating the Name Divine alone finds liberation. (3)
Let one wear matted hair on the head, smear
the body with ashes,
Discard vesture and go about naked[2] :
Without *devotion to* the Name Divine comes not liberation.
These bound by their deeds such guises assume. (4)
All creatures on water and land in all places,
by Thee are cherished.
By the Master's grace save Thy servant;
Whereby Nanak freely[3] of the Divine
elixir has quaffed. (5) (7.8)

In the Measure Bhairon—Composition of Sri Guru Amar Das P. 1128

Chaupade (Quartets)

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Jāti kā garabu na karīyuh koī

Pride of caste let none entertain :
One realizing the Supreme Being, is *alone* a Brahmin (1)
Thou ignorant fool, entertain not pride of caste !
By such pride manifold mischiefs arise. (I-Pause)
All talk of the four castes :
Know that all creation from the Divine
Essence has arisen. (2)
The whole universe from the same clay *has appeared :*
The Potter *however,* in numerous forms makes the vessels. (3)
From five elements is made the form of the body—
Who may consider which has less of these or more ? (4)

1. Loin-cloth (Herein the conventional equipment of various sects is mentioned).
2. (This was done by a sect of the Jains.
3. Lit. Shaking it with hands to mix the sweet substance.

Saith Nanak : Bound by *previous* actions is the self;
Without the Master's guidance[1] liberation comes not. (5) (1)

Jogī grihī pandit bhekhdhārī

Yogis, householders, Brahmins and the garbed mendicants.
All in their pride lie asleep. (1)
One involved in Maya-intoxication is asleep;
He that keeps awake, escapes robbing. (I-Pause)
He alone keeps awake who by the Master is guided;[2]
The five agents of *evil* he subdues. (2)
He alone is awake, who the Essence contemplates;
Lays down his life, butt destroys[3] none. (3)
He is awake that knows the Lord to be One and Sole;
Renounces material objects[4] and the Essence realizes. (4)
Among all four castes whoever is awake,
From Yama, agent of death is exempt, and liberation finds. (5)
Saith Nanak : He *truly* is awake,
In whose eyes is drawn collyrium of realization. (6) (2)

Jā kau rākhai apṉī sharṉāī

Whomsoever the Lord under His wing[5] takes,
To the holy Eternal is devoted, and the holy reward[6] obtains. (1)
Man ! to whom dost thou raise supplication
against the Divine dispensation ?
All by Ordinance is created by Ordinance runs. (I-Pause)
All that is manifest is by Thee sustained :
In an instant may it be destroyed : nothing can
its dissolution delay. (2)
By grace has He exhibited this play *to our insight.*
By the Master's favour *thus* has been bestowed *on us*
the supreme state. (3)
Saith Nanak : Life and death from Him comes :
This must you realize and stray not into delusion. (4) (3)

Main kāmaṉi merā kantu kartāru

I the wife; the Creator my Lord;
As He ordains, myself I deck. (1)

1. Lit. Drop.
2. Lit. Meeting, contact.
3. Lit. Kills.
4. Parkirti=Maya.
5. Shelter.
6. Fruit, that is, liberation.

As it pleases Him with me has He bliss—
Body and mind am I all for the holy Lord. (I-Pause)
What point praise or censure of any ?
He alone is manifest in all and operates. (2)
In his love taut with passion,
Shall I have union with Him with full fanfare.[1] (3)
Saith Nanak : No effort for *union may* avail.
Such alone are united as He favours. (4) (4)

So müni ji mana kī dübidhā mārei

He truly is silence-vowed as His duality may annul :
And annulling duality, the Supreme Being may contemplate. (1)
Brother ! let any in the self make search;
By search of the self are obtained the
Nine Treasures. (I-Pause) P. 1129
Rooted in attachment has the Creator made the universe;
In attachment to egoism is it cast into delusion. (2)
Our limb and life all from action of the mind come;[2]
By the mind's contemplation is realized too the Ordinance,
Bringing absorption in the Eternal. (3)
By supreme good fortune[3] may the Master's
grace be obtained;
The mind be awakened, its duality annulled. (4)
The mind's true bent is for renunciation;
To abide in all, yet unattached, above passion (5)
Saith Nanak : Whoever the supreme mystery realizes,
Is with the Primal Pursha, the Immaculate Lord, *identified.* (6) (5)

Rāma-Nāma jagat nistārā

By *devotion* to the Name Divine is the world saved;
By this, across ocean of the world is man carried. (1)
By the Master's grace contemplate thou the Name Divine,
That eternally thy succourer may prove. (I-Pause)
Ignorant egoist ! the Name hast thou forgotten;
How without the Name mayst swim across ? (2)
Himself the Bestower His grace shows :
To the Bestower all hail ! (3)
By grace may He with the Master grant union,
Who devotion to the Name in the heart may confirm. (4) (6)

1. Panch-Shabda=Five kinds of instrumental sounds in orchestra.
2. That is, by actions that bar the way to liberation and bring about transmigration.
3. *Karma.* Fortune made by actions of previous births.

Nāmei üdharei sabhi jitnei loa
By devotion to the Name has all creation found liberation—
This by the Master's guidance is obtained. (1)
This is the holy Lord grants in His grace;
And by the Master's guidance through the Name
confers exaltation. (I-Pause)
Those to the Name divine devoted,
Are saved themselves and saved are their forebears. (2)
Those without the Name are egoists, and to Yama's demense go;
There in torment and buffets are they received. (3)
Devotion the Creator Himself grants;
Says Nanak : From Him is received *devotion* to the Name. (4) (7)

Govind preeti sanakādik üdhārei
Devotion to the Lord brought liberation to Sanak[1]
and *his brother,*
As the Name Divine through the holy Word
they contemplated. (1)
Lord ! show Thy grace,
That by the Master's guidance devotion to the Name
in me may arise. (I-Pause)
When the heart with true love and devotion is full,
Then is met the Preceptor perfectly-endowed. (2)
One so blessed, his true home *with God* spontaneously enters,
As by the Master's guidance the Name in his mind is lodged. (3)
The Lord, who oversees all, shall watch *over you.*
Saith Nanak : Cherish ever in your heart the Name. (4) (8)

Kaljüg mehṇ Rāma-Nāma ürdhāru
In Kali-Yuga cherish in your heart Name Divine;
Those without the Name shall have dust thrown
over their faces. (1)
Brother ! hard to obtain is the Name Divine;
This by the Master's grace alone in the mind is lodged. (I-Pause)
Whoever after the Name Divine quests,
From the Master, perfectly-endowed shall obtain it. (2)
Those submitting to the Lord's Will find acceptance;
Such by devotion to the Master's Word and the Name,
are with exaltation marked. (3)

1. Name of Brahmin's son.

Serve *the Lord* to whom belongs all might :
Saith Nanak : Cherish, by the Master's guidance,
love for the Name. (4) (9)

Kaljüg mehṇ bahu karam kamāhi

One performing manifold ritual in Kali-Yuga, P. 1130
Shall find the age not propitious for such,
Nor shall these with the Lord find acceptance. (1)
In Kali-Yuga, *devotion to* the Name Divine is purest of all deeds,
As by the Master's guidance may true love arise. (I-Pause)
After quest in the self is the Lord in the self[1] found,
As by the Master's guidance is the heart in love for the Name
Divine fixed. (2)
The collyrium of realization from the holy Preceptor comes,
Whereby is beheld the Name Divine pervading the three worlds. (3)
Kali-Yuga is the age[2] of devotion to the Lord—
All else is of little worth.
Saith Nanak : By the Master's guidance
In your heart the Name Divine cherish. (4) (10)

In the Measure Bhairon—Composition of Sri Guru Amar Das

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Dübidhā manmükh rogi biyāpei trishnā jaleh adhikāī

The egoist from the malady of duality suffers;
Desire intensely burns him;
Ever and again dying and being born, finding no peace,
his life is a waste. (1)
Beloved *Lord* ! in Thy grace, grant me realization :
The world in affliction with malady of egoism is created;
Without the holy Word this goes not. (I-Pause)
Sages study numerous Simritis and Shastras;
Without the holy Word realization they find not.
In the grip of the Three Qualities[3] lie all maladies.
Acquisitiveness awareness *of God* takes away. (2)
Some has the Lord extricated Himself.
And with devotion to the Master inspired :

1. House/Home.
2. Lit. Season.
3. See Glossary.

Treasure of the Name Divine have they found;
Joy in their self has taken abode. (3)
The God-directed in the fourth state[1] rest,
In their true abode are they lodged;
The Preceptor, perfectly-endowed on them his
grace has showered,
Annulling their egoism. (4)
One sole monarch of *the Universe* is He,
By whom are created Brahma, Vishnu and Shiva.
Saith Nanak : One immutable Being is real,
By mortality untouched. (5) (1.11)

Manmükhi dübidhā sadā hai rogī rogī sagal sansārā

The egoist by duality is perpetually afflicted :
So is afflicted the whole world :
By the Master's guidance comes realization.
By contemplation of the Master's Word goes this malady. (1)
The Lord grants union with holy company.
Saith Nanak : On such He confers exaltation,
As to the Name Divine in their hearts are devoted. (I-Pause)
In acquisitiveness comes death and all manner of maladies;
Such are Yama's subjects.
Yama approaches not the God-directed,
Who in their hearts cherish the Lord. (2)
Those that by the Master's guidance the Name
Divine have not realized,
What good is their human birth[2] ?
Failing to serve the Master, useless is their human birth. (3)
Saith Nanak : Supremely fortunate are those that with
the Master's service are inspired :
All their desires fulfilled,[3]
By blessing of the Master's Word joy they find. (4) (2.12)

Dükh vichi jammai dükhi marai dükh vichi kār kamāe

In suffering is man born, in suffering dies;
In suffering is his life's work done :
Without devotion from the womb never
shall he find release, P. 1131

1. The state of absorption in the Absolute, turīyā.
2. Original : What purpose their birth?
3. (Desires for spiritual benefits are implied).

And in filth shall be absorbed. (1)
Cursed is the egoist's life, all wasted;
The holy Master has he not served; to the Name
Divine not attached. (I-Pause)
The Master's Word all ills cures;
Devotion to this by Divine grace arises;
From devotion to the Name comes exaltation,
In the self of whomsoever by Divine favour is it lodged. (2)
By the Master's touch comes fulfilment;
In truthful doing lies the essence of bliss.
Such alone are pure as to the Lord are devoted;
And with the Name Divine are in love. (3)
On my forehead would I paste dust of *the feet of* such as on the
Master, perfectly-endowed, have meditated.
Saith Nanak : By supreme good fortune is
attained the dust of such
As their mind on the Name Divine have fixed. (4) (3.13)

Shabadu bīchārei so janu sāchā jin kai hirdai sāchā soī

Such are pure as the Word contemplate,
And in heart the holy Eternal cherish;
By engaging in holy devotion day and night
Are they from suffering made exampt. (1)
All talk of devotion :
Without serving the holy Preceptor comes not devotion;
By supreme good fortune *comes* union with the Lord. (I-Pause)
The egoist even his capital loses,
Yet seeks gain—how may gain come ?
Yama, agent of death hovers over his head;
In duality caught, falls he into ignominy. (2)
Many in various garbs wander alone day and night;
Yet their malady of egoism is not shed.
Study to them brings only disputation; acrimonious
their discourse.
Involved in Maya, is their understanding lost. (3)
Those that serve the holy Preceptor, the supreme state attain,
And by *devotion* to the Name find exaltation.
Saith Nanak : Those in whose mind is the Name lodged,
At the holy Portal are honoured. (4) (4.14)

Manmükh āsā nahīṇ üttarei dūjai bhāe khüāe

Egoists shed not desire;

And involved in duality, bear ignominy;
Their hunger like a stream[1] never satisfied,
in fire of desire consumed. (1)
Blessed perennially are those that in joy of the Name are dyed :
Cherishing in their heart the Name, duality leaves their mind;
By quaffing Divine amrita fulfilled. (I-Pause)
Himself the Supreme Being, Creator of the universe,
Has set each to an appointed task :
Maya-illusion *too* is His creation;
Himself to duality has He attached some. (2)
We may make some complaint of Him, should there be
another *like Him* :
All, Lord ! in Thee are contained.
As by the Master's guidance is contemplated essence
of realization,
Light of the self into the Supreme Light is merged. (3)
Holy is the Lord, ever holy; holy all *created* forms.
Saith Nanak : By the holy Preceptor's guidance has
illumination come to us :
By *devotion to* the Name Divine comes liberation. (4) (5.15)

Kali mehṇ pret jinnhīṇ Rāmu nā pachhātā satjügi paramhans bīchārī

In Kali-Yuga those unattached to the Name are as goblins;
In Sati-Yuga by contemplation, men were pure selves.[2]
In Dwapar and Treta[3] were *mere* human beings—
Rare are such as their egoism have subdued. (1)
In Kali-Yuga from devotion to the Name Divine P. 1132
comes exaltation.
By the Master's guidance have we realized One sole
Reality in all ages pervading,
Without devotion to whose Name comes not liberation. (I-Pause)
Those that are pure, in their heart realize the Name,
That by the Master's guidance in the mind is lodged.
Those to the Name Divine attached are liberated themselves,
And to their forefathers bring liberation. (2)
The Lord is Bestower of merit and by the holy Word
burns away evil qualities.

1. (In the original is the image of a stream whose flow is unending).
2. Original, Param-hans.
3. Names of two Yugas (Ages) out of four.

Exalted are those in the self lodging Him
In their hearts cherishing the Name. (3)
The true abode, the portal and the Mansion Divine,
By the holy Preceptor is indicated,
Where the self in joy and bliss may abide.
Saith Nanak : This comes to such as assent to the
holy Preceptor's teaching,
And the Name contemplate. (4) (6.16)

Mansā maneh samāe lai Guru-shabdīṇ vīchār

By contemplation of the Master's Word is desire into
the mind reabsorbed :
As comes realization from the holy Preceptor,
is transmigration annuled.[1] (1)
My self ! make the Name Divine thy support :
Thus, by the Master's grace is attained the supreme state,
That brings fulfilment of all desire. (I-Pause)
One Sole Reality in all is pervasive—such realization
from the Master alone comes :
By the Master's guidance is manifested the Lord :
The seeker evermore praise of His attributes sings. (2)
The Lord is the sole Bestower of joy—No joy elsewhere
may be found :
Those without devotion to the holy Master, the Bestower,
At the last leave the world in regret. (3)
In devoted service to the holy Preceptor is found
joy everlasting;
No suffering comes thereafter.
Saith Nanak : In attainment of devotion to the Lord,
Is my light into the light Divine merged. (4) (7.17)

Bājhu Gürū jagatu baurānā bhūlā chotāṇ khāī

Without the Master's guidance is the world demented,
In ignorance receiving buffets :
In transmigration whirled,[2] ever in suffering involved,
Of the Divine Portal unaware. (1)
My self, take refuge ever with the holy Preceptor;
Sweet shall the Name Divine be ever to the heart,

1. Lit. Does not die time and again.
2. Lit. Dies again and again and is reborn.

By the Master's Word shall the ocean of the world
be crossed. (I-Pause)
One putting on garbs is from shaking of mind[1] not freed,
Harbouring within lust, wrath, pride.
The mind with desire athirst, by hunger[2] tormented,
Seeking favour from door to door. (2)
One by the Master's Word dying finds life again,
The door of liberation attaining :
Cherishing in heart the Lord,
Is he made tranquil within and finds joy everlasting. (3)
He ordains creation as He wills—
Him none to overrule.
Saith Nanak : One by the Master's guidance the holy
Word contemplating,
By the Name Divine exaltation finds. (4) (8.18)

Haumai Māyā mohi khüāiyā dükhu khāṭei dūkh khāe

In egoism is *man* lost in Maya-attachment;
Suffering he garners, suffering consumes;
Within *him* is rabid greed; in grievous suffering involved,
Without discrimination wandering. (1)
Cursed in this world is the egoist's life :
Never in dream has he contemplated the Name Divine,
Nor to the Lord in love attached. (I-Pause)
Like an animal, thoughtlessly he acts;
False his doing, false his state :
By the holy Preceptor's touch alone are one's thoughts P. 1133
away from worldliness turned—
This let anyone for himself test. (2)
With the Lord's Name in the heart lodged ever, is the Repository
of Merit attained,
By the Master's grace as is the holy *Lord* attained,
Pride of heart vanishes. (3)
All happens as the Creator wills.
Himself He sets *man* on the *right* path;
Himself by the Master's guidance confers He exaltation,
Whereby, says Nanak, comes absorption in the Name. (4) (9.19)

1. Lit. His mind wanders.
2. Used figuratively.

Merī paṭīyā likhuh Hari-Govind Gopālā
Said Prahlad[1] : Write thou on my tablet the Lord's Name,
Cherisher of the universe.[2]
From duality comes enmeshing in Yama's snare.
May the holy Preceptor cherish me !
The Lord, Bestower of bliss is by my side ! (1)
By the Master's teaching Prahlad[1] the Lord's Name utters;
At *fear of* chastizement is the child not dismayed. (I-Pause)
His mother instructs him : 'Dear Prahlad',[1] my child !
Discard God's Name; thy life save.
Saith Prahlad[1] : Listen mother mine !
God's Name shall I not leave, that the Master has taught. (2)
The teachers Sanda and Maraka to his father complained :
'Prahlad[1] is corrupted himself, has all other pupils corrupted.'
The evil *king* in council resolved on *chastizement* :
The Lord[3] Prahlad's protector became. (3)
The King in towering wrath, sword in hand, rushed,
Shouting, 'Where is thy Lord ? Let him save thee !'
In an instant from split pillar appeared the *Lord,*
in terrible aspect :
With claws tore Harnakash apart, saved Prahlad. (4)
His devotees' purposes the Lord fulfils;
His servant Prahlad's twenty-one generations He saved.
By power of the Master's Word is poison of egoism annulled.
Saith Nanak : By *help* of the Name Divine are
the devotees saved. (5) (10.20)

Āpei dait lāe dittei sant janāṇ kau āpei rākhā soī
Himself sets He demons after His devotees;
Himself is He their Protector.
No suffering touches those that with Thee seek shelter. (1)
Age after age has He the devotees cherished :
Prahlada, son of the demon, of Gayatri[4] and
holy sprinkling ignorant,
By the holy Word was to the Lord united. (I-Pause)
Those day and night performing devotion evermore,

1. A devotee, son of the demon-king Hrinyakashyapu (Harnakash).
2. Original, Hari-Govinda-Gopāla.
3. Raghurāi.
4. Gāyatrī is a sacred Mantra : *Tarpana* (Sprinkling) is done for the peace of deceased ancestors.

By the holy Word is their duality annulled,
Ever pure are those in truth dyed—
Holy truth in their self lodged. (2)
The ignorant in duality caught, study Scriptures,
The Essence not realizing, waste their life :
God's devotees they traduce, evil-minded demons
against them provoking. (3)
Prahlad studies not the texts with duality *in mind.*
The Name Divine not forsaking,
To no one's terror subjected :
The Lord His devotees' protector became :
The demon's death approached. (4)
Himself He saves His own honour : on devotees confers exaltation.
Saith Nanak : Harnakash with claws was torn apart :
Blind fool ! unaware of what at his doorstep was
to happen. (5) (11.21)

In the Measure Bhairon—Composition of Sri Guru Ram Das P. 1134

Chaupade (Quartets)

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Harijan sant kari kirpā pagi lāeṇu

Should God's servants, His devotees show grace, to their
feet attach yourself;
By *guidance of* the Master's Word to the Lord be devoted,
And your mind in Him absorb. (1)
My self ! to the Name of the Lord, Supreme Being be devoted.
Should the Lord, bestower of joy be gracious, devotees
by *guidance of* the Name Divine liberation find. (I-Pause)
In holy company Divine *laudation* sing,
And by the Master's teaching repeat the Lord's Name,
supreme elixir. (2)
By bathing in pool of the holy Preceptor's ambrosial enlightenment
Are all evils and sins cast off. (3)
Thou who solely art creation's prop,
To Nanak, Thy humble servant, pray grant union. (4) (1)

Boli Hari-Nāmu saphal sā gharī

Blessed[1] is the hour in which the Name Divine thou dost utter.
the Master's teaching is all suffering cast off. (1)

1. Fruitful.

My self ! to the puissant[1] Name Divine be devoted.
In your grace grant *me* union with the Master, perfectly endowed.
That in holy company ocean of existence I cross. (I-Pause)
My self ! contemplate the Lord; on life of the universe meditate.
This millions of thy sins shall take off. (2)
In holy company on *our* face has fallen dust *of feet* of the holy.
Thereby have we *as though* bathed at the sixty-eight bathing.
centres and in the Ganga. (3)
To me, ignorant one has the Lord shown grace :
The Lord, liberation[2] to Nanak, His servant, has granted. (4) (2)

Sükritu karṇī sāru japmālī

Doing good is essence of telling the rosary.
In thy heart turn *the rosary*—that in the *hereafter*
shall accompany thee (1)
Repeat Name of the Lord, forest-wanderer.[3]
In your grace with holy company grant union, whereby Maya's
terrible[4] snare be snapped. (I-Pause)
Whoever by the Master's guidance in holy endeavour has engaged,
In the mint of holy company is his utterance[5] moulded. (2)
The Lord, inaccessible, unknowable by the Master
is made manifest;
In the city of the body is the Lord found after quest. (3)
We are children; the Lord our cherishing father.
Save[6] Nanak by Thy glance of grace. (4) (3)

Sabhi ghaṭ terei tūṇ sabhnāṇ māheṇ

All beings are Thine; Thou pervasive in all.
None outside Thee lies. (1)
My self ! repeat *Name* of the Lord, provider of joy.
Lord ! Thee I laud; Thou art my Divine father. (I-Pause)
Wherever I took, the Lord behold.
All in Thy power lies; no other is there. (2)
Lord ! whomsoever Thou are pleased to protect,
None dare approach him. (3)

1. Narharī (image of the incarnation Man-lion).
2. Has ferried across.
3. An attributive name of Krishna, here signifying God.
4. Lit. Yama's snare.
5. Shabda may signify also the spiritual life cf. Japuji 38.
6. Ferry across the water.

Thou dost pervade water and land, immanent in all.
Nanak, servant of God ! repeat Thou the *Name of* the Lord,
ever-present *by Thee.* (4) (4)

In the Measure Bhairon—Composition of Sri Guru Ram Das P. 1135

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Hari kā santu Hari kī Hari mūrati jisu hirday
Hari-Nāmu mūrāri

The Lord's devotee bearing in heart the Lord's Divine Name,
is the Lord's own image.
Whoever has good fortune inscribed on the face,
By the Master's guidance in heart the Name
Divine cherishes.[1] (1)
The Lord contemplate, lodging Him in heart.
In city of the body are five marauding thieves,[2]
Whom by the Master's Word the Lord
After chastizing, throws out. (I-Pause)
Those with mind in faith in the Lord fixed,
By the Lord Himself have their objectives fulfilled.
No more are they dependent on people of the world;
The Creator to His bosom has clasped them. (2)
One may contemplate taking thought and counsel,
Should anything lie outside Divine *power.*
All that He does is well; everyday on the Lord's
Divine Name meditate. (3)
The Lord does all in His own will—with none does
He take counsel.
Saith Nanak : Ever on the Lord meditate, who in His grace
with the Master has brought about our union. (4) (1.5)

Te sādhū Hari meluh Swāmī jin japiyāṇ gati hoe hamārī

Lord ! grant us union with such of the holy, by whose
contemplation the *supreme* state we may attain.
At their sight is the heart in bloom; each instant to them
am I a sacrifice. (1)
In your heart contemplate the Name Divine.
Lord, father of the universe, pray show grace,

1. Contemplates.
2. The five sources of evil are meant.

And make me handimaid[1] of your slaves, their drawer
of water. (I-Pause)
Exalted is the understanding and honour of such
As in heart have lodged the Lord.
Lord ! in the service of such engage me, whereby the *supreme*
state I may attain. (2)
Those not blessed with[2] such a holy one, from the Divine
Portal are driven off in ignominy.
Such are traducers, finding no honour—
Disgraced by the Lord. (3)
The Lord Himself makes call, Himself *the holy Word* utters,
Himself is He immaculate, formless, beyond need of sustenance.
Lord ! such with you find union as You to Yourself unite.
Saith Nanak, servant of God : what *power have* these
poor creatures ? (4) (2.6)

Sat-sangati sāī Hari terī jitu Hari kīrati Hari sünaṇei

Lord ! *true* holy congregation is such wherein is listened to
Thy laudation.
Those listening to the Name Divine have heart
devotion-drenched—
Ever at the feet of such I serve. (1)
By meditation on the Lord, life of the universe, comes liberation.
Lord ! numberless, beyond count are Thy Names,
That my tongue has not power to recount. (I-Pause)
You that are the Master's disciples ! utter, sing the Lord's Name :
Receiving the Master's teaching, the Lord's Name utter.
Whoever to the Master's teaching listens, manifold joys obtains. (2)
Blessed the family, blessed the father, blessed the mother
That to God's devotees gave birth.
Those who with each breath and morsel on the Lord
have meditated,
At the eternal Portal in beauty shine. (3)
Lord, inaccessible are Thy Names, P. 1136
That in the heart of devotees hast *Thou* lodged.
Saith Nanak, servant of God : Those that by the Master's
teaching understanding have acquired,
By contemplation of the Lord find liberation.[3] (4) (3.7)

1. The gender is implied in *panihārī* (female drawer of water).
2. Those that have not found.
3. Reach the other shore.

In the Measures Bhairon—Composition of Sri Guru Arjan Dev

SCORE 1

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's grace

Saglī thīti pāsi dāri rākhī

All other dates are kept aside;
The eighth[1] *was reckoned* the Lord's birth-date. (1)
Men deluded by doubt in hollow[2] thinking engage :
Know, the Lord from birth and death is immune. (I-Pause)
In secret is He fed on sweet offerings :[3]
Thou stupid[4] misbeliever[5], know : He neither is born nor dies. (2)
Singing lullabies[6] to the Lord is *source of* all sins.
Burnt be the mouth that asserts, the Lord takes birth. (3)
He is neither born nor dies; neither enters *birth* nor departs.
All-pervasive is Nanak's Lord. (4) (1)

Ūṭhat sükhīyā baiṭhat sükhīyā

When such realization comes,[7] then is one in joy
rising and sitting.
Immune from fear. (1)
The Lord, controller of *thoughts of* all selves
is our protector. (I-Pause)
Lord ! knowing that in all spots Thou art pervasive,
Immune from anxiety I sleep and wake up. (2)
Within the home and without have I found joy,
As, saith Nanak, the Master his teaching
in my mind has confirmed. (3) (2)

Vart na rahouṇ na maho Ramadānā

I observe neither fasting[8] nor the *ritual of* the Ramadan[9] month :
Him I serve who at the last shall save. (1)
The Lord of universe *of the Hindus*[10] and Allah to me are one :

1. Eighth of the Dark half of Bhādon (August-September) is believed to be Krishna's birthday.
2. Unripe, raw.
3. Panjīr is a preparation from flour fried in ghee with some spices.
4. Animal.
5. Sākta.
6. (Krishna-worshippers do this to his image).
7. (Reference to the last line of the preceding hymn, that the Lord is all-pervasive).
 Note : In this hymn ritual practices of Hinduism and Islam are repudiated, and worship of the Lord commended.
8. Hindu fasting ritual is implied.
9. Ramadān is the Muslim month of fasting.
10. Gosāīo.

From Hindus and Muhammadans have I broken free. (I-Pause)
I perform neither Kaaba pilgrimage nor at
bathing spots[1] worship :
One sole Lord I serve, and no other. (2)
I perform neither the Hindu worship nor namaz[2] :
To the Sole Formless Lord in my heart I bow. (3)
We neither are Hindus nor Musalmans :
Our body and life is Allah-Rama's[3] (4)
Thus has Kabir preached :
By contact with the Preceptor, the Lord have we realized. (5) (3)

Das mirgī sahajei bandhi ānī

Ten does[4] without difficulty have we brought bounds;
And five deer-bucks[5] by the unfailing arrows[6]
have we pierced. (1)
In holy company for hunting I proceeded,
And without austerities or weapons[7] captured deer. (I-Pause)
By the urge for hunting rushed I outside;
Now in my own home-village[8] have I found game. (2)
Deer have I captured and brought home on return,
That *my friends* in bits have carried away in parts. (3)
This game *among others* I distributed :[9]
Into Nanak's home has come solely the Name. (4) (4)

Jei Sau lochi lochi khāwāiyā

The materialist,[10] though feasted after a hundred times coddling,
Still the Lord has He not brought to mind. (1)
Learn wisdom from the holy, P. 1137
And in holy congregation the supreme state attain. (I-Pause)
A stone may be drenched many times over in water,
Yet because of extreme dryness it gets not soaked. (2)
To a thoughtless person even though the six systems[11] be expounded,
Yet these *on him are lost* as the wind blowing in ten directions, (3)

1. (These are sacred to the Hindus).
2. The Muslim prayer.
3. (This is a composite name of God, beyond sectarian limits).
4. Senses, impulses are implied.
5. The five sources of evil are thus imaged.
6. Shiva's arrows, implies devotion to the Name.
7. Implies ritual modes of worship.
8. That is, in the self.
9. Given away in charity.
10. Sākta.
11. The six Shastras, systems of Indian philosophy.

As *straw* without grain trodden,
Is the Maya-worshipper[1], incapable of yielding gain. (4)
Each is engaged in a direction prompted *by God :*
Saith Nanak, such is the Lord's dispensation. (5) (5)

Jīo prāṇ jini rachiyo sarīr

He who fashioned our self, life and body,
And created us, feels for us too. (1)
The Divine Master stands aidant to the self,
Under whose shelter[2] in this world and the next we lie. (I-Pause)
Devoted supplication to the Lord is the purest practice;
In the holy congregation is shattered the contrary way. (2)
Friends, sympathizers and wealth are not *true* props.
Hail, Hail the Lord ! (3)
Nanak the ambrosial Word utters.
Other than the one Sole Lord no other knows. (4) (6)

Āgaī Dayu pāchhai Nārāyaṇ

Ahead of us and behind us is the Lord;
In the middle period too *by us* is the Lord, repository
of the love-elixir. (1)
The Lord for us is astrological calculations and good omens;
He *too for us* is joy in poise and house of bliss. (I-Pause)
The tongue in utterance of the Name and the ears in
listening to it find life.
In contemplation of the Lord we found immortality
and immutability. (2)
Thereby are cancelled suffering of multiple births,
And at the court Divine is heard playing the unstruck
mystic music. (3)
The Lord in His grace *to Himself* united us,
As Nanak to seek the Lord's shelter came. (4) (7)

Koṭi manorath āwehṇ hāth

By devotion to the Name are millions of objectives attained,
And on the path of death is found a companion of the way. (1)
The Name Divine *is the true* Ganga-water.[3]
Whoever contemplates it, liberation finds;
And sipping it does nevermore in transmigration wander. (I-Pause)

1. Sākta.
2. Shade.
3. (Ganga-water is considered holy and conferrer of merit).

Worship, ritual repetition of texts, austerities and holy bathing
Of such alone are fruitful as the Name contemplates—
These of desire are rid. (2)
Contemplation of the Name is *true* royal state,
wealth, mansions and courts,
And perfection of holy doing. (3)
Nanak, servant of God thus has determined :
Other than the Name Divine all is falsehood and ashes. (4) (8)

Lepu na lāgo til ka mūli

Not a grain's[1] infection occurred *to the child Hargobind.*
And the wicked Brahmin[2] of colic pain died. (I)
The Lord Himself saved His servants.
By the Lord's might died the evil-door. (I-Pause)
God's servant on his master meditated;
Himself the thoughtless evil-doer He destroyed. (2)
The Lord, mother and father, is His servant's protector.
The traducer's face in this world and the next is blackened. (3)
The Lord to His servant Nanak's entreaty lent bear;
The evil-minded sinner was destroyed and disappointed. (4) (9)

Khūbu Khūbu Khūbu Khūbu Khūbu tero Nāmu

Exalted, supremely[3] exalted is Thy Name, P. 1138
False, utterly[4] false is pride in worldly *objects.* (I-Pause)
Wonderful[5] are Thy devotees, endlessly *beautiful* their sight.
Without devotion to the Name is the world ashes. (1)
Marvellous Thy manifested might;[6] worthy of
laudation Thy feet.
Holy king ! a rare gift[7] is Thy laudation. (2)
Lord, shelter of the shelterless, Thy shelter we seek.
Cherisher of the humble, day and night *on Thee* we meditate. (3)
The Lord Himself to Nanak is gracious.
May the Lord never out of my mind, self and life be put. (4) (10)

Note : This is one of the numerous hymns dealing with the attack on the life of the child Hargobind, Guru Arjan Dev's son.

1. Sesame-grain.
2. (The Brahmin evidently was the agent employed to poison the child).
3. *Khūb* (Pers. fine) is repeated five times.
4. *Jhūth* (false) repeated four times.
5. Naghz (Pers.) In this hymn are used several words drawn from the Perso-Arabic sources.
6. Kudret, Qudrat.
7. Ganīv=*ghanimat.*

Sāch padārathu Gürmukhi laho
By the Master's guidance attain the holy boon;
And accept the Lord's Will as all-holy. (1)
Live everlastingly[1] :
Each day on rising the Divine elixir quaff.
By your tongue utter the Name Divine.(I-Pause)
In Kali-Yuga liberation by *devotion to* the Name comes.
Nanak after contemplation on the Lord states this. (2) (11)

Satiguru sevi sarab phal pāye
By serving the holy Preceptor all boons have we *attained,*
And impurity of multiple births shed. (1)
Lord ! by Thy Name are the fallen purified.
By recorded *influence of* deeds of previous births *is inspired*
singing of Divine laudation. (I-Pause)
In holy company comes liberation,
And *the seeker* at the Divine Portal exaltation finds.(2)
Service at the Lord' feet brings all weal;
Their dust holy men and the gods seek. (3)
Nanak treasure of the Name has found.
The whole world by uttering the Lord's Name
is saved. (4) (12)

Apṉei dās kau kanthi lagāwai
The Lord His servant to His bosom clasps,
And the traducer into the flames casts. (1)
The Lord from evil-doers saves *His devotees.*
Never finds the evil-doer liberation;
The evil-doer by his own deeds is destroyed. (I-Pause)
God's servants to the Lord is devoted in love.
The traducer on the contrary path is thrown. (2)
The Lord His law *of grace*[2] has made manifest;
The evil-doer his deserts has received. (3)
With the Lord who takes no birth nor dies,
and is all-pervasive,
Does Nanak, servant of God, seek shelter. (4) (13)

1. Jīvat (alive) is repeated thrice.
Note : This hymn is believed to contain reference to the death in the burning kiln of Sulahi Khan, who came to attack Guru Arjan Dev.
2. Bird (Ar. Wird), customary practice.

In the Measure Bhairon—Composition of Sri Guru Arjun Dev

Chaupade (Quartets)

SCORE 2

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's grace

Srīdhar mohan sagal upāwan nirankār sükhdātā

To serve other than the Lord,[1] Divine Charmer, Creator of all beings, Formless, Donor of joy,
By what evil pleasures art Thou intoxication ? (1)
My self ! to the Lord be devoted.
All other devices have I considered[2]—
Whichever you think of, brings failure.(I-Pause)
The egoist purblind, thoughtless, discarding the Master, contemplates the handmaid *Maya.*
Those uninstructed by the Master, no better[3] than beasts, P. 1139
Traduce those practising devotion to the Lord. (2)
The self, body, the physical frame, wealth—all is the Lord's :
Materialists[4] assert it is ours.
Egoistic understanding, foul thinking is impure—
Without the Master's guidance *the self* to the ocean of existence has to return. (3)
By fire-offerings, sacrifices, ritual recitation, austerity, restraints,
Bathing at holy banks is *He* not attained.
As is egoism effaced and shelter with the Lord *we* have sought,
Saith Nanak, by the Master's guidance is the world saved. (4) (1.14)

Ban mehṇ pekhiyo triṇ mehṇ pekhiyo grihi pekhiyo udāsāe

In forest, in grass-blades, in the home and in the state of indifference to the world have we sought *Him;*
In the staff-bearing Yogi, the matted-locked hermit,
In practice of fasting and restraints and holy bathing have we sought Him. (1)
In holy company in our own self have we beheld Him,
As in joy and bliss of Him His laudation we sang. (I-Pause)
In the upper and nether regions, in all existence is He seen pervasive.

1. Srīdhar, an attributive name of Vishnu, signifying God.
2. Seen.
3. Like beasts.
4. Sākta.

In Yoga-praxis, in sannyasi's garb, celibate's and wandering
hermit's garb and the robed hermit's' garb have
we sought *Him.*
In the performance of austerities, stage plays and ritual
dances sought *Him.* (2)
In the Four Vedas, Six Shastras, eighteen Puranas and Simritis[2]
have we sought *Him :*
All in unison to the Sole Lord give expression—
From whom to pronounce Him far ? (3)
Beyond limit, beyond end in the Lord, inexpressible His worth.
Saith Nanak : To such would I be a sacrifice
In whose self He becomes manifest. (4) (2.15)

Nikti bŭjhai so bŭrā kiuṇ karai

How may one realizing *the Lord* to be close do evil,
Garner poison[3] and go about in fear ?
He is close, yet is His mystery unravelled.
Without the Master's guidance *all existence* by
Maya is deluded. (1)
All declare *Him* close,
But a rare God-directed one alone His mystery realizes. (I-Pause)
One not realizing the Lord close, to other's homes turns,
Grabs property and lives on false *earnings.*
Under influence of *Maya's* drug the Lord he realizes
not to be by him.
Without the Master's guidance is one lost in delusion. (2)
One not realizing the Lord close, utters falsehood.
Such a one, thoughtless, by Maya attachment is robbed;
Bearing within the self the Divine substance yet
to diverse places goes.
Without the Master's guidance is such a one
in delusion lost. (3)
Who so has *holy doing* on the forehead inscribed,
His mind's door opened, the holy Preceptor serves.
Within and without is He close *to Him.*
Saith Nanak, servant of God : Such a one take
neither birth nor dies. (4) (3.16)

1. Kāpadīā=a sect.
2. Ritual codes of Brahminism.
3. Implies evil-doing.

Jisu Tūṇ rākhehṇ tisu kaunu mārai

Who may harm[1] one whom Thou art protecting ?
The whole world within Thee[2] lies.
Man a million devices contemplates;
Yet all happens as the Lord of wondrous marvels does. (1)
In Thy grace save, save *me :*
To Thy shelter, Thy court *am I come.* (I-Pause)
Whoever the Lord beyond fear, donor of bliss has served,
Cast off is his fear, and the sole Lord has realized.
All happens as Thou dost will :
None else can destroy or save. (2)
What dost thou contemplate with thy human understanding[3] ?
The Lord, controller of the inner self is all-wise. P. 1140
One solely is the prop, one the support.
All to the Creator is known. (3)
To whomsoever the Lord shows grace,
Fulfilled are all his objectives.
He solely is his protector.
Saith Nanak, servant of God : None can equal Him. (4) (4.17)

Tau kaṛīyai je hovai bāhari

We would pine were He beyond us.
We would pine if the puissant Lord[4] were forgotten.
We would pine if into duality we are fallen.
Why pine when all existence He pervades ? (1)
Those falien into Maya attachment by pining are destroyed.
Those without the Name in perpetual wandering *in creeds*
are exhausted. (I-Pause)
We would pine if any other than He were the Creator.
We would pine if any by injustice were to die.
We would pine if any *part of our state* to Him were not known.
Why pine if all existence He fully pervades ? (2)
We would pine if anything by aggression were done.
We would pine if He were in error to make *us* aggrieved.
The Master has affirmed, all happens as by the Lord done.
Therefore, discarding pining, free from anxiety we sleep. (3)

1. Destroy, kill.
2. That is, under your protection.
3. Lit. In the human way.
4. Nar-Harī=Man-lion, an avatār, symbolizing Divine might.

Lord ! Thou art the overlord, all is Thine.
Thou dost determine as be Thy will.
None other is there; He solely is pervasive.
Pray save Nanak's honour, who your
shelter has sought. (4) (5.18)

Binü bājei kaiso niratkārī

How may dancing without music be performed ?
Without voice[1] how may the songster sing ?
How without the resounding wire may the rebeck is played ?
Other than the Name are all attempts useless. (1)
Say, who without the Name has liberation found[2] ?
How without the Master's guidance is one liberated[3] ? (I-Pause)
Without the tongue how may one speak ?
Without the ears how hear ?
Without the eyes how see ?
So, without the Name is man of no account. (2)
How without learning may one becomes a scholar[4] ?
How without authority is rule made glorious ?
How without realization may the mind find poise ?
Without the Name is the whole world mad. (3)
Without renunciation how may one become anchorite ?
How without casting off egoism may one practise renunciation ?
How without controlling the five evils is the mind subdued[5] ?
Without the Name comes perpetual pining. (4)
How without the Master's instruction may
enlightenment come ?
How without insight may meditation come ?
Without fear of God is all utterance worthless.
Nanak expresses contemplation of the *Divine* Portal. (5) (6.19)

Haumai rogu manukh kau dīnā

On man is cast[6] the malady of egoism.
The elephant by the malady of lust is subdued.
By the malady of sight are moths destroyed.
By the malady of listening to sound is killed the deer. (1)

1. Lit. Throat.
2. Swim across.
3. Reached the other shore.
4. Pandit=a Brahmin scholar.
5. Pulverized.
6. Given.

All *creatures* that are visible are by maladies gripped.
The holy Preceptor, God-united[1] alone from malady
is immune. (I-Pause)
By the malady of taste is the fish caught;
By the malady of smelling is the humming-bee destroyed.
By the malady of attachment is the whole world gripped.
In the malady of Three Qualities do evils find increase. (2) P. 1141
Man in malady is born, in malady dies.
Gripped in malady, through *numerous* births wanders.
One bound in malady, no poise finds.
Without the holy Preceptor's guidance noway
goes the malady. (3)
To whomsoever is the Supreme Being gracious,
Grasping him by the arm, from malady frees.
Snapped are bonds, as is holy company found.
Saith Nanak : The Master *my* malady has annulled. (4) (7.20)

Chīti āwai tāṇ mahā anand

Should *the Lord* come to mind, Supreme bliss *it brings.*
Should *the Lord* come to mind, is all suffering shattered.
Should *the Lord* come to mind, comes fulfilment of desire.
Should *the Lord* come to mind, never occurs pining. (1)
In the self has the Divine King made Himself manifest,
As the Master, perfectly-endowed, love for Him
has inspired. (I-Pause)
Should *the Lord* come to mind; is one king over all.
Should *the Lord* come to mind, are all objectives[2] fulfilled.
Should *the Lord* come to mind, one *in beauty is* dyed red.
Should *the Lord* come to mind, is one ever in bliss. (2)
Should *the Lord* come to mind, is one ever opulent.[3]
Should *the Lord* come to mind, is one ever free from doubt.
Should *the Lord* come to mind, are enjoyed all delights.
Should *the Lord* come to mind, is abject dependence
on others eliminated. (3)
Should *the Lord* come to mind, is attained the house of poise.
Should *the Lord* come to mind, is one in complete
absorption fixed.
With *the Lord* come to mind, is one in perpetual laudation engaged

1. Jogi=Yogi.
2. Spiritual objectives are implied.
3. Used metaphorically.

Saith Nanak : The mind of such a one to the
Lord is attuned. (4) (8.21)

Bāpu hamārā sad charanjīvī

Our father is eternally living;
Our brethren[1] too eternal life have found.
Immortal are our friends.[1]
Our family[1] too in its own home *in the self* abides. (1)
From our joy have all received joy,
As the Master perfectly-endowed to the Divine father has
united us. (I-Pause)
Highest of all are my mansions;
My realms[2] endless, beyond count.
Unshakeable is our rule;[2]
Our wealth[2] endless, immutable. (2)
In all ages is our repute spread;
Our fame in all places is *spread*;
In each home is our praise recounted :
In all the worlds is our devotion *renowned.* (3)
Our father within our self has been manifested.
Father and son together are co-sharers.
Saith Nanak : As our father is pleased,
Have father and son by uniting in love become one (4) (9.22)

**Nirvair Pürakh Satiguru Prabh dātei*

Holy Preceptor, above rancour, *image* of the Divine, donor *of bliss.*
Sinners we are, you pardoner.
A sinner finding no refuge anywhere,
Should he come to *your* shelter, is purified. (1)
By fixing faith in the holy Preceptor have we attained joy.
By meditating on the Master are all objectives fulfilled. (I-Pause)
Supreme Being, Divine holy Preceptor ! to Thee we make obeisance.
Our mind, body and the whole world is Thine.
As is lifted the veil, Thee have we beheld.
Thou art Lord, king over all. (2)
Should it please Him, are dry blocks made green.
Should it please Him, dry wastes with streams overflow.

1. By this are implied fellow-seekers.
2. (Mystical symbols for spiritual exhalation).
*In this hymn is voiced the identification in spirit of the Master (Guru) with the Supreme Being.

Should it please Him, are all objectives fulfilled. P. 1142
By touching the holy Preceptor's feet is banished anxiety. (3)
To ungrateful, worthless ones in He gracious;
Their mind and body joy-cooled, in their mind rains amrita.
As the Supreme Being, the Master shows grace,
Nanak, servant of God at His sight is in bliss. (4) (10.23)

Satiguru merā bei-mahutāju

Above need is the holy Preceptor.
Holy is what he has manifested.
The holy Preceptor is universal provider.
The holy Preceptor is *image of* the Creator. (1)
No deity equals the Master :
Those with good fortune inscribed on forehead in
his service engage. (I-Pause)
The holy Preceptor cherishes all.
Power he has to inflict death and to bring to life.
Greatness of the holy Preceptor
In all spots is manifest. (2)
The holy Preceptor is strength to the weak;
The holy Preceptor is my home and redresser of grievances.[1]
To the holy Preceptor am I ever a sacrifice,
Who the *true* way has made manifest. (3)
No fear touches those serving the Master.
No suffering torments those serving the Master.
Saith Nanak : Simrits[2] and Vedas have we studied :
Between the Supreme Being and the Master no
difference is *in spirits.* (4) (11.24)

Nāmu lait manu pargaṭu bhaiyā

By repetition of the Name is the *true* self manifested.
By repetition of the Name is banished evil from the self.
In repetition of the Name are all rituals performed.
Repetition of the Name equals bathing at the sixty—
eight bathing spots. (1)
The Name Divine is our *true* bathing-spot;
This essence of enlightenment by the Master is taught. (I-Pause)
By repetition of the Name is suffering cast off.
By repetition of the Name are the very ignorant
turned enlightened.

1. Dībān=Dīwān, an official listening to complaints and adjudicating.
2. Simritis are books of codes.

By repetition of the Name is illumination manifested.
By repetition of the Name one escapes the mighty snare.[1] (2)
By repetition of the Name approaches not Yama
By repetition of the Name at the Divine Portal is attained joy.
By repetition of the Name is won the Lord's approbation :
The Name is our true capital. (3)
The Master this essential truth has taught :
Sing Divine laudation and *seek* prop of the Name for the mind.
Saith Nanak : One by the Name, true expiatory ritual is saved;
Other actions only for show to the world
are performed. (4) (12.25)

Namaskār tā kau lakh bār

A million times *to Him* I make obeisance;
To Him would I sacrifice this self.
By contemplation of Him are effaced torments :
Then comes joy, and no malady grips. (1)
Such a pure jewel is the Name,
By contemplation of which are all objectives[2] achieved. (I-Pause)
By His sight is demolished abode of suffering;
And the mind the ambrosial, cooling Name grasps.
Innumberable devotees at His feet offer worship;
Of all objectives fulfiller. (2)
In an instant those empty to the brim He fills;
In an instant the shrivelled up He makes green;
In an instant to the shelterless shelter He grants; P. 1143
In an instant to those without honour, honour He grants. (3)
Solely in all *creation* is He pervasive :
His sight to such comes as by the Master,
perfectly-endowed *are guided.*
Such a one in Divine laudation finds his prop.
Saith Nanak : *This comes* to such as have His grace. (4) (13.26)

Mohi dūhāgani āpi sīṇgārī

I, abandoned wife[3] by Him am decked;
By the Name bedecked, beauty and glamour am given.
Gone is *my* suffering and torment.
The Master to me has become mother and father. (1)

1. Share of Maya is implied.
2. Spiritual objectives are implied.
3. Image for one living without God.

My sister-friends,[1] in my home *now reign* joy,
As in His grace has the Spouse met me. (I-Pause)
Assuaged is burning torment; fulfilled are all objectives.
Effaced is darkness, and light appeared.
The unstruck music, inspiring unique wonder have *I heard,*
By the Master perfectly-endowed is shown perfect grace. (2)
By the sight of one to whom is the Lord manifested,
Comes joy eternal.
With such a one lie numerous treasure of all merits,
As by the holy Preceptor is imparted the Name. (3)
Whomsoever the Lord has met,
Joy-cooled is his mind and body, and the Lord he contemplates.
Saith Nanak : A rare one obtains dust *of feet* such,
As enjoy the Lord's favour.[2] (4) (14.27)

Chitwat pāp na ālaku āwai

Man in contemplating evil no sloth feels;
In enjoying harlots no shame he has.
The whole day *for gains* he labours,
But at time of contemplating God a stone over
his head falls.[3] (1)
In Maya-attachment is the world deluded.
The Lord Himself of such forgetfulness is bringer;
In worthless dealings is it engaged. (I-Pause)
At sight of wealth, in pleasure his life *man* passes.
In greed after a cowrie, dishonest calculation he makes.
Bound in blind dealing his mind wanders;
Thought of the Creator his mind never entering. (2)
In such actions engaged, suffering he gets—
Never is *his* Maya-activity completed.
Harbouring lust, wrath and greed in mind,
In writing agony he dies as fish without water. (3)
Whoever has the Lord for protector,
Ever the Name Divine utters.
Saith Nanak : Whoever the holy Preceptor, perfectly—
endowed has obtained,
In holy company Divine laudation sings. (4) (15.28)

1. *Sakhī Saherī* (Sahelī). Image for fellow-seekers.
2. Lines transposed in rendering.
3. Said metaphorically.

Apṉī dayā karei so pāe

To whomsoever grace He shows, this attainment comes,
That the Name Divine in his mind is lodged.
With the holy Word lodged in heart and mind
Are banished sins of multiple births. (1)
The Name Divine is the self's prop :
Brother ! ever the Master's Word repeat—this across the ocean
of existence shall carry you. (I-Pause)
Those for whom this treasure by the Lord is destined,
At the Divine Portal find honour.
In joyful poise and bliss Divine laudation sing;
Thereby in the hereafter shall the forlorn find shelter. (2)
In all ages to eternity is this the essence of *enlightenment* : P. 1144
Contemplation of the Lord and holy thinking.
Whomsoever He to His sash attaches, to it clings
And after sleep of multiple births is awakened. (3)
Thy devotees are Thine; Thou their own :
Thy glory to Thyself known.
All creation in Thy power lies.
Nanak's Lord is ever by *our* side. (4) (16.29)

Nāmu hamārai antarjāmī

The Name, *Divine Reality,* is for us controller of the inner self.
The Name, *Divine Reality,* stands us in good stead,
The Name Divine in each hair of our body is pervasive :
This bounty from the holy Preceptor has come. (1)
With me lies treasure of jewel of the Name
That is inaccessible, invaluable, beyond limit. (I-Pause)
The Name is for us immutable Lord :
Over the whole *world* is spread glory of the Name.
The Name for us is the true master of wealth;
The Name for us is *uplifter* above desire. (2)
The Name for us is sustenance and love.
The Name for us is the heart's objective.
By grace of the holy is the Name never put out of mind.
By utterance of the Name is raised sound of unstruck music. (3)
By Divine grace is attained the Name,
source of Nine Treasures.
By the Master's grace is *the heart* to the Name attuned.
Saith Nanak : Those holding treasure of the Name
Are *truly* wealthy and pre-eminent. (4) (17.30)

Tūṇ merā pitā tūṇ haiṇ merā mātā

Thou art my father and mother,
Conferring joy on my life and breath.
Thou the Lord, I Thy servant :
Other than Thee, none is my *cherisher.* (1)
Lord ! in Your grace confer *on me* the boon,
That day and night Thee I laud. (I-Pause)
We Thy instruments, Thou the Player.
Divine Provider ! we beggars at *Your door*; pray grant us charity.
By Your grace have I had joy and delight.
In each being[1] are You pervasive. (2)
By Your grace comes contemplation of the Name,
Whereby in holy company Your laudation I sing.
By Your compassion is shattered pain;
By Your grace is the *heart's* lotus in bloom. (3)
To the exalted Master am I a sacrifice,
Whose service is holy and whose sight is fulfiller of objectives.
Lord ! show me grace,
That Nanak ever Your laudation may sing. (4) (18.31)

Sabh tei ūch jā kā darbāru

To Him whose court is loftiest of all,
Ever I make obeisance.
Higher than the highest is His station.
By *devotion to* the Name Divine are effaced a million sins. (1)
By *seeking* His shelter comes joy everlasting.
By His grace comes union with Him to whomsoever
it comes. (I-Pause)
Beyond comprehension are His doings;
Each being[1] in Him reposes confidence.
In holy company is He made manifest.
Each day in joy devotees to Him make devoted supplication. (2)
His stores by giving away noway are depleted.
In an instant He makes and unmakes.
None His decree can efface :
Over kings is He king. (3)
He who shelters us, in Him our hope we repose. P. 1145
Our suffering and joy with Him lies.

1. Vessel.

He who His servant's faults[1] has concealed,
Him Nanak lauds. (4) (19.32)

Rowanhārī rozu banāiyā

The wailing woman daily takes to mourning;
The relationship formed in involvement and usage comes to her mind.
One practising dispassion with enlightenment,
Nevermore into mourning shall fall. (1)
All is the involvement and expanse of passions.
Rare are such as have made the Name their prop. (I-Pause)
Maya of Three Qualities[2] *everywhere* is pervasive.
Whoever to it is attached, into suffering and torment falls.
Without meditation on the Name comes not joy.
By great good fortune is attained treasure of the Name. (2)
Whoever his heart attaches to one assuming disguises,
When the disguise falls, has only to regret.
As is cloud-shadow evanescent,
So is the *world's* visible show full of illusion and evil-thinking. (3)
Whoever the sole boon of the Name obtains,
Has his objectives[3] fulfilled.
Whoever by the Master's grace the Name has attained,
Saith Nanak, approved is his birth. (4) (20.33)

Sant kī nindā jonīṇ bhavnā

By calumniation of the holy comes involvement in transmigration;
By calumniation of the holy is one in maladies involved;
By calumniation of the holy has one to undergo suffering.
Yama chastizes calumniators. (1)
Whoever with the holy practises rancour,
Never any joy to him comes. (I-Pause)
By calumny of *God's* devotees is shattered wall *of the body.*
Calumny of God's devotees into hell casts one.[4]
By calumny of the holy *the self* in the womb *constantly* rots.
By calumny of the holy all glory one loses. (2)
The calumniator nowhere finds fulfilment.
He consumes whatever he has sown.

1. Lit. That which is to be concealed.
2. See Glossary.
3. Spiritual objectives are implied.
4. Makes one taste hell.

He is a worse *sinner* than thief, lecher and gambler.
The calumniator on his head places load of unnecessary sins. (3)
Devotees of the Supreme Being from rancour are free.
Whoever worships at their feet, liberation finds.
The calumniator by the Primal Supreme Being is sent straying.
Saith Nanak : Ineffaceable is the *recompense of* deeds. (4) (21.34)

Nāmu hamārai Beid aru nād

The Name *Divine* to us is revealed texts[1] and the mystic sound.[2]
By the Name *Divine* are our objectives fulfilled.
Devotion to the Name Divine with us is worship of deities.
The Name is for us the Master's service. (1)
The Master, perfectly-endowed the Name Divine in us has confirmed.
Exalted over all tasks is repetition of God's Name. (I-Pause)
With us is the Name holy dips and bathing,
With us is the Name the perfect charity.
All uttering the Name are rendered pure.
Those contemplating the Name are *my true* brothers and friends. (2)
The Name with us is auspicious auguries and conjunction of planets.
The Name with us is true fulfilment with enjoyment of Good.
The Name with us is all holy ritual action.
Devotion to the Name is the purest conduct. (3)
Those that the Sole Name in heart have lodged,
To all such is the Lord the prop.
Saith Nanak : To whomsoever *the Lord* in holy company grants *devotion to* the Name,
In singing Divine laudation with full heart engages. (4) (22.35) P. 1146

Nirdhan kau tüm devuh dhanā

To the indigent to You grant wealth.[3]
By the mind turned pure are innumerable sins ended.
As to Your devotee *devotion to* the Name You grant,
Are all his objectives, his concerns[4] fulfilled. (1)

1. Veda.
2. Nāda, the mystic sound arisen at creation.
3. 'Indigent' and 'wealth' have reference to poverty of devotion and devotion respectively.
4. Spiritual objectives, and concerns are implied.

Fruitful is service to the Divine Monarch :
The Lord almighty, none from Him returns disappointed. (I-Pause)
Lord ! of the sick You eliminate the malady.
Lord ! of the unhappy You take away the sorrow.
To the shelterless a settled place You grant;
As in Your servant devotion You inspire. (2)
To the humble the Lord grants honour :
The thoughtless, unawakened in mind wise and
enlightened are made.
Then flees terror of all fearful objects,
Should the Lord in His servant's mind take lodgement. (3)
The Supreme Being, Lord, is treasure of joy;
The Lord's ambrosial Name is essence of enlightenment.
Those by His grace to service of the holy inspired,
Saith Nanak, in holy congregation are absorbed. (4) (23.36)

Sant mandal mehṇ Hari mani wasai

In circles of the holy the Name Divine in the mind is lodged.
In circles of the holy flee all sins.
In circles of the holy obtains tradition of purity.
In company of the holy is inspired love for the sole Lord. (1)
That is worthy to be designated holy company
Wherein Divine laudation solely is sung. (I-Pause)
In circles of the holy is eliminated transmigration.
In circles of the holy occurs not intimidation by Yama.
In circles of the holy speech is rendered pure.
In circles of the holy is the Name expounded. (2)
Of circles of the holy immutable is the station.
In circles of the holy are shattered sins.
In circles of the holy are narrated accounts of purity.
In company of the holy flees suffering of egoism. (3)
Immortal are circles of the holy.
In circles of the holy *abides* the Lord, repository of merit.
In circles of the holy rests the Lord.
Saith Nanak : *Circles of the holy* with the Lord are
identical *in essence.* (4) (24.27)

Rogu kawan jāṇ rākhai āpi

With the Lord to protect *man*, what malady can occur ?
Such a one suffers not pain or torment.
To whomsoever the Lord shows grace,
Mortality from him removes. (1)

The Name Divine is everlastingly our friend,
Whoever to mind brings it, is ever joyful;
Yama approaches him not. (I-Pause)
When *the self* existed not, who created it ?
From the *insignificant* root see what is manifested !
Himself He takes away life and grants it.
His devotee He ever cherishes. (2)
Know all to lie in His power.
The Lord is cherisher of the helpless; Shatterer of suffering is Him name.
By singing His laudation is obtained joy. (3)
Lord listen to supplication of the holy :
The self, life and wealth in Your power lies.
This world is Thine; all on Thee meditate. P. 1147
Show grace that Nanak obtain joy. (4) (25.38)

Terī tek rahāṇ kali māheṇ

In the *dark* Kali Yuga under Thy shelter I abide.
By Thy prop Thy laudation I sing.
Under Thy shelter touches not death.[1]
By Thy prop is shattered the terrible *Maya* snare. (1)
The spiritual and the mundane world by Thee are propped.
In all *beings* is pervasive the sole Lord. (I-Pause)
Under Thy shelter in joy I disport.
Under Thy shelter the Master's Word I utter.
Under Thy shelter is crossed the ocean of existence.
Our preserver is the *Lord,* ocean of bliss, perfection incarnate. (2)
Under Thy shelter comes no fear.
The Lord is controller of the inner self, holy.
Thine the shelter, Thine the strength to *my* heart.
In this world and in the hereafter art Thou our protecting authority.[2] (3)
Thine is the shelter, in Thee our trust.
All beings to the Lord, repository of merit, make supplication.
Thy servants contemplating Thee, in bliss abide.
Nanak, contemplate the holy repository of merit. (4) (26.39)

1. Transmigration is implied.
2. Dībān=Dīvān, a high official to whom complaints are referred.

Prathmei chhodī parāī nindā

As is the first place was discarded calumny of others,
Was shed anxiety of heart.
One casting off avarice and attachment
Is the supreme devotee,[1] beholding the Lord ever by his side. (1)
Rare is such a hermit :
He is one who the Name Divine contemplates (I-Pause)
As egoistic understanding we have left,
Is faded the dye of lust and wrath.
By meditating on the Lord
In holy company comes liberation. (2)
Now are foe and friend became alike.
In all is *visible* the Lord, perfection incarnate.
By obeying the Lord's will have we obtained honour and joy,
As the Master, perfectly-endowed, the Name Divine
in us has confirmed. (3)
Whomsoever in His grace He preserves,
Is a devotee, contemplating the Name.
Illuminated is the mind of one who enlightenment from
the Master obtains.
Saith Nanak : Such a one perfect fulfilment finds. (4) (27.40)

Sukhu nāhīṇ bahutai dhani khātai

Not by acquiring much wealth comes joy.
Joy comes not by witnessing dancing and miming.
Joy comes not by conquering many lands.
All joys by singing Divine laudation come. (1)
Seek joy-in-poise and bliss.
By great good fortune is attained holy company :
By the Master's guidance *therein* utter
the Name Divine. (I-Pause)
Attachment to Mother, father, progeny and wife are *all* bonds.
By performing actions of ritual piety *from egoism*
comes bondage.
Should the Divine snapper of bonds in the mind abide,
Then would *man* attain joy and in his home the Divine
self, come to lodge. (2)
All are beggars, the Lord the Provider,

1. Baisno=Vaishnava. Implied meaning, holy devotee.

Treasure of merit, without end of limit.
To whomsoever the Lord shows grace,
The Name Divine ever meditates (3)
To the Master[1] make we supplication :
Supreme Being, treasure of merit, show grace.
Saith Nanak : With You I seek shelter.
Lord ! Keep *me* as please Thee. (4) (28.41)

Guru mill tiyāgio dūjā bhāo P. 1148

By contact with the Master is discarded duality.
By guidance of the Master is contemplated the Name Divine.
As love for the Name is formed, gone is anxiety,
And awakened is *the self,* asleep for multiple births. (1)
In His grace in His service has He engaged us.
And in holy company all joys have we obtained. (I-Pause)
Malady of ignorance and evils by the Master's Word are cast off,
By absorbing in mind medicine of the Name.
By contact with the Master has the mind attained joy.
By *absorption in* the Name Divine are acquired all treasures.[2] (2)
Effaced is terror of transmigration[3] and of Yama's *chastizement*
In holy company is the upturned lotus of *the heart* in bloom.
Singing Divine laudation immutable peace has brought,
And fulfilled are all objectives. (3)
The human incarnation, hard to attain, *Divine*
approval has found :
By contemplation of the Name Divine has it become fruitful.
Saith Nanak : The Lord His grace has shown,
Whereby with each breath and morsel the
Lord I contemplate. (4) (29.42)

Sabh tei ūchā jā kā Nāuṇ

Sing ever His laudation,
Whose Name is exalted over all :
He by whose contemplation is banished all suffering,
And all joys in the mind come to abide. (1)
My self ! contemplate thou the holy Eternal,
That in this world and the next he supreme state
you attain. (I-Pause)

1. (The Master herein is the medium to communicate the supplication to the Lord).
2. 'The Nine Treasures' are implied.
3. Birth and death.

The immaculate Supreme Being, Creator
To all beings sustenance provides.
In an instant millions of errors[1] He forgives :
By loving devotion ever comes liberation. (2)
From the Master, perfectly-endowed is obtained the
understanding unshakeable,
Whereby is attained the true wealth[2] and true exaltation.
Whomsoever in His grace He saves,
Shattered is his entire gloom. (3)
Our meditation in the Supreme Being is fixed,
All-pervasive, from Maya-taint free.
By effacing illusion and fear comes union with the Lord,
As the Master to Nanak has turned gracious. (4) (30.43)

Jisu simrat mani hoe pragāsu

He by whose contemplation is the mind illuminated,
Torments are ended and abode in joy poise found,
By such is attained as by the Lord Himself are blessed.
To such is granted service of the Master, perfectly-endowed. (1)
Thy Name, Lord ! is source of all joys.
My self ! day and night[3] sing it. (I-Pause)
One lodging in mind the Name Divine
All heart's desires[4] obtains.
By meditation on the Lord,
And concentrating devotion with love in the Lord
Is ended transmigration. (2)
To whomsoever the Supreme Being such boon grants,[5]
Shattered are his lust, wrath and pride;
Snapped are attachment and attraction[6] for Maya,
And day and night under the Lord's shelter he abides. (3)
Lord almighty,
Controller of all selves,[7]
In your grace to your service attach *me.*
Nanak, Thy servant Thy shelter *seeks.* (4) (31.44)

1. Error, sin (Khatā : Ar).
2. (Wealth of devotion is implied).
3. All eight pahars.
4. Fruit.
5. Last line placed first in rendering.
6. Love.
7. Vessels.

Lāj marai jo Nāmu na levai

One not uttering the Name, of shame should die : P. 1149
How without the Name may such a one attain happiness ?
Discarding contemplation of the Lord, yet the supreme
state he seeks.
How without the root may branches appear ? (1)
My self ! on the Master, *image of* the Lord meditate;
This thy impurity of multiple births shall take off,
And snapping thy bonds, to the Lord shall unite thee. (I-Pause)
How by bathing at sacred spots may a stone slab[1] get purity,
While impurity of egoism to the mind of such a one sticks ?
Even millions of ritual acts are a source of bondage :
Without devotion to the Lord is all this heap useless. (2)
Without consuming *food* is hunger not assuaged.
Suffering goes when the malady is ended.
To man cling lust, wrath, avarice and attachment :
The Lord who created him has he not contemplated. (3)
Blessed the holy, blessed the Name Divine;
Therefore, *my self* day and night Divine laudation you sing.
Blessed is devotion to the Lord, blessed those engaging in it.
Nanak seeks shelter with the Lord, Supreme Being,
beyond limit. (4) (32.45)

Guru suprasann hoe bhau gaye

As is the Master pleased *with us,* are *our* fears gone,
And the Name immaculate in the mind have *we* borne.
The *Lord,* cherisher of the humble, ever is gracious,
Whereby are shattered all Yama's snares. (1)
Joy and bliss in poise in plenty is *attained.*
In holy company are effaced fear and doubt, and the tongue the
ambrosial Name Divine utters. (I-Pause)
As with the Divine lotus feet is my love formed,
In an instant is shattered the terrible[2] goblin *of foul habits.*
Day and night the Divine text we repeat,
Whereby is the Lord Himself turned *our* saviour. (2)
His servant ever He cherishes;
Over His devotees' breath He watches.

1. Implies hardness of heart.
2. Great.

Not to speak of man
From Yama even with the strength of his arm
He gives protection. (3)
As has the Supreme Being entered the mind,
Our repute and tenor of life have became pure.
In his grace has the Master granted this boon :
Nanak treasure of the Name has attained. (4) (33.46)

Karaṇ kāraṇ samrathu gūru merā

The Master is almighty, all powerful,[1]
Abiding close *to me,* conferring joy on life and breath;
The monarch immortal, shatterer of fear—
By his sight is all suffering driven away. (1)
Wherever I behold, under Thy shelter I lie.
To the Master's feet am I ever a sacrifice. (I-Pause)
All objectives by contact with the holy Master are fulfilled,
Conferrer of all boons, whose service is pure.
His servants by the arm has He grasped.
In their heart the Name Divine has he lodged. (2)
Everlasting joy we have, from sorrow free.
Suffering, pain or malady touches *us* not.
All is Thine Lord, Thou the Creator.
The Divine Master, Supreme Being is above limit. (3)
Pure His repute, wondrous His utterance.
Supreme Being, perfection incarnate, to my heart is this pleasing.
On water and land is He pervasive.
Saith Nanak : All by the Lord's might happens. (4) (34.47)

Manu tanu rātā Rāma-rangi charaṇei

My mind and body in love of the Divine feet is dyed, P. 1150
That to all objectives bring fulfilment.
Day and night the Lord's *laudation* I sing.
This teaching, perfection-bearing the holy Preceptor
on me has conferred. (1)
Whoever to the Name is devoted, is supremely fortunate :
In association with him the world finds liberation. (I-Pause)
He is *truly* enlightened who the sole Name contemplates.
He is *truly* rich who discriminating understanding bears.
He is *truly* of high lineage who the Lord contemplates.
He is *truly* honourable who his self has realized. (2)

1. Herein in ecstatic expressed the identification in spirit of the Master (Guru) and the Supreme Being.

By the Master's grace the supreme state have *we* attained,
And day and night on the Divine merits have meditated.
Shattered are bonds, fulfilled are hopes,
As the Divine feet in *our* heart are lodged. (3)
Saith Nanak : Whoever has perfect good fortune,
the Lord's shelter *seeks*.
Pure himself, to all others has he brought purity—
His tongue the Divine elixir has realized. (4) (35.48)

Nāmu lait kichhu bighanu na lāgai

By utterance of the Name occurs no impediment;
By hearing the Name Yama from far off flees.
By utterance of the Name is all suffering ended.
By contemplation of the Name is lodgement at
the Divine feet found. (1)
In unbroken devotion the Name Divine utter.
With delight and gusto Divine laudation sing. (I-Pause)
By contemplation of the Lord no evil eye affects.
By contemplation of the Lord afflict not demons and evil spirits.
By contemplation of the Lord attachment and pride
put *man* not in bondage.
By contemplation of the Lord *the self* in incarnation through
the womb is not involved. (2)
All times for contemplation of the Lord are propitious.
Rare among many are such as contemplate the Lord.
Any of high or low caste that the Lord contemplates,
The Supreme state enters. (3)
In holy company contemplate the Lord :
By contemplation of the Name Divine comes joy in perfection.
Lord ! to Nanak show grace
That with each breath the Lord he may contemplate. (4) (36.49)

Āpei Sāsatu Āpei Beidu

Devotion to the Lord comprehends knowledge of
Shastras and Vedas.
Of each being the inner secret He knows.
His entire substance is manifestation of light :
Almighty, all powerful is the Lord. (1)
My self ! with the Lord take shelter :
By the Master's guidance to the Divine lotus feet
make supplication;

Thereby shall not approach you foe or suffering. (I-Pause)
Himself is He essence of forest, grass-blade and the three worlds,
By whose thread is the world strung.
In Himself He unites the Eternal and the mutable power;
Himself unattached, Himself enjoyer of the world. (2)
Wherever I look, is His presence;
Other than He nothing exists.
By devotion to the Name is crossed the ocean *of existence,*
As Nanak in holy company Divine laudation sings. (3)
In His power lies liberation, enjoyment of the world and
device of liberation.
With Him is no one left unfulfilled.
Saith Nanak, servant of God : Blessed is the man P. 1151
With whom in His grace He is pleased. (4) (37.50)

Bhagtāṇ mani ānandu Gobind

In the heart of devotees abides joy in the Lord :
Resting in poise, shattered is all their anxiety.
In an instance are shattered *their* fear and doubt,
And in the mind is the Supreme Being lodged. (1)
The Lord, all-pervasive to His devotees is ever aidant :
Within and without, the Lord is by their side,
in all spots pervasive. (I-Pause)
The Lord is *my* wealth, property, beauty and device of life;
My life and breath in joy He ever cherishes.
His servant by the strength of His arm He protects,
Never deserting him, ever by his side. (2)
None is beloved as the Lord.
Holy *all* He cherishes.
The Lord is mother, father, progeny and relation.
Since Primal Time His devotees His laudation sing. (3)
His is the support; the Lord's is *their* heart's strength.
Other than He none they contemplate.
Nanak's heart in this finds courage.[1]
The Lord our objectives shall fulfil. (4) (38.51)

Bhay kau bhau paṛiyā simrat Hari-Nām

By contemplation of the Name Divine is fear itself
under terror.

1. Purukhārath=purushārath—manly quality, courage.

Ended is the malady of three qualities,[1] fulfilled are *His* servant's objectives. (I-Pause)
God's devotees that ever *His* laudation sing, the abode of perfection have acquired.
Dharmaraja that is Yama, to acquire purity seeks sight of God's servant. (1)
In holy company are effaced lust, wrath, intoxication of avarice, calumny and pride.
By great good fortune are such of the holy met :
Nanak to such is ever a sacrifice. (2) (39.52)

Panch majamī jo panchan rākhai

One restraining the five evils with five saintly states is endowed.
False is the tongue that ever rushes idly to wag.
One painting on *his body* various circles[2] and practising fraud,
In pining is destroyed like a widowed female. (1)
All other than the Name Divine is unreal.
Without *guidance of* the Master, perfectly-endowed is not attained liberation :
The reprobate materialist[3] at the eternal Portal is ruined.[4] (I-Pause)
Filthy is one not realizing Divine might.
By being plastered *with cowdung* a spot acquires not the Lord's approval of purity.
He whose mind is impure, washing himself from outside,
At the holy Portal no honour gets.[5] (2)
One making efforts for lucre
Never takes a straight step forward.
Such a one calls not to mind the Creator.
And from his tongue utters falsehood alone. (3)
To whomsoever the Creator shows grace,
With holy company has dealing.
Whoever in loving devotion to the Name Divine is attached,
Saith Nanak, impediment never shall face. (4) (40.53)

Nindak kau phitkei sansāru

On a calumniator the world heaps reproaches,

1. See Glossary.
2. Refers to the practice of certain Hindu sects.
3. Sākta.
4. Robbed.
5. Loses honour.

False is the calumniator's dealing.
Impure is the calumniator's conduct.
The Lord His servant protects. (1)
The calumniator along with other calumniators dies.[1]
The Supreme Being, Supreme Lord, His servant protects : P. 1152
Over the calumniator's head thunders death.[1] (I-Pause)
None the calumniator obeys.
The calumniator for his lies into regret falls.
Such with writhing of hands, their heads against
the earth strike.
The Lord spares not the calumniator. (2)
God's servant wishes not ill to happen to any;
The calumniator suffers *as stabbed* by a pike.
Like a heron his feathers he spreads;
But when anything he utters, *good people* after deliberation
cast him out. (3)
The Creator is controller of the inner self.
What God's servant does, immutable remains.
God's servant at the court Divine is judged pure.[2]
Nanak, servant of God, this after deliberation the
essence utters. (4) (41.54)

Due kar jori karouṇ ardāsi

With hands folded this supplication I make :
This life, body and wealth, all is His property.
He alone is my Master, the Creator Lord :
A million times *to Him* am I a sacrifice. (1)
Dust *of feet* of the holy confers purify.
By contemplation of the Lord are effaced evil tendencies
of the mind,
And cast off is impurity of multiple births. (I-Pause)
He in whose house lie all treasures,[3]
By whose service is attained honour,
Is fulfiller of all objectives,
And prop of life and breath *of His* devotees. (2)
In all beings is His light.
Devotees by contemplating the Repository of merit find life.

1. Implies transmigration
2. True
3. Implies the Nine Treasures (See Glossary).

In the mind and body on Him meditate,
Whose service never is fruitless. (3)
The Master's teaching is to *practise* compassion and content,
And to *acquire* treasure of the Name, pure object.
In your grace to your lappet attach *him :*
Nanak ever on the Divine lotus feet meditates. (4) (42.55)

Satiguru apunei sunī ardāsi

The holy Preceptor *to my* supplication lent ear,
And fulfilled were all objectives.
With *devotion of* mind and body on the Lord I meditated;
Thus the Master, perfectly-endowed, all my fear
has cast off. (1)
Mighty over all is the holy Preceptor;
By his service are attained all joys. (I-Pause)
He who accomplishes all,
None His decree can annul.
The Supreme Being, Supreme Lord beyond compare,
Of sight fulfilling desires—the Master is His image. (2)
He within whose *self* the Name Divine dwells,
Whatever he beholds is *source of* Divine illumination.
He whose mind is fully illuminated,
The Supreme Being in him dwells. (3)
To the Master ever I offer obeisance;
To the Master ever am I a sacrifice.
The holy Preceptor's feet I wash and sip *the wash* :
Saith Nanak : By ever contemplating the Master
find I life. (4) (43.56)

In the Measure Bhairon—Composition of Sri Guru Arjan Dev
Partāl (In variable rhythm)
SCORE 3
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Pratipāl Prabh kripāl kawan guna ganī P. 1153

Lord, *our* cherisher, gracious ! which of Thy merits
may I recount ?
Infinite Thy dispositions, numerous the waves of Thy *elan,*
Thou Lord of all (I-Pause)
Infinite is illumination of Thee, infinite *the ways of*
meditation on Thee;

Infinite *the ways* of uttering *Thy Name* and Performing
austerities in *Thy way.*
Infinite the melodies and tunes so beautiful *to praise* Thee;
Infinite those practising silence in *Thy way.* (1)
Infinite the notes raised to Thee; infinite the instruments playing;
Infinite their delight each moment received :
Infinite the sins and maladies that by listening to Thy
laudation are effaced.
Saith Nanak : In service of the Lord are comprehended
innumerable *merits.*
Such as those of bathing at holy river banks, performing of the
six ritual acts[1] fasting, worship,
Wandering in pilgrimages :
Thus is acquired merit of these all. (2) (1.57.8.21.7.57.93)

In the Measure Bhairon—Composition of Sri Guru Nanak Dev
Ashtpadiyān (Octets)
SCORE 2
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Ātam mehṇ Rāmu Rāma mehṇ ātamu chīnasi Guru bīchārā

In the self *is pervasive* the Lord, in the Lord the self lies—
This by the Master's teaching is realized.
As the ambrosial *holy* teaching by the Word is realized,
Is annulled suffering and egoism destroyed. (1)
Saith Nanak : Terrible is the malady of egoism :
Wherever I look, this malady alone I behold—
Himself the Lord by the Primal Word liberation
grants. (I-Pause)
The Divine Tester Himself judges *of beings*; nevermore are
they penetrated by the sharp probe.[2]
Those on whom His glance of grace He casts,
to the Master unites them :
This by the Lord's holy Will comes about. (2)
Air, water, fire are gripped by malady of egoism[3]—gripped by
this malady those enjoying *fruits of* the earth.

1. These are the six prescribed duties of a pious Hindu. Also interpreted as study of the six Shastras.
2. A probe to test the purity of gold.
3. ('Egoism' is mentioned at the opening as the great malady).

Gripped by this malady are mother, father, maya and the
human body;
Gripped by this malady those attached to family. (3)
Gripped by egoism's malady are Brahma and Vishnu
along with Shiva;
Gripped by it the whole universe.
Those contemplating the Divine Essence, pondering the Master's
Word are liberated. (4)
Gripped by *egoism's* malady are the seven seas along with rivers;
Full of this malady are continents, and the nether regions.
God's devotees are pure, joyful—in all spots His glance
of grace He casts over them. (5)
Gripped by *egoism's* malady are followers of the six
monastic orders,[1]
And various kinds of practitioners of austerities.
What can poor Vedas and the Semitic scriptures do,
As the Sole Lord they do not realize ? (6)
Those enjoying delectable delights with this malady are filled;
Nor lies joy in consuming wild vegetables and roots.[2]
Those neglecting the Name and following other paths
In the last moments into regrets have to fall. (7)
By wandering over bathing-spots is not cast off this malady;
In scholastic study lies disputation.
Greatly malignant is the malady of dualism;
Those gripped by it after Maya go hankering. (8)
One that by the Master's teaching the holy
Word contemplates,
Purified is his heart, banished his malady.
Saith Nanak : God's devotees ever are pure,
Who with *Divine* grace are marked (9) (1)

In the Measure Bhairon—Composition of Sri Guru Amar Das P. 1154

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Tini kartai iku chalatu upāiyā

The Creator a play has enacted :

1. These are Yogi. Sannyāsī, Jangam, Bodhī, Sarevare, Bairāgī.
2. (These are consumed by ascetics living in forests).

The Word has He communicated that is His mystic utterance[1] :
This the egoist has not realized; to the God-directed has
realization come.
The Creator has through all time caused all
things to happen. (1)
The Master's Word in my meditation is fixed :
Of the Name Divine may I never be forgetful. (I-Pause)
His father sent Prahlad to school.
With his tablet come he to the pedagogue :
Said the child : No other ritual shall I learn but the holy Name :
On my tablet write thou God's Name.[2] (2)
Spoke his mother to son Prahlad *to learn not* other than
what the pedagogue taught.
Said he : The Lord without fear is on my side.
Ignominy on my tribe shall fall, should the Lord I forsake ! (3)
Complained the pedagogues : Prahlad all the pupils
has corrupted :
Listens not to us; from his way is he not diverted !
All over the town did he preach devotion *to God.*
The assembly of the wicked could do little *to dissuade him.* (4)
Sanda and Marka[3] against Prahlad complained.
All the titans did their worst *to stop him :*
He cherishes His devotees' honour—
What can mere creatures accomplish ? (5)
By reward for actions did the titans get authority *to rule :*
They realized not the Lord; so He forsook them.
The titan-king with son Prahlad made strife :
The blind fool not realizing, his death was at hand. (6)
Shutting, Prahlad in a cell, was the door locked.
The fearless child no way was afraid :
'Inside me is the true teacher, the Lord of the universe',
he declared.
The Creature, presuming to share God's might, assumed the
unjustified divine title.
What was predestined came to pass.
With God's servant had *the titan* entered into strife. (7)

1. *Anhad-Bānī.*
2. Govinda-Murāri.
3. Names of pedgagogues.

The father lifted the mace at Prahlad,
Threatening, 'Where now is thy Lord of the universe,
thy Master' ?
The bountiful life of the Universe at the last is the *true* friend,
Pervading wherever one may cast one's look. (8)
Splitting the pillar, His form the Lord manifested;
And the arrogant titan was destroyed.
The hearts of God's devotees with joyous music echoed;
On His servant exaltation He conferred. (9)
The Lord created birth and death and attachment,
And for the creation destined coming and departure hence.
To fulfil Prahlad's purpose, Himself the Lord manifested :
Thus was fulfilled prophecy of His devotees. (10)
The whole race of gods hailed Lakshmi,
Supplicating : 'Mother ! unmanifest the form of Narasingh'.[1]
Lakshmi, terror-struck, dared not face him;
So Prahlad, servant of God, fell at Narasingh's[2] feet. (11)
The holy Master inspired meditation on the Name, P. 1155
the supreme wealth.
Rule and property, all are false *forms* of Maya.
Avaricious human beings to these cling :
Those without devotion to the Name Divine,
are at the Portal chastized. (12)
Saith Nanak : 'Each does as by the Lord ordained :
Such alone are accepted as to the Lord are devoted.
His devotees has He ever succoured.
To Prahlad His form the Lord manifested. (13) (1.2)

Guru-sevā te amrit phalu pāiyā haumai trishn būjhai

In devotion to the Master is attained the fruit of immortality,
The fire of egoism assuaged;
And desire in the mind is absorbed back. (1)
Beloved Lord ! Show Thy grace :
Day after day this humble servant the boon of
Divine grace seeks,
By the Master's Word to be saved. (I-Pause)
God's devotees from Yama's torment are exempt :
Not a particle of suffering on them dare he impose.

1. Narasimha=Man-lion, name of the Lord's manifestation *avtār* in Indian mythology.

Those under Thy shelter are saved themselves,
and save all their forebears.[1] (2)
Thy devotees' honour dost Thou cherish
Such is Thy greatness :
Accumulated sins and suffering of multiple births dost Thou annul :
Not a mustard grain of duality remains. (3)
Forgetful, ignorant are we, devoid of realization;
Thou dost in Thy Will grant realization.
All happens as in Thy Will lies;
None else has the power. (4)
The world hast Thou created; set it to various tasks :
To evil-doing has it be taken itself.
On a throw has it forfeited its boon of human birth,
By the Word finding not realization. (5)
Devoid of vision, egoists die,
In darkness of foul thinking and ignorance involved;
The ocean of worldliness they never can cross,
Without the Master's guidance headlong sunk. (6)
The holy, by the Word in the Eternal are dyed;
By the Lord to Himself united.
The Master's teaching by the holy Word they realize,
And to truth are constantly devoted. (7)
Pure Thy self, pure Thy devotees.
By contemplation of the Master's Word.
Nanak is for ever a sacrifice to such,
As the Name Divine in their hearts cherish. (8) (2.3)

In the Measure Bhairon—Composition of Sri Guru Arjan Dev
Ashtpadiyān (Octects)
SCORE 2
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace
Jisu Nāmu ridai soī waḍ rājā

Whoever in heart *bears* the Name, is *truly* a great king.
Whoever in heart *bears* the Name, fulfilled are all his objectives.
Whoever in heart *bears* the Name, wealth[2] of million
kinds receives.
Without *devotion to* the Name is life gone waste. (1)

1. Generations preceding.
2. Used symbolically for devotion.

Such I praise as have capital of the Name Divine.
Such are supremely fortunate as have placed on forehead the Master's hand in *benediction.* (I-Pause)
Whoever in heart *bears* the Name, is Lord of numerous forts and cohorts.
Whoever in heart *bears* the Name, joy in poise receives.
Whoever in heart *bears* the Name, is joy-cooled.
Without devotion to the Name is one cursed in life and is as one dead. (2)
Whoever in heart *bears* the Name, is liberated while living. P. 1156
Whoever in heart *bears* the Name, is *master of* all devices *to liberation.*
Whoever in heart *bears* the Name, the Nine Treasure has received.
Without *devotion to* the Name, *man* caught in delusion.[1] in transmigration remains involved. (3)
Whoever in heart *bears* the Name, above need has arisen.
Whoever in heart *bears* the Name, all gains[2] acquires.
Whoever in heart *bears* the Name, large is his family *of merits.*
One without the Name is an egoist, ignorant. (4)
Whoever in heart *bears* the Name, immutable is his station.
Whoever in heart *bears* the Name, on the throne *in Divine Essence* is seated.
Whoever in heart *bears* the Name, is truly wealthy.
One without the Name forfeits honour and credit. (5)
Whoever in heart *bears* the Name, is universally reputed.
Whoever in heart bears the Name, is *image of* the Creator, Supreme Being.
Whoever in heart *bears* the Name, is exalted over all.
One without *devotion to* the Name in numerous births wanders. (6)
Whoever in heart *bears* the Name, lifted is his darkness of ignorance.
Whoever in heart *bears* the Name, is approved *of God.*
Without the Name continuous everlasting transmigration. (7)
Such *devotion to* the Name acquire as have the Lord's grace.
These in holy company behold the Lord.
Their transmigration annulled, joy they receive.
Saith Nanak : Their essence to the *Divine* Essence is united. (8.1.4)

1. Also used symbolically, for the strength within.
2. Used symbolically—spiritual gains.

Koti Bishan kīnei avatār

Millions of Vishnu-incarnations has *He* created.
Millions of universes are abodes of righteous endeavour[1]
ordained by Him.
Millions of Shivas has He created for destruction *of the world.*[2]
Millions of Brahmas has He appointed the world to create. (1)
Such is our Lord, Divine Master :
I have not power to relate the sum of His merits. (I-Pause)
Millions like Maya are His handmaids;
Millions of beings His couch.
Millions of created *worlds* Thy limbs.
Millions of devotees in the Lord's Presence abide. (2)
Millions of monarchs[3] *to Him* make obeisance.
Millions of Indras stand *and wait* at His court.
Millions of paradises in His glance lie,
Millions of names assess Him not. (3)
Millions are the trumpet notes raised to Him.
Millions the theatres where is enacted His wondrous play.
Millions of Shaktis[4] and Shivas[4] obedient to His Will.
To millions of beings sustenance He provides. (4)
In His foot lie millions of bathing-spots.
Millions by contemplating His beauteous Name are purified.
Millions the priests offering worship *to Him.*
Millions His expanded manifestations, without a second. (5)
Millions of pure selves laud Him;
Brahma's progeny a million times showers praise on Him.
In an instant millions of dissolutions and creations He enacts.
Millions, beyond count Thy merits. (6)
Millions of the enlightened on enlightenment of
Thee discourse.
Millions engaged in meditation on Thee meditate.
Millions of hermits in austerities engage.
Millions of sages in the state of silence abide. (7)
Lord immortal, unknowable,
Controller of the inner self, in each self pervasive, P. 1157

1. Cf. Japuji, 34.
2. Another rendering : Millions of Shivas has He created and these have disappeared.
3. Lords of umbrellas.
4. Shaktī, the mutable principle; Shiva, the eternal.

Wherever I look, is Thy abode :
This illumination the Master to Nanak has brought. (8) (2.5)

Satiguri mo kau kīno dānu

The holy Preceptor a boon on me has conferred :
The invaluable Name Divine to me has granted.
With poise, joy and endless playful wonders
Has the Lord spontaneously met Nanak. (1)
Saith Nanak : Holy is the Lord's laudation,
In which again and again is the mind absorbed. (I-Pause)
Spontaneously is our food of God's Love
Spontaneously in our home the Name finds utterance.
Spontaneously in our home comes liberation through
the holy Word.
Spontaneously are our stores filled.[1] (2)
Spontaneously are our objects fulfilled.
Spontaneously are our sorrows shaken off.
Spontaneously are our foes turned friends.
Spontaneously is the ego brought under control. (3)
Spontaneously has the Lord brought comfort to my mind :
Spontaneously are our hopes fulfilled.
Spontaneously have I *realized* all truths.
Spontaneously has the Master granted me the holy Word. (4)
Spontaneously are our rancours ended.
Spontaneously is our darkness *of mind* effaced.
Spontaneously is the mind engaged in singing *God's*
sweet laudation.
Spontaneously have we beheld the Lord pervading each self. (5)
Spontaneously are ended all doubts.
Spontaneously is lodged in the mind joy and poise.
Spontaneously rings in my self the mystic music.
Spontaneously in our mind is the Lord manifested. (6)
Spontaneously is the mind fixed in faith.
Spontaneously have we realized the Lord immutable.
Spontaneously has comes to our hand the Divine prop. (7)
Spontaneously has the Lord in Primal Time recorded
for us the writ.
Spontaneously has the Sole Lord met us.

1. (Mystical expression for fullness of devotion).

Gone are *considerations of* the mind's anxiety and mental peace.
The Lord is now absorbed in Nanak and Nanak has become
the Lord's image. (8) (3.6)

In the Measure Bhairon—Composition of the Bhaktas
Of the Composition of the Venerable Kabir

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Ihu dhanu merei Hari ko nāouṇ

This my wealth of the Name Divine,
Neither shall I hoard nor sell off. (I-Pause)
The Name is my crop and field.
I Your servant, seek to be devoted to You. (1)
The Name is my wealth and capital :
No other I know, discarding You. (2)
The Name is my relation and brother;
The Name ever is with me, at the last my friend. (3)
Whomsoever though abiding amidst Maya,
unattached Thou dost keep,
Saith Kabir, his servant I am. (4) (1)

Nāṇgei āwanu nāṇgei jānā

Man comes unclad, unclad he departs.
King or monarch, none shall last. (1)
The Divine Monarch *alone* is *for me* Nine Treasure;
Wealth, attachment, wife all are Thy property (I-Pause)
Wealth when we come is not by us, nor is with us P. 1158
at departure.
What matters elephants tied at the gate ? (2)
Lanka[1] was a fortress of gold;
Yet what did the thoughtless Ravana take away with him ? (3)
Saith Kabir : Contemplate for a while Divine merit.
Else man like a gambler empty-handed shall leave. (4) (2)

Mailā Brahmā mailā Indu

Impure[2] is Brahma, impure Indra.
Impure the sun, impure the moon. (1)
This world is impure, filthy.
The Lord alone is pure, without limit or extent. (I-Pause)

1. Now known as Sri Lanka, believed to be Rāvana's kingdom.
2. 'Impure' herein implies Maya-polluted.

Impure are the numerous universes;
Impure night and day and the months. (2)
Impure is pearl, impure the diamond.
Impure air, fire and water. (3)
Impure Shiva called Shankara and the Supreme Lord;[1]
Impure accomplished Yogis, Yoga-practitioners
and the sects. (4)
Impure Yogis, wandering ascetics with matted locks.
Impure the body along with the self. (5)
Saith Kabir : Such alone are approved of the Lord;
Such alone pure as have realization of the Lord. (6) (3)

Manu kari Meccā qiblāh kar dehī

Make your mind Mecca, your body the altar[2] faced in prayer.
The Supreme Preceptor is the self, enlightener about the Lord. (1)
Thou Mulla, raise the call to prayer and perform *namaz*
In the mosque of the ten doors.[3] (I-Pause)
Slaughter dark tendencies,[4] doubt and rancour;
Consume the five *evils* and acquire content. (2)
One and the same is the Hindu's and the Muslim's Lord :
Neither Mulla nor Sheikh[5] can change this[6] (3)
Saith Kabir : I am turned mad *after God :*
By restraining the mind in poise am absorbed. (4) (4)

Gangā kai sangi salitā bigarī

A stream by joining Ganga has changed its form—
In the end this stream became Ganga itself. (1)
Kabir, calling on God for help, too is changed.
He has acquired form of the eternal Lord, now straying
nowhere else. (I-Pause)
In company with sandalwood is changed some tree—
That tree as sandalwood has ended. (2)
In company with the philosopher's stone is changed copper—
That copper as gold has ended. (3)
In company with the holy is Kabir changed;
Kabir as *image of* the Lord Himself has ended. (4) (5)

1. Mahesh.
2. Qiblāh=the direction facing which Muslims pray. In India that is the West, towards which Mecca lies.
3. The body is implied, with the nine physical openings and the 'tenth door' of superconsciousness.
4. Tāmas, the lowest of the 'Three qualities.
5. Sheikh is a Muslim religious title.
6. Lit. What can the Mullā and the Sheikh do in this matter?

Māthei tilaku hathi mālā bānāṇ

People that on the forehead draw the paste-mark,
grasp the rosary in hand
And adopt such disguise,
Look upon God as plaything. (1)
Lord ! if I am mad, still am I Thine.
What do people know of my secret ? (I-Pause)
I pluck not leaves *for offerings*, and worship not deities :
All service other than devotion to the Lord is fruitless. (2)
The holy Enlightener[1] I worship and ever propitiate :
By such service at the Divine Portal shall I attain joy. (3)
People call Kabir crazed.
The Lord alone knows Kabir's mystery. (4) (6)

Ulaṭi jāti kül doū bisārī

By turning away *from the world,* are my caste[2]
and lineage forgotten.
Now my weaving is all done in the void of the Supreme Poise. (1)
Now no quarrel have I left :
Brahmin and Mulla both have I discarded. (I-Pause)
Weaving Divine devotion, to my self this garment I offer. P. 1159
Discarding egoism, God's praise I sing. (2)
What the Brahmin and the Mulla have scribed,
That have we discarded, accepting none of it. (3)
With purity of heart the Lord you may behold.
Kabir by searching the self with the Lord has found union. (4) (7)

Nirdhan ādaru koī na dei

None to the poor person offers regard,
Despite millions of efforts, none to him attends. (I-Pause)
Should the poor man go to the rich
Though present, his back towards him he turns. (1)
Should the rich man go to the poor man,
With respectful regard he accosts him. (2)
Poor and rich both are brothers :
Ineffaceable is the Lord's decree. (3)
Saith Kabir : He is truly poor,
In whose heart abides not the Name. (4) (8)

1. Here implies the Lord.
2. His caste was weaver, reckoned low.

Guru-sevā tei bhagati Kamāī

By service to the Master devotion I performed,
Whereby this human incarnation I attained.
This incarnation even the gods seek to acquire,[1]
In this incarnation perform thou devoted service to the Lord. (1)
Be to the Lord devoted; put Him not out of mind,
This is the gain to be got from the human incarnation. (I-Pause)
Till such time as the malady of old age has not come,
Till such time as death this body has not gripped,
Till such time as your utterance has not become incoherent,
My self ! to the Lord be devoted (2)
Brother ! shouldst thou not perform devotion now, when
shalt thou do it ?
When the end comes, devotion then shall be beyond thy power.
What thou mayst do now, shall be meritorious.[2]
Later shalt thou repent and swim not the other shore. (3)
The true servant *of God* is one engaged in *His* service.
Such alone the immaculate Lord have attained.
By contact with the Master are their doors *of realization* opened.
Such shall no more tread the path of transmigration. (4)
This is thy occasion, this thy turn.
Ponder this in thy mind.
Saith Kabir : Now mayst thou win the *game of life* or lose,
as be thy will :
Kabir in various ways has uttered aloud this
admonition *to thee.* (5) (9)

Shiva kī pürī basai büdhi sāru

In the realm of felicity[3] abides pure realization.
Seek union with it and enter contemplation.
Thereby shall you acquire illumination of this world and that.
What good that man exhausts himself in acquisitiveness ? (1)
In the essence of the self is my meditation fixed.
Devotion to the Name of the Divine Monarch is for me
supreme realization. (I-Pause)
With the Creator's[4] Portal have we formed our relationship,

1. Contemplate.
2. Pure, holy.
3. Shivapurī, in the Yogic parlance the 'tenth door' of supreme realization.
4. Lit. Origin of all.

And over sun-like *burning impulses* have placed *cooling*
moon-like *poise.*
In the dark direction[1] of sunset of *ignorance*
Now blazes the sun of illumination,
And the seat of realization[2] now in my head is fixed. (2)
In the direction of this sunset lies a stone of *ignorance,*
Over which lies another window, *opening on to material desires.*
Above this window is situated the tenth door of
superconsciousness,
Whose prospect, saith Kabir, is without end or limit. (3) (2.10)

So müllāṇ jo mana siuṇ larai

The true Muslim divine,[3] is one with the ego wages battle,
And following the Master's teaching with death joins in conflict.
Of death should he crush the pride :
To such a Mulla ever we make obeisance. (1)
The Lord is ever by us; why describe Him as far ?
Restrain the perturbing mind, and to the Lord, P. 1160
all-beauty attain. (I-Pause)
The true Muslim law-giver[4] is one who his self contemplates,
And by the fire of the self the Supreme Being illuminates.
Not in dream in lust should he indulge[5] :
Such a Kazi shall meet neither old age nor death. (2)
The true sufi[6] is one who shooting arrows of *illumination*
and restraint
The mind uncontrollable under control places.
In the Highest state of illumination[7] should he
assemble his army *of merits*
Over such a *Sultan* waves the umbrella of royalty. (3)
The Yogi invokes Gorakh,[8]
The Hindu utters Rama's Name,
The Muslim's god is Khuda without a second,
Kabir's Lord is all-pervasive. (4) (3.11)

1. Lit. West.
2. Merūdand, lit. the vertabret column, by which passes sushmana, the channel of realization.
3. Mullā.
4. Kazī.
5. Should not let drop the seminal fluid.
6. ('Sultan' is the title given to Sufis of a high order). A trope here is intended with *Sar-tan,* one who shoots an arrow.
7. Gagan Mandal—Yogic term for the seat of superconsciousness.
8. Lord of the universe, Yogic name for God.

Jo pāthar kau kahatei Dev

Those that call a stone their God,
Wasted is their devotion.
Those that fall at the feet of stone-idols,
Wasted is their endeavour. (1)
Our Lord ever to us speaks;
To all creation largesse He grants. (I-Pause)
The ignorant[1] man knows not, God abides within;
Attached to delusion his mind in thongs be puts.
The stone neither speaks nor can grant a boon—
Such ritual hollow, such service fruitless. (2)
Should any apply sandalwood paste to a corpse,
What gain out of it shall he get ?
Should the corpse in filth be thrown about,
What would it then lose ? (3)
Saith Kabir, making loud proclamation :
Thou ignorant materialist,[2] understand and behold :
Many homes by duality are ruined.
God's devotees ever are in joy. (4) (4.12)

Jal mehṇ mīn māyā kei bedhei

The fish that lives in water by Maya is pierced;
The moth *hovering* around the lamp too by Maya is penetrated,
Maya in the form of lust to the elephant clings.
Snakes and humming-bees too amid Maya are destroyed. (1)
Brother ! so seductive is Maya,
That all creatures it deludes. (I-Pause)
Birds and animals by Maya are attracted;
Sugar too greatly torments the fly.
Horses and camels in Maya are absorbed.
Even the eighty-four Siddhas[3] in Maya disport. (2)
The six celibates[4] are Maya's slaves;
So also the Nine Supreme Yogis[5] and sun and moon.
Performers of austerities too by Maya are tied.
In Maya lies death and the five minions of evil. (3)

1. Blind.
2. Sākta.
3. The legendary Siddhas, held to be immortal.
4. These are, Hanūmān, Bhairon, Lachhman, Gorakh, Bīshma and Datt.
5. The Nine immortal superior Yogis, such as Gorakh, Machhindra and others

Dogs and jackels by Maya are attracted,
So also apes, leopards and tigers,
And cats, sheep and foxes.
Even the roots of trees in Maya are fixed. (4)
Gods too by Maya are attracted,
So also the ocean, Indra and the earth.
Saith Kabir : Whoever has a belly *to fill,* is under Maya's *spell.*
Release from it comes when the holy Preceptor is met. (5) (5.13)

Jab lagu merī merī karai

As long as man in possessiveness is involved,
None of his objective is fulfilled.
When *his* possessiveness is effaced,
Then does the Lord grant him fulfilment. (1) P. 1161
My self ! contemplate this illuminative understanding :
Why not contemplate the Lord, shatterer of suffering ? (I-Pause)
While the tiger of *pride* is present in the forest of *the self,*
The forest takes not bloom.
When the jackal of *humility* destroys this tiger,
The entire vegetation puts on blooms. (2)
Whoever wins *in the worldly way sinks; whoever loses*
the world swims across,
And by the Master's grace, crosses over.
Kabir, servant of God thus instructs you :
Solely to God be you attached. (3) (6.14)

Sattari sai salār haiṇ jā ke

He who has seven thousand chiefs of his hosts;
And has a lakh and a quarter prophets under Him;
Whose devotees[1] are eighty-eight crore in number,
Whose special attendants number fifty-six crores—(1)
Who to Him shall present my petition, a humble man's ?
Far is His court a rare one to His mansion attains. (I-Pause)
Thirty-three crore are His domestics :
In eighty-four lakh species whirl creatures crazed.
To Adam, ancestor of mankind the Lord showed grace,[2]
Whereby he attained fullness of Paradise. (2)
Whoever has perturbation in heart, turns yellow-faced,

1. Sheikh; may also imply Shesh-nāga., the legendary serpent.
2. Glance of grace.

And leaving scriptures,[1] follows Satan.
Such a one blames the world and carries a grievance
against mankind :
Each receives his deserts according to his deeds. (3)
You the Provider, we perpetually beggars.
Should we answer You back, we turn sinners.
Kabir, Thy servant Thy shelter seeks.
Merciful Lord, pray keep me close to paradise. (4) (7.15)

Sabhu koī chalan kahat hai ūhāṇ

Each one says, *to paradise* we go :
I know not where paradise is. (I-Pause)
They know not the secret of their self,
And only blab about paradise. (1)
While in heart lasts desire for Paradise,
Comes not abiding at the Divine feet. (2)
I know not if Paradise has a moat and ramparts,
or is plastered over with thick mud.
Nor know I of the gate of Paradise, (3)
Saith Kabir[2] : What else can we say,
Except that the holy congregation is the *real* Paradise (4) (8.16)

Kiuṇ līje gaṛh bankā bhāī

Brother ! how may we conquer this finely-built fort *of ignorance,*
Whose ramparts are of quality and most of the three
qualities[3] ? (I-Pause)
Its army consists of the five evils, twenty-five lower tendencies
like attachment and intoxication or pride,
With powerful Maya as trench.
This poor man *there* cannot prevail : Lord, what shall I do ? (1)
Lust its window, suffering and pleasure its doorkeepers;
Sin and meritorious deeds its gates.
Clamorous wrath is the commander[4] and the mind
intractable king (2)
Pleasure the armour and possessiveness the helmet,
With foul thinking drawing the bow.
Desire abiding in heart its arrows—
With all this is this fort impregnable. (3)

1. Kateb=Kitāb, implying the Koran.
2. Kamīr here, a variation on 'Kabīr.
3. See Glossary.
4. Chief.

With burning brand of love and rocket of devotion,
The bomb of enlightenment we shot :
By poised meditation was lighted the Divine light—
Thus at one stroke was it conquered. (4)
As with purity and content by my side I fought,
Were both gates stormed.
Along with holy company by the Master's grace was the king of the fort captured. (5)
With an army of God's devotees and strength of contemplation, P. 1162
Was snapped the noose of fear of death.
Kabir,[2] servant of God, then ascended the fort,
And assumed the eternal dominion. (6) (9.17)

Gang gusāini gahir gambhīr

To Ganga, the goddess,[1] profound and deep
Was Kabir taken bound in chains. (1)
When the heart sank not, why should the body fear ?
The heart in the Divine lotus feet remained absorbed. (Pause)
By the Ganga waves was snapped my chain,
And *amid the* Ganga was Kabir seated on a deer-skin (2)
Saith Kabir : None *else* is our friend or companion :
On water and land is the Lord our presever (3) (10.18)

In the Measure Bhairon—Composition of the Venerable Kabir

Ashtpadi (Octet)

SCORE 2

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Agam drügam gaṛhi rachīyo bās

In the inaccessible, hard to reach citadel has *the Lord* taken abode,
Where is shed His light.
There flashes lightning and is joy felt.
There is established the Lord, youthful Divine figure. (I)
Should the self to the Name Divine be devoted,
Is shed old age and death and doubts flee (I-Pause)
Those in love with distinctions of high caste and low caste sing lays of egoism.

1. (Here too *Kamī r* occur in place of *Kabīr*).
2. Vishnu's *shaktī*.

Where the Lord is seated,
There rings sound of mystic music (2)
Continents and spheres has He created,
And the three worlds, the three deities and the
three qualities destroys.
Inaccessible, unknowable, in the heart He abides.
None the secret thought of the Divine prop of the
earth can encompass. (3)
In the plantain flower[1] like the sun He blazes.
In dust of His lotus the self has abode.
In the lotus with twelve petels in the heart lies His inspiration,
Where is the abode of the Lord, Lakshmi's Spouse.[2] (4)
He who in the lower world and the higher and on the
face casts His light
In the cosmic void abides.
There shines neither sun nor moon;
The Primal immaculate Being in joy there disports (5)
Whatever is in the universe, know that to be also in the body.
In this lake of Mansorovar take thou bath.
Whoever utters the formula, 'I am He',
Neither merit nor sin to Him clings (6)
With Him are neither caste distinctions or sun's heat or shade :
No way realized except under the Master's shelter.
Absorption fixed in Him cannot be shaken nor is removed,
In the equable cosmic void absorbed. (7)
Should anyone realize it, in the core of the heart He abides.
What inspires our utterance is He himself.
Whoever by the Divine formula his mind in poise brings,
Saith Kabir, liberation finds.[3] (8) (1)

Koti Sūr jā kai pargās

Millions of Suns for Him shed light;
Millions of Shivas and Kailashes are His.
Millions of Durgas[4] rub His feet;
Millions of Brahmas *to Him* recite the Vedas. (1)
When I look, the Lord solely I behold :
With no other deity have I any concern. (I-Pause)

1. This has a Yogic overtone.
2. An attributive name of Vishnu, here signifying God.
3. Swims across.
4. The goddess, Shiva's consort.

Millions of moons are lamps *providing Him light.* P. 1163
Thirty-three crore deities His food-offering consume.
Millions *like* the Nine Satellites[1] at His court stand and wait.
Millions of Dharmarajas His door-keepers. (2)
Millions of winds revolve on four sides of Him;
Millions of Serpent-Kings spread His couch;
Millions of oceans His drawers of water;
Millions of eighteen-fold loads of vegetation[2]
His body's hair. (3)
Millions of Kubers[3] His treasures fill.
Millions of Lakshmis *for Him* deck themselves.
Millions of sins and merits *by His glance* are cast off.
Millions of Indras do Him service. (4)
Fifty-six crore *cloud-clusters* are His door-keepers;
In each being[4] is His limitless light.
Demoniac powers with hair disbevelled, terrible aspects
move about;
An millions of the Lord's powers disport themselves. (5)
At His court are performed millions of sacrifices.
Millions of choristers cry Him 'Hail' !
Millions of *forms* of learning his laudation may sing;
Still is not the Supreme Being's limit encompassed. (6)
Fifty-two crores over Him wave the fly-whisk[5] :
He who Ravan's hosts discomfited.
A thousand crores His story[6] relate.
Duryodhan's[7] arrogance He shattered. (7)
Millions of gods of love equal Him not *in beauty,*
Who from the understanding steals *good qualities.*
Saith Kabir : Listen to me, Lord[8] :
Grant me the state of fearlessness.
This boon I beg. (8) (2.18.20)

1. (This is an astronomical allusion)
2. (Traditionally, one leaf of each kind of vegetation would collectively make eighteen loads).
3. The God of wealth.
4. In each city.
5. Also rendered : "His host *of monkeys* consisted of fifty-two crores."
6. Purāna.
7. The King of Kauravas in Mahābhārata.
8. One who holds in hand the earth (or the bow), an attributive name of Vishnū, here signifying God.

In the Measure Bhairon—Composition of the Venerable Namdev

SCORE I

In the Name of the Sole Supreme, Being, Realized by the holy Preceptor's Grace

Rei jihbā Karauṇ sat khand

My tongue ! into a hundred pieces shall I cut thee,
Shouldst thou not utter *the name of* the Lord. (1)
With the Lord's Name dye thy tongue.
On the Lord, of beauteous aspect, joyful meditate. (I-Pause)
False is the tongue engaged in aught else.
The Name Divine solely brings liberation (2)
Countless million *times* other kinds of worship I offered :
None approaches *devotion to* the Name Divine. (3)
Thus supplicates Namdev : Lord ! may I behold Thee
In Thy innumerable *created* forms. (4) (1)

Par dhan par-dārā parharī

Whoever has discarded other's wealth and other's women folk
The Lord puissant[1] by his side abides (1)
Such as to the Lord are not devoted,
Their sight would I not wish to see. (I-Pause)
Human beings that from the Lord are separated,
Are as beasts. (2)
Saith Namdev : One though bearing thirty-two features[2] of beauty,
Without honour[3] appears not beautiful. (3) (2)

Dūdh kaṭorai gaḍwai pānī

In a bowl I *put* milk and took a jug of water,
After a brown spotted cow I had milked. (1)
Said I : Divine King ! drink this milk :
Drink it that my heart be satisfied.
Should you not drink it, my father at home will be wroth. (I-Pause)
A golden cup[4] full of amrita,[5]
Nama[6] before the Lord placed. (2)

1. Nar-Hari=man-lion, an avatār of Vishnu.
2. This is the traditional count of the features of beauty of the male.
3. Lit. nose in Punjabi and Hindi idiom.
4. Said symbolically, for the cup proffered to the Lord.
5. A term expressive of milk.

The Lord smiled at Nama[1] and said :
This one devotee alone in my heart abides. (3)
The devotee after the Lord had drunk the milk, P. 1164
came home.
Nama[2] *thus* had sight of the Lord. (4) (3)

Main baurī merā Rāmu bhatāru

I a love-crazed female; the Lord is my spouse.
With loving care fore Him I deck myself. (1)
Folks, calumniate me should you so wish :
My body and mind to the beloved Lord is dedicated. (I-Pause)
Enter not into contention with any.
My tongue ! quaff thou the Divine elixir (2)
My self ! know now the time has come
When with drums beating the Lord I shall meet. (3)
Let any shower praise or calumniate me,
Nama[1] with the Lord has had union. (4) (4)

Kabahūṇ khīri khāṇḍ ghīo na bhāvai

Sometimes man relishes not milk, sugar and ghee.
At other times the Lord makes him beg for a crust of bread
from house to house.
At other times hard gram is one made to pick up. (1)
Brother : Live as the Lord keep us :
Beyond expression is the Lord's greatness. (I-Pause)
Sometimes man has horses and steeds to caper;
At other time has he not a slipper on the feet. (2)
Sometimes He makes one sleep in a bed with white *sheets.*
At other times is not obtained earth spread with straw. (3)
Saith Namdev : The Name alone brings liberation.[2]
Whoever has contact with the Master, is liberation.[2] (4) (5)

Hasat khelat terei dehürei āyā

In a cheerful mood to Thy temple I came.
While performing devotion, was Nama pushed off. (1)
Lord of Yadava race[3] ! low is my caste.
Why didst Thou give me birth in a dyer's home ? (I-Pause)
Picking up my woollen sheet, back I turned,
And sat in the temple's rear. (2)

1. Short for Namdev.
2. (The figure in each case is swimming across).
3. Krishna is meant, here implying God.

While Nama the Lord's laudation was uttering,
The temple *door* towards the devotee turned. (3) (6)

In the Measure Bhairon—Composition of the Venerable Namdev

SCORE 2

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Jaisī bhūkhei preeti anāj

As is one hungry yearning for food;
As is one thirsty seeking water;
As is the thoughtless, man involved in his family—
Even thus is Nama[1] in love with the Lord. (1)
Nama[1] with the Lord is in love,
And spontaneously from the world is detached. (I-Pause)
As is the *wanton* woman in love with a stranger;
As is the greedy man lover of lucre;
As is the philanderer in love with women—
Even thus is Nama[1] in love with the Lord. (2)
True love is that which the Lord Himself inspires.
Then by the Master's grace is duality banished.
Such a one in the Lord absorbed, never from Him is cut asunder.
Nama[1] to the holy Name is devoted. (3)
As is the love between the child and *its* mother,
Thus is my heart to the Lord attached.
Namdev thus states in humility : My love *in Lord* is fixed.
The Lord in my heart abides. (4) (1.7)

Ghar ki nāri tiyāgai andhā P. 1165

The purblind man disregards his own wife,[2]
And with another's woman into illicit relationship enters.
The parrot at sight of the simbal[3] tree is pleased,
But at the end hangs from it dead. (1)
The evil-doer's abode is in the fire *of passion*—unceasing he keeps burning (I-Pause)
Such a one goes not to witness Divine devotion—
Leaving the straight path, the crooked path taking.
Forgetful of his origin, in transmigration he keeps involved.
Amrita he casts off, and loading poison, eats of it. (2)

1. Short for Namdev.
2. The wife of his home.
3. A tree bearing cotton-like flowers.

As in the harlot's home is gathered the assembly of
pleaśure-seekers,
She dresses up and makes up her figure.
Beating the rhythm, her tone[1] she measures;
Round her neck falls Yama's noose. (3)
Whoever has good fortune recorded on his forehead,
To the Master's shelter comes rushing.
Namdev to this thought gives expression :
Holy devotees of God ! thus shall you find liberation. (4) (2.8)

Sandā Markā jāe pükārei paṛhai nahīṇ ham hī pach hārei

Sanda and Marka[2] made complaint : Prahlad reads not with us;
To exhaustion have we tried.
Uttering Rama's Name his hands he claps, and has all the
pupils misguided. (1)
God's Name he repeats,
And in his heart contemplates the Lord. (I-Pause)
The principal queen humbly states *to her son* :
The king has conquered the whole earth;
His son, Prahlad, thou obeyst him not—thy intentions
are other. (2)
The assembly of evil-minded counsellors then resolved to put
an end to his life.[3]
From terror of fall from the mountain, *drowing* in water and
burning in fire He saved him :
Thus did the Divine King turn His might. (3)
Then *the king,* drawing his sword, frightening him with death,
said in anger :
Tell me who shall protect thee.
Said Prahlad : He who is yellow-robed,[4] Lord of the three worlds
In this pillar lies. (4)
The Lord who tore Harnakash[5] apart with His claws
Succoured gods and humanity.
Saith Namdev : On the puissant Lord[6] we meditate,
Who the gift of fearlessness confers. (5) (3.9)

1. Breath.
2. The saintly child Prahlād's schoolmasters.
3. Ironically, let us lengthen his life.
4. Implies Vishnū, symbolizing God.
5. The demon king Hrinyakashyapu.
6. Nar-singh, the man-lion incarnation of Vishnu.

Sultānu pūchhai sunu bei Nāmā

Said the Sultan : Listen, thou Nama[1] :
Let me see the doing of Thy Rama. (1)
The Sultan got Nama[1] bound,
Saying, 'Let me see the *power* of the Hari and Vithal; (I-Pause)
Bring to life the slaughtered cow,
Else right here shall thy head be cut off. (2)
Said Nama[1] : Majesty ! how can this happen ?
What is slaughtered cannot be made alive. (3)
Nothing by my will happens :
All happens as Willed by God. (4)
The king was full of violent arrogance,
And an elephant was goaded for attack. (5)
Nama's[1] mother was wailing,
Saying : Discard Rama; why not to Khuda be devoted ? (6)
Said Nama :[1] Neither am I thy child, nor thou my mother.
Even though this body be destroyed still the
Lord's laudation shall I sing. (7)
While the elephant struck with its trunk,
Nama[1] by the Lord's protection was saved. (8)
Said the king : Kazis and Mullas make me obeisance,
But this Hindu has humbled my pride. (9)
Petitioned the people : Your majesty; listen to our submission :
Take gold equal to Nama's[1] weight. (10) P. 1166
Replied the king : Should I accept this wealth,
into hell would I go,
As leaving faith, worldly wealth I gather. (11)
Nama[1] with fetters on his feet was clapping his hands *in joy,*
And singing Divine laudation. (12)
Should Ganga and Yamuna flow back to their sources,
Nama still would utter the Lord Hari's[2] name. (13)
Thus had seven hours passed;
Still the Lord of the three worlds did not appear. (14)
With the sound of pinions,

Note : This hymn is a transcript of an incident in which Namdev was asked by Sultan Shah to show a miracle, failing which would be put to death. The Sultan's name is also given as Muhammad Tughlaq.

1. Nāma, short for Nāmdev. This shortened name has been used several times in the course of this hymn and others.
2. The Hindu name for God.

Came the Lord riding on the Garuda.[1] (1)
His devotee did He cherish,
As the Lord came riding on the Garuda.[1] (16)
Said the Lord : Shouldst thou wish, the earth
I shall turn upside down.
Shouldst thou so wish, on high shall I place it. (17)
Shouldst thou so wish, the dead cow may I bring to life,
That all may see and be assured. (18)
Nama prayerfully milking the cow,
And bringing close to her the calf, milked her. (19)
When the jug with milk was filled,
Before the king was it placed. (20)
The king went inside the palace :
It was a hard moment for him. (21)
Through Kazis and Mullas the king made supplication :
Hindu ! forgive me, I am to thee *like a humble* cow. (22)
Nama said : Listen, majesty !
Assure me of this. (23)
This will be the test of *your* assurance :
Follow truth and the noble path. (24)
Namdev now was famed all over,
And all the Hindus in a body came to Nama. (25)
Had the cow this time not been revived,
Then had Nama lost credit. (26)
Nama's praise spread all over the world,
Who along with *other* devotees found liberation. (27)
His traducers fell into torments and regrets
Between Nama and the Lord no difference is. (28) (1.10)

In the Measure Bhairon—Composition of Namdev

SCORE 2

Jau Gürudeo ta milai mürāri

By the holy Preceptor's grace, comes union with the Lord.
By the holy Preceptor's grace comes liberation.
By the holy Preceptor's grace does man paradise to attain.
By the holy Preceptor's grace is one as dead while living. (1)
Holy, holy, holy is the divinely-inspired Master.
False, false is service to any other. (I-Pause)

1. A legendary bird, mount of Vishnū (Vishnū in the form of Vīthal is Nāmdev's name for God).

By the holy Preceptor's grace is the Name in mind confirmed.
By the holy Preceptor's grace the mind ceases in ten
directions to rush.
By the holy Preceptor's grace *the mind* from the
five evils keeps away.
By the holy Preceptor's grace is avoided dying in pining. (2)
By the holy Preceptor's grace does one's utterance
become sweet as Amrita.
By the holy Preceptor's grace does one's state grow
inexpressibly *wonderful*
By the holy Preceptor's grace does the body
grow *pure* as amrita.
By the holy Preceptor's grace comes
contemplation of the Name. (3)
By the holy Preceptor's grace are visible the three Worlds.
By the holy Preceptor's grace is realized the
lofty state *of liberation.*
By the holy Preceptor's grace does one's head *rest in* the sky.
By the holy Preceptor's grace one ever gets approbation. (4)
By the holy Preceptor's grace is one ever *as* an anchorite.
By the holy Preceptor's grace is discarded P. 1167
calumny *of others.*
By the holy Preceptor's grace does one *view* the
bad and the good equably.
By the holy Preceptor's grace does the writ on
the forehead *become auspicious.* (5)
By the holy Preceptor's grace the body knows no decline.
By the holy Preceptor's grace the temple revolves
towards the devotee.[1]
By the holy Preceptor's grace is the hut roofed.
By the holy Preceptor's grace is the *cot* spontaneously
taken *out of the river.* (6)
By the holy Preceptor's grace comes merit as of bathing at
sixty-eight holy bathing spots.
By the holy Preceptor's grace is one's body marked
with *Vishnu's* disc.[2]

1. (In this stanza occur allusions to certain miraculous happenings in the life of Nāmdev).
2. This happened to one Prithurāj, who despite not reaching Dwārkā, was so marked.

In the holy Preceptor's grace lies the twelve-fold service *to God.*[1]
By the holy Preceptor's grace turns poison into fruit. (7)
By the holy Preceptor's grace are shattered doubts.
By the holy Preceptor's grace comes release from Yama.
By the holy Preceptor's grace comes swimming
across the ocean of existence.
By the holy Preceptor's grace, neither borns nor dies. (8)
By the holy Preceptor's grace *comes merits* of rituals
of the eighteen Puranas.
By the holy Preceptor's grace *comes merits* of offering eighteen
loads of vegetation.[2]
No place of shelter is there other than the holy Preceptor
Namdev with the Master *seeks* shelter. (9) (1.2.11)

In the Measure Bhairon—Composition of the Venerable Ravidas

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Binu dekhei upjai nahīṇ āshā

Without sight of *paradise* is not aroused desire for it.
All that is visible is subject to destruction.
Whoever with expression of Divine laudation the Name repeats,
Is a *true* Yogi, pure and free from desire. (1)
Should anyone by the Master's teaching contemplate the Lord,
Is *as a* person touching the philosopher's stone no duality
in him remaining. (I-Pause)
The true sage is one who the mind's duality consumes,
And *divested* of the body's sense-sources,[3] in the
three worlds is absorbed.
Each one follows his mind's inclination.
He is the true doer who free from fear[4] abides. (2)
To bear fruit is vegetation in bloom.
As appears fruit, do flowers disappear.
For enlightenment is involvement in action.

1. This consists in three-fold service each by the feet (going to holy spots), by the hands, service by the tongue, by the ears, by the forehead (bowing etc.) by the nose (taking fragrance of flower-offerings).
2. (The total vegetation of the earth is believed to weigh eighteen loads, should one leaf be taken from each kind).
3. Doors.
4. Yama's fear is implied.

As appears enlightenment, is the *effect* of action annulled. (3)
As the woman for ghee[1] churns milk;
So with enlightenment is man liberated while alive,
free from attachment.
Saith Ravidas, expressing *the secret of* supreme detachment :
Unfortunate man ! why not bear *God* in heart
and utter His Name ? (4) (1)

In the Measure Bhairon—Composition of Namdev

Āo Kalandar Keshvā

Come Thou who art Kalandar and Keshava,[2]
In the form of a superior sufi.[3] (Pause)
Thou who hast the sky for cap, and the seven
nether worlds for sandals,
The body covered with the skin Thy temple
Thus Lord, are You equipped. (1)
Fifty-six crore *Yadavs* Thy cloak, sixteen thousand *milkmaids*
Thy under-garment;
Eighteen loads of *vegetable leaves* Thy mortar[4]
the whole world Thy plate. (2)
This body the mosque, the mind the priest, who the prayer of
enlightenment performs.
With Lakshmi[5] hast Thou performed nuptials,
formless Thy form. (3)
While performing my worship, were my cymbals snatched[6]
To whom shall I carry my plaint ?
Nama's Lord is controller of the inner self,
wandering[7] without fixed habitation. (4) (1)

Note : This is an ecstatic vision of the Lord viewed as Kalandar (Muslim sufi) and as incarnation of Vishnū

1. Clarified butter.
2. Kalandar (Sufi); Keshava=Vishnū (of beautiful locks).
3. Abdali.
4. (For pounding *bhang* or *hashish* taken by mystics Hindus and Muslim).
5. Kaulān (Kamlā) is another name for Lakshmī, consort of Vishnū. Throughout the Lord is symbolized, though formless.
6. (This was done by the Brahmin priest, who thought Namdev's entry into the temple a sacrilege, he bring a low-caste man).
7. Mystics of all creeds do a lot of wandering about.

RAGA BASANTU

In the Measure Basantu—Composition of Sri Guru Nanak Dev P. 1168

Quartets and Duos

SCORE 1

In the Name of the Sole Supreme Being; Reality Eternal, Creator; Immanent Reality; Above Fear; Above Rancour; Form Eternal; Unincarnated; Self-created; Realized by the holy Preceptor's Grace.

Māhā māha mumārkhī charhiyā sadā Basantu

Felicitations we offer in this month, wherein beings the spring season,[1] eternally joyful.
My heart, blossom thou remembering the Lord Enternal.
Thou that art artless, forget thoughts of egoism :
Egoism destroy, with thy mind reflect,
And the *purest of qualities* adopt. (I-Pause)
Action is the tree, *devotion to* the Lord its branches,
Righteousness the flower, enlightenment the fruit.
Attainment *to the* Lord are the leaves :
This tree a thick shade yields as pride from the mind is lifted. (2)
Then does man with his eyes he hold the Divine might;
With the ears listens to the holy Word,
And with the tongue utters the holy Name.
As is meditation fixed in poise, is attained the full wealth of honour *with God.*[2] (3)
Months and seasons shall come; you in *good* actions be engaged.
Saith Nanak; Never shrivelled, ever in bloom
The God-directed ones[3] that *in the Lord* are absorbed. (4) (1)

Rüti āīlei saras Basant māhi

In Basant[4] has arrived the season of joy.
Those dyed in love and yearning for Thee, contemplate Thee.

1. Basant, Spring. This is also the name of this measure.
2. Patī is also rendered as the Divine Spouse, yielding the sense : fully attained is the wealth that is the Spouse.
3. Also rendered as : Those that by the Master's guidance in the Lord are absorbed.
4. The spring season (February-March in India).

Other than the Lord to whom shall I make worship-offerings;
whose feet shall I touch ? (1)
Divine King ! Thy servants' servant am I called.
By no device is the life of the universe attained. (I-Pause)
One and sole is Thy figure, of numerous manifestations.
To whom shall I offer worship, burn incense ?
From no one, of Thy extent have I learnt,
Though, Divine King ! Your servants' servant I am called. (2)
The twenty-year cycles[1] and holy bathing-spots all are Thine.
Supreme Lord, the holy Name too is Thine.
Thou formless one ! unknown *to us* is Thy state.
Without knowledge of Thee on Thy Name must we discourse. (3)
What can poor Nanak *say that is new* ?
The whole world lauds the Sole Lord.
At the feet *of those uttering Thy Name* is placed
Nanak's head *in reverence.*
Too all Thy Names am I a sacrifice. (4) (2)

Suinei kā chaukā Kanchan küār P. 1169

Should one's kitchen-space be of gold, the pots too of gold;
Should the lines drawn be of silver, and the fire be made from
friction of sanctified wood.
Should the food be soft, cooked in milk. (1)
My self ! never shall this be entered in the Lord's accompt,
Should the heart in the holy Name be not drenched. (I-Pause)
Should one possess the eighteen Puranas scribed,
And should be able to recite from memory the four Vedas;
Should bathe on sacred days at holy spots and give away
charity as required by one's caste,
Day and night observe fasting and the prescribed discipline. (2)
Should one be Kazi, Mulla or Sheikh,[2]
Yogi or wandering ascetic in ochre robes;
Or Should one be a householder, performer of
ritual deeds of piety—
Without realization shall all such be led in bonds *by Yama.* (3)
Over the heads of all creatures is inscribed the Divine decree;
By their deeds shall the judgement[3] be.

1. Each one of the three Supreme deities, Brahmā, Vishnū and Shiva is believed to exercise his influence for twenty years by turn.
2. These are Muslims divines of various categories.
3. The essential decision.

They are stupid fools who presume they can command any.
Saith Nanak : *Such alone are holy as*
possess treasure of laudation of the holy Enternal. (4) (3)

In the Measure Basant—Composition of Sri Guru Amar Das

Bastar ütāri digambaru hogu

One may discard clothing and remain unclad :
What Yoga can be practised by wearing matted locks ?
Even with the breath ascending to the Tenth Door,[1] the mind
may still remain impure.
Such a one, thoughtless, again and again
in transmigration wanders. (1)
My thoughtless self ! on the Sole Lord meditate,
Whereby in an instant mayst thou find liberation. (I-Pause)
Some on Simritis and Shastras[2] discourse.
Some believe in hearing the mystic sound, others study
the Vedas, others still study the Puranas.[3]
With gaze full of fraud and minds full of insincerity these act—
Should the Lord is not then close to them. (2)
Should anyone be observant of discipline,
And by the defined ritual offer worship—
But should he harbour avarice within and in the
mind carry evil passions,
How may he to the immaculate Lord attain ? (3)
What can come about by the action of a creature of God ?
The creature moves in any direction ordained by the Lord.
Should He show grace, is doubt lifted.
By realization of the Divine Will is the
holy Enternal attained (4)
A creature bearing an impure heart,
Were he to wander over bathing-spots, over various lands
and over the world,
Saith Nanak : Only by union with the holy Preceptor
May the bonds of his existence be snapped. (5) (4)

In the Measure Basantu—Composition of Sri Guru Nanak Dev

Sagal bhavan terī māyā moha

In all the worlds is spread illusion of Thy Maya,
Yet I see none else; all existence is Thy manifestation.

1. The seat of super-consciousness according to Yogic belief.
2. Treatises on philosophy.
3. Mythological books.

Thou art supreme over gods, supreme yogis;
illumination of the gods.
By service at the Master' feet is attained the Name Divine. (1)
Beloved[1] that art beauteous, deeply profound;
By the Master's guidance have I sung laudation
of the Name Divine.
Thou art beyond limit, cherisher of the universe. (I-Pause)
Without *guidance of* the holy is not attained unity with the Lord.
Without guidance of the Master are one's
limbs with impurity fouled.
Without the Name Divine are these not purified.
Whoever the Master' Word lauds, is pure, holy. (2)
Whomsoever Thou dost save, Divine Saviour,
To the holy Preceptor dost unite him, and cherish him.
The poison of egoism and avarice of such dost Thou cast off.
Then Divine king, is all suffering shattered. (3)
By absorbing in the self Divine attributes is one's state exalted.
By the Master' teaching is made visible jewel
of the Name Divine.
As is duality discarded, has absorption in the Name come.
Pray unite Nanak, servant of God, to the Master, P. 1170
image of the Lord. (4) (5)

Merī sakhī sahelī sunuh bhāe

My sister-friend,[2] with a affectionate feelings listen to me :
The Beloved, Divine voluptuary, by my side abides.
Unknowable, Him can I not know—what may *I say about Him ?*
The Master has granted a vision of the Divine Monarch
abiding by me. (1)
In unision with my sister-friend,[2] with Divine qualities am I decked.
The Divine Spouse's maids with the Lord disport,
And by searching the self under the Master's guidance
Are their minds fixed in faith. (I-Pause)
Egoists, that are like abandoned wives, know not His mystery :
Beloved of all, with each being has He delight.
The God-directed with poised mind contemplate the Lord to be
by their side.
The Master, the Name worthy to contemplate *in our mind*
has confirmed. (2)

1. Lāl, 1 t. ruby. In idiom, a highly valued object.
2. Symbol for fellow seekers.

Without the Master's *guidance* arises not devotion or love.
Without the Master's *guidance* the Lord grants not company of the holy—
Without the Master's *guidance* the purblind, involved in worldly concerns wail.
The mind by the Master's guidance becoming pure,
By the holy Word casts off its impurity. (3)
Whoever by union with the Master his ego has subdued,
Day and night has bliss of Yoga of Bhakti[1].
In congregation of the holy Preceptor are annulled suffering and maladies.
Saith Nanak, servant of God : By Yoga of the poised mind[2]
Is attained the Divine Spouse. (4) (6)

Āpei küdrati karei sāji

Himself His might He establishes;
Himself by His authority dispenses justice.
By the Master's teaching is attained exalted company.
By elixir of the Name Divine is the state of poised attained. (1)
My self ! lest thou forget, the Lord's Name thou repeat.
The Lord beyond limit, inaccessible, unknowable,
Himself by the Master's guidance enables the creature to realize the unrealizable. (I-Pause)
Thy disciples at the Master's feet serve.
These by discarding thoughts of mine and thine, by serving at the Master's feet liberation find.
Calumniators and avaricious persons are of hard heats.
Those not loving to do service to the Master are just thieves. (2)
Should the Master be pleased, loving devotion he grants.
By the Master's approval is attained abode in the Divine Mansion.
Discarding calumny by Divine devotion be awakened.
God's devotion that is pleasing of aspect, by grace and good fortune comes. (3)
The Master granting union, favours confers.
Day and night the Master's disciples love *the Name.*
Reward of devotion to the Name that is attained, by the Master's favour is granted.
Saith Nanak : This by the rare ones is attained. (4) (7)

1. (This is one of the three kinds of Yoga traditionally recognized).
2. (The Supreme state of poise is implied).

In the Measure Basantu—Composition of Sri Guru Amar Das

Couplets

Sāhib bhāvai sevaku sevā karai

Should the Lord be so pleased, the devotee renders service *to Him.*
Thereby would *He* be as dead while living, and all his
forebears be saved. (1)
Despite other's mockery, Thy service would I not give up.
May the holy Name in my heart abide. (I-Pause)
Like as the creature in Maya-attachment is involved,
Even so the holy the Name Divine keep contemplating. (2)
Pray show compassion to me, a foolish, thoughtless being,
That under Thy shelter ever I remain. (3)
Saith Nanak : Fruitless are the world's concerns.
Rare are such as by the Master's guidance the
ambrosial Name attain. (4) (8)

In the Measure Basantu—Composition of Sri Guru Nanak Dev P. 1171

Hindol

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sālgrām bip pūji manāwuh sükrit tülasī mālā

Brahmin ! the shaligram[1] stone do you worship as Lord
And wearing rosary of myrobalam[2] beads as good actions :
Equip thou ship of repetition of the Name Divine,
And pray to the gracious Lord for grace. (1)
Why water alakaline soil, and waste your life ?
This mud-wall shall crumble-why apply mortar to it ? (I-Pause)
Make your *serving* hands the Persian wheel, its string and pots—
To that yoke *bullocks of* your mind.
Irrigate amrita-field;[3] fill the patches then shall you be owned by
the *Divine* Gardener. (2)
Make lust and wrath you spades—with these dig the earth.
As you thus dig, shall joy come to you—noway are accumulated
actions effaced. (3)
Lord ! Shouldst Thou show grace, heron into a swan turns.
Nanak, servant of Thy servants humbly supplicates :
Gracious Lord ! show grace. (4) (1.9)

1. A stone found in the river Ganduki, worshipped as image of Vishnū.
2. Tulasī seeds are held sacred.
3. Devotion is implied.

In the Measure Basantu—Composition of Sri Guru Nanak Dev
Sung in association with Hindol

Sāhüraṛī wathu sabhu kichu sānjhī pevakaṛai dhan wakkhei

In the Divine Spouse's[1] home are all gifts granted in
common to all;
In the parents home in the world does the woman make
separate claims.
Herself the ill-mannered woman blames not, and knows not to
preserve with care the Divine gift. (1)
Lord ! myself am I lost in illusion.
What Thou hast recorded for me I sing; no other
utterance know I. (I-Pause)
Should the woman make embroidery of the holy Name and
wear such a frock,
Would she be known as a true wife.
Should she look after her home,[2] taste not evil,
Would she have her Lord's love. (2)
Shouldst Thou be a learned Scholar[3] with vision,
Know that the two letters of the Lord's Name[4] are *like* two boats.
States Nanak in humility : Should one in truth be absorbed,
The Sole Name liberation shall grant[5] (3) (2.10)

Rājā bālaku nagrī Kāchī düshtān nāli piyāro

The king of *the mind* is yet a minor, the city[6] still underfended,[7]
And with evil-doers is he in love.
Brahmin ! contemplate this : Two are his mothers,[8] two fathers.[9] (1)
Venerable Brahmin ! instruct me,
By what device to the Lord of life may I attain ? (I-Pause)
Carrying fire within, yet is vegetarian in bloom;
The ocean is tied as in a bundle.
Moon and sun, despite their different characters, in one
house abide—

1. (The Image of the self here is of a wife : The husband's home is the hereafter, the parents' home the world).
2. Implies the self.
3. Pandit (Brahmin),
4. (These are the two letters of *Rama* as written in the Devanāgarī script).
5. Lit. Ferry across.
6. The self is implied.
7. (Surrounded by a mud wall).
8. These are avarice and desire.
9. Attachment and rancour are implied.

Of this have we not learnt the secret[1] device. (2)
Know the true devotee of the Lord to be one who
consumes Maya.
Know his quality to be to garner wealth of forgiveness.
With such *in the world* we abide as listen not to instruction
And admit not benefactions received.[2]
States Nanak, servant of God's servants, in humility :
The mind to violent variations is subject[3] (4) (3.11)

Sāchā Shāhu Gurū sükhdātā Hari melei bhükkh gawāe

The Master, holy Banker,[4] provider of joy, united *to us* by the
Lord, all hunger annuls;
Confirms by his grace devotion to the Lord, whereby each day is
sung Divine laudation. (1)
My self ! be not forgetful, the Lord you contemplate.
Without the Master's guidance comes not liberation over the
three worlds;
By the Master's guidance is attained the Name Divine. (I-Pause)
Without devotion is not attained the holy Preceptor; P. 1172
Nor without good fortune Divine devotion.
Without good fortune is not attained holy company;
By grace is obtained the Name Divine. (2)
In each heart[5] concealed, creation He raises;
By guidance of the Master and men of holiness manifested.
Those repeating the Lord's Name in Divine devotion are dyed;
In their hearts abides the ambrosial Divine water of
the Name. (3)
Those granted exaltation *by the Lord seated* on the throne
of devotion.
Are made into God-directed pre-eminent beings.
By touch of the philosopher's stone are they turned philosopher's
stones themselves;
And said Nanak, to the Divine Enlightener united. (4) (4.12)

1. (Mystically, this implies the capacity to preserve purity, despite the fire of passion; and poise despite tempests of desire etc.).
2. Lit. What they have consumed.
3. Lit. is a *tolā* one instant and a *māshā* another. (These are small weights for weighing gold etc.)
4. Said metaphorically—holder of wealth of the Name.
5. Vessel.

In the Measure Basantu—Composition of Sri Guru Amar Das
Couplets *(Do-Tuke)*
SCORE 1
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Māhā ruttīṇ mehṇ sada Basantu

Among months and seasons, *God's devotees* feel
perpetual spring,[1]
That keeps all creation fresh.[2]
What may I, a mere worm express ?
None Thy extent[3] has discovered. (1)
Master ! he that serves Thee,
Thou Lord of the universe :
To Thee, the Divine Self[4] attains. (I-Pause)
By good fortune comes *inspiration* to devotion,
And by the Master's grace one to the world dies;[5]
Ever the holy Name utters;
Thus may man swim across the impassable ocean. (2)
Poision and amrita both by the Creator are made;
Both fruits on the tree of this world grow.
All in the Creator's hand lies—
Of each He gives us to eat as may please Him. (3)
Saith Nanak : On whomsoever falls His glance *of grace,*
Amrita of the Name on him He confers;
His evil inclinations stops—
Thus his will[6] fulfilling. (4) (1)

Rātei Sāchi Hari-Nāmi nihālā

Those in the holy Name of God dyed are in bliss :
Lord, gracious to the humble ! shower on them Thy mercy.
None my succourer is except He :
He saves as be His pleasure. (1)
To the Master, Preserver of the universe is my heart attached :
Without sight of him find I no rest :
May I by the Master's guidance, in spontaneous
state find union. (I-Pause)

1. Basant.
2. Green.
3. Beginning and end.
4. Implies the Lord.
5. Dies while living.
6. Wish.

This mind, avaricious, by avarice is attached;
Forgetful of God, into great regrets is caught.
One *from God* alienated is united when in devotion dyed :
Devotion to the Name Divine comes by supreme good fortune on the forehead inscribed. (2)
This frame from air and water is made :
The malady of egoism, terrible agony on the frame *inflicts.*
Laudation of God by the Master's guidance, the remedy provides;
By grace does the Master to this malady bring cure. (3)
Four are the Rivers of Fire[1]—all four in the self *flowing.*
In desire and in egoism does *man* burn.
By the Master are saved those that are fortunate.
Saith Nanak : Such in their heart cherish Amrita of the Lord's devotion. (4) (2)

Hari Sevei so Hari kā logu

Whoever serves God, is a man of God;
In holy tranquillity abiding, from sorrow freed.
Egoists, indifferent to the Lord are *as* dead;
Dying, being born, dying again and again. (1) P. 1173
Such truly live as in their minds the Lord bear;
Truth they ever remember, in truth are absorbed. (I-Pause)
Those not serving the Lord, are from the Lord *thrown* far;
In various places wandering, dust over their heads thrown.
His devotees the Lord Himself to *devotion* attaches :
Ever in bliss they abide, from avarice exempt.[2] (2)
By the Lord's grace is pride annulled;
Such at the holy Portal are exalted;
The Lord they ever behold by their side,
And with the Master's Word feel fulfilled. (3)
All creation He cherishes;
By the Master's grace contemplate Him ever.
With honour they return to the holy Portal.
Saith Nanak : By devotion to the Name comes exaltation. (4) (3)

Antari pūjā mana tei hoe

True worship from a sincere heart is done—
One such beholds none but the sole Supreme Being.
In duality has the world suffered much.

1. These are : Violence, attachment, avarice and wrath.
2. Bear not a sesame grain of greed.

The holy Preceptor to me has granted vision of the
sole Supreme Being. (1)
The Lord ever is in bloom and perpetual spring.
The mind in bloom the Lord's praises chants. (I-Pause)
Ask the Way from your Guru and contemplate on God;
Thus may you feel devotion for the holy Lord.
Discarding egoism, assume the way of service;
Then may your Self to the Life of the Universe be attached. (2)
In devotion does one behold Him ever near;
The Lord is pervasive evermore.
Rare are such as of the mystery of devotion are aware :
All existence is the Lord, the Supreme Self. (3)
The holy Preceptor brings about union,
To the life of the universe the heart attaching :
Then are mind and body spontaneously verdant.
Saith Nanak : Such to the Name are constantly devoted. (4) (4)

Bhagati-Vachhalu Hari vasai mani āye

By the Master's grace, the Lord, Beloved of Devotees
Spontaneously in the self comes to abide.
By devotion done in freedom from egoism
Is union with holy truth found. (1)
The Lord's devotees in splendour shine at His Portal—
By devotion to the Master find they love for
the holy Eternal. (I-Pause)
By devotion does man find purity;
By guidance of the Master's Word his egoism discarding.
Then does the holy Lord in his mind come to abide;
Ever serene, in tranquil joy is he absorbed. (2)
Those in truth dyed are ever in *bloom of* spring;
By contemplation of the Lord's qualities in
mind and body verdant.
Without devotion to the Name is the world parched,
Burning time and again in fire of desire. (3)
Devotion by the Lord's favour in *the devotee* is inspired :
By submission to the Divine Will is his mind ever joyful.
By serving the Lord in spontaneous serenity, saith Nanak :
In the mind is the holy Name lodged. (4) (5)

Māyā mohu shabadi Jalāe

Let man in the holy Word burn Maya-attachment—
By devotion to the holy Preceptor must his mind and body bloom;

At the Portal Divine shall the tree of *his devotion* bear fruit—
True his utterance, with love for the Name inspired. (1)
The self spontaneously blooms, P. 1174
Bearing fruit of truth through devotion to
the holy Preceptor. (I-Pause)
Himself is the Lord near and far :
By guidance of the Master's Word is He beheld ever near.
The devotee by the Master's guidance spontaneously blooms,
As does vegetation, casting thick shade. (2)
Should one laud God day and night evermore,
The holy Preceptor from within him shall cast off foul illusion—
Then shall the devotee behold in wonderful ecstasy
the Divine play,
And by the Master's guidance obtain boon of the Name. (3)
Himself is He Creator and of all delights enjoyer;
All He Wills, must come to pass.
With the Supreme Bestower, without a grain of desire,
Saith Nanak, Union by living the Word comes. (4) (6)

Pūrai bhāgi sachu kār kamāvai

By great good fortune does man on truth act;
By contemplating the sole Supreme Being
does he not take birth again;
Fruitful is his birth in the world—
By blessing of the holy Name in serene bliss absorbed. (1)
By the Master's guidance, act you in firm devotion.
To the Name Divine be devoted, your egoism discarding. (I-Pause)
Of such a servant of God the utterance is truthful,
That by aid of the Master's Word over the world spreads;
In all Four Ages is his good repute spread;
The servant in the Name dyed, gets known the world over. (2)
Some to the holy Word are constantly devoted—
These are made holy by their holy devotion.
On the holy Eternal they meditate, beholding Him ever
before themselves;
These make themselves the dust of God's devotees' lotus feet, (3)
One sole Supreme Being is there, none other :
By guidance of the Master's Word comes union *with Him.*
Those that to truth are devoted, taste of *holy* joy.
Saith Nanak : In serene spontaneously, in the Name Divine
are they absorbed. (4) (7)

Bhagati karehṇ jana dekhi hazūri
Seekers offer devotion, beholding *God* before themselves,
Making themselves dust of the lotus feet of God's devotees;
To the Lord are they constantly devoted;
From the holy Preceptor have they found realization. (1)
Rare is one that humbly serves God's devotees—
Exalted is his station. (I-Pause)
Worship the sole Supreme Being and no other—
From His worship comes joy everlasting.
Immortal, immutable is He :
Mother mine ! why serve other than He ? (2)
Holy are such as truth have realized.
Suppressing egoism, in serenity are they in the Name absorbed.
By the Master's guidance is devotion to the Name attained;
Thereby is their mind and repute rendered pure. (3)
Realize the Lord that illumination has granted.
By guidance of the holy Word know the Lord to be the sole Supreme.
Such realization from tasting joy in God comes.
Saith Nanak : Those in the Name dyed are truly holy. (4) (8)

Nāmi rattei kūlāṇ kā karehṇ üdhāru
Those dyed in the Name their numerous generations save;
True their utterance, to the Name devoted;
Egoists misguided—to what purpose are they born ?
Forgetful of the Name, their life a waste ! (1)
Man should die to the world;[1] by such dying should he make his dying *hour* blessed.
By the Master's word in his heart should he lodge truth. (I-Pause) P. 1175
Of the God-directed truth is the sustenance; holy the self;
Pure their mind, treasury of merit are they.
Neither born nor do they die—
By the Master's grace in truth absorbed. (2)
Truth they realize and the holy Eternal serve :
Such by guidance of the Master's Word at the Portal Divine with distinction are marked.
At the holy Portal they gain noble repute,
And in their true home[2] lodgement find. (3)

1. Die while living.
2. The Divine Essence is implied.

Infallible, holy is *the Lord* :
All others into error fall, in duality face ignominy.
Serve the holy Lord by contemplation of the holy Word.
Saith Nanak : By devotion to the Name comes
absorption in holy truth. (4) (9)

Binu karmāṇ sabh bharmi bhülāī

Without good fortune all into illusion stray;
From Maya-attachment into grievous suffering falling.
Egoists purblind no resting-place find—
Worms of filth, in filth absorbed. (1)
One submitting to the Divine Ordinance is approved of God;
By guidance of the Master's Word and the Name,
with distinction marked. (I-Pause)
Those predestined in Primal Time, in truth are dyed;
Their hearts ever in love with the Divine Name.
From devotion to the holy Master's Word comes joy everlasting;
With the Divine light thereby is their light merged. (2)
The sole Name *Divine* is saviour of all.
Devotion to the Name by the Master's grace arises.
None without devotion to the Name got liberation :
By guidance of the holy Preceptor is the Name acquired. (3)
Realization by His grace comes :
Service of the holy Preceptor devotion to the Name inspires.
Those realizing the Supreme are approved of God.
Saith Nanak : Those in the Name dyed at the Divine Portal with
distinction are marked. (4) (10)

Kripā karei Satigürū milāe

By Divine grace comes union with the holy Preceptor;
Then in the heart He takes abode;
Unshakeable becomes the understanding and forbearing the mind,
And *the seeker* takes to chanting praise of the Lord,
Treasure of Merit. (1)
Those forgetful of the Name die of poison,[1]
Wasted their life, in transmigration involved. (I-Pause)
With assuming numerous sectarian garbs comes not
peace to the mind;
In excessive pride in ignominy are such involved.
Fortunate are those that the holy Word have realized,
And the truant mind to its true home devoted. (2)

1. Maya is implied.

In the self[1] are boons inaccessible, immeasurable;
These by the Master's teaching and contemplation
of the Word are sought.
The Nine Treasures of the Name in the self are discovered.
Those finding it, ever in ecstasy are dyed, in truth absorbed. (3)
All by His Will happens; nothing in man's power lies.
Himself as He pleases, He provides union;
None from Him is near or far.
Saith Nanak : The holy Name[2] is everywhere pervasive. (4) (11)

Guru Shabdīṇ Hari cheti sübhāe

By guidance of the Master's Word with serene mind,
contemplate the Lord.
Thus with joy of the Name Divine shalt thou be filled;
And *thy* sins of million births shall end;
Dying to the world,[3] in the Name Divine shalt
thou be absorbed. (1)
The Lord Himself knows the *mystery* how His gifts arrive :
By *light* of the Master's Word does the heart blossom
Uttering the holy Name of the Lord, P. 1176
Bestower of merit. (I-Pause)
Wandering about in ochre robes brings not liberation;
Nor by *ritual* restraints comes serenity of mind.
By the Master's teaching is attained the Name;
Such by supreme good fortune to the Lord attain. (2)
In Kali-Yuga from devotion to the holy Name comes exaltation.
The Name from the holy Master teaching is realized.
By being dyed in the Name comes joy everlasting.
Those without the Name in their egoism are consumed. (3)
By great good fortune comes contemplation on the holy Name :
By devotion to the Name Divine is all suffering annulled.
In the world without is spread He that in the heart is lodged.
Saith Nanak : All that exists, to the Creator is know. (4) (12)

In the Measure Basantu—Composition of Sri Guru Amar Das

Couplets (*Ik-tuke*)

Terā kīyā kiram jantu

I, a worm am Thy creature;
Teach me the Primal mantra which I may chant. (1)

1. Lit. Home.
2. The 'Name' is the mystic Divine Presence.
3. Lit. Dying while living

Mother mine ! His qualities would I expound and contemplate;
Uttering the Lord's Name, would I at His feet fall. (I-Pause)
By the Master's grace is inspired delight in the Name :
Man ! why waste life in acrimonious disputation ? (2)
By the Master's grace is illusion lifted,
As in serene contemplation is attained the Name Divine. (3)
Supreme over all, highest of tasks is contemplation
of the holy Word :
Thus Nanak the holy Name utters. (4) (1.13)

Banaspati maulī chaṛhiā Basantu

With spring is vegetation in bloom;
In the holy Preceptor's company has the mind blossomed. (1)
My forgetful mind ! on truth meditate;
Thus mayst thou find bliss. (I-Pause)
With the mind in bloom has come joy;
As the fruit of amrita, is the Name Divine attained. (2)
All speak of the One Supreme Being;
In realizing the Divine Ordinance lies knowledge of the
One Supreme. (3)
Nanak thus adjures : Let none utter a *Word of* egoism;
From the Lord comes all utterance and insight. (4) (2.14)

Sabhi jüg terei kītei hoe

All the ages[1] are Thy creation;
By the holy Preceptor's touch comes illumination
and realization. (1)
The holy Lord grants union Himself;
The devotee by guidance of the Master's Word in
the holy Name is absorbed. (I-Pause)
With spring in the mind, all the worlds appear in bloom—
Fruitful, blossoming in joy *by blessing* of the Name Divine. (2)
Perpetual spring is felt in contemplation of the Master's Word,
And cherishing in heart the Name Divine. (3)
Body and mind are in bloom when spring is in the heart :
Saith Nanak : The tree of the self thereby puts on fruit of
devotion to the Name Divine. (4) (3.15)

Tin Basantu jo Hari-güṇa gāe

Those chanting the Lord's praises *alone* feel the *joy* of spring :

1. The Four Ages of the world are implied.

By Supreme good fortune comes inspiration to
devotion to the Lord. (1)
When the self in duality is burning,
Not a tremor of spring touches it. (I-Pause)
The self, tried to worldly objectives, in action engages;
By Maya deluded, is it in Perpetual wailing. (2)
The self by touch of the holy Preceptor finds release—
Never after struck by Yama, agent of death. (3)
By the Master is the self granted release. P. 1177
Saith Nanak : *Release comes* as Maya-attachment by
the holy Word is consumed. (4) (4.16)

Basantu charhiyā phūlī banrāi

In bloom is vegetation at coming of spring;
All creation by devotion to the Lord is in bloom. (1)
Thus does the heart bloom :
By day and night contemplating the Name Divine;
By the Master's guidance casting off[2] egoism. (I-Pause)
As is listened the holy Preceptor's teaching, and devotion
to the holy Word,
By grace of the Preceptor does the world bloom. (2)
Fruit and flower it puts on by Divine Will :
By devotion to the Root of All is the holy Preceptor met. (3)
He is Himself the Spring; the whole world is the orchard.
Saith Nanak : By good fortune comes inspiration
to noble devotion. (4) (5.17)

In the Measure Basantu—Composition of Sri Guru Amar Das

Hindol

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Guru kī bāṇī viṭṭoṇh vāriyā bhāī Guru shabda viṭṭoṇh bali jāi

Brother ! may I ever sacrifice unto Guru's teaching and
Guru's Word.
Brother ! may I ever laud the holy Preceptor,
Fix my thoughts ever at his feet ! (1)
My self ! on the Name Divine fix thy thoughts;
Thereby shall thy mind and body be in bloom.

1. Wash off.
2. Exceptional.

And the reward of devotion to God's Sole Name shalt
thou receive. (I-Pause)
Brother ! such are liberated as by the Master are saved,
By making them partake of the amrita of joy in God :
Brother ! *thereby* is annulled the malady of egoism,
And joy on the self is showered. (2)
Brother ! those granted release in Primal Time,
By the Divine Word to the Lord are united.
Brother ! by touch of the dust of their feet is release found,
As one enters holy company. (3)
Brother ! All happens by His Will by whom the whole
world has blossomed.
Saith Nanak : Brother ! in devotion to Him are mind and
body ever in bloom;
By the holy Word is union with Him found. (4) (1, 18, 12.18.30)

In the Measure Basantu—Composition of Sri Guru Ram Das
Couplets *(Ik-tuke)*
SCORE 2
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Jiūn pasarī sūraj kiraṇi joti

As is spread light of sun's rays,
Is pervasive completely the Lord in each being.[1] (1)
The Lord solely in all spots is pervasive.
Mother mine ! by the Master Word comes
union with Him. (I-Pause)
In each being[1] is pervasive the Lord—
By union with the Master is the Sole Lord made manifest. (2)
The Sole Lord alone is all-pervasive;
The avaricious materialist[2] takes Him to be far. (3)
In each world is the Sole Lord pervasive.
Saith Nanak : All happens solely as by the Lord Willed. (4) (1)

Rayṇi dinasu due saddei pae

Each night and day comes *to us* the call *to depart,*
My self ! contemplate the Lord, who in the last
moment ever saves. (1)

1. Vessel.
2. Sākta.

My self ! the Lord ever contemplate :
Shattering all sloth and suffering have we P. 1178
attained the Lord;
By the Master's guidance Divine laudation sing. (I-Pause)
Egoists whirling in transmigration, in their egoism die;
Destroyed by the demon of death, to Yama's
demesne they depart. (2)
The God-directed in devotion to the Lord are fixed—
Their suffering of birth and death fled. (3)
The Lord to *His* devotees has shown grace :
By grace of Guru Nanak is the Lord attained. (4) (2)

In the Measure Basantu—Composition of Sri Guru Ram Das

Hindol

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Rāma-Nāmu ratan koṭhṛī gaṛh mandari ek lükānī

The jewel of the Name Divine in a chamber lies,
That in a citadel-mansion[1] is concealed.
By union with the holy Preceptor is it traced;
When attained, is light of *the self* in Divine effulgence merged. (1)
Lord ! with the holy grant me union,
At whose sight flee all sins and is attained the
supreme state of purity. (I-Pause)
The five thieves[2] are robbing the city, and wealth of the Name
Divine have carried off.
When by the Master's guidance traced, are these captured,
And the total wealth and capital saved. (2)
Efforts guided by hypocrisy and illusion have we
performed to exhaustion,
Yet in the heart remains *love for* lucre.
By guidance of the holy, the Lord of all being have we attained;
Shattered is darkness of ignorance. (3)
The holy Preceptor in His grace with the Lord[3] brings about union;
Then comes peace to Nanak's mind,
And from the heart Divine laudation he sings. (4) (1.3)

1. Implies the body.
2. Implies the five sources of evil.
3. (In the original occur three attributive names of God).

Tum Waḍ pürakh waḍ agam güsāīṇ ham kīrei kiram tümanchhei
You are the supreme Being, inaccessible, Lord—
We petty worms, are yet Yours.
Lord compassionate to the humble, show grace; *a touch of* the
holy Preceptor's feet we seek. (1)
Lord ! in Your grace to holy company unite me.
With impurity of multiple births are we filled :
Lord ! in union with holy company make me pure. (I-Pause)
Your devotee, be he high-caste or low-caste,
By contemplation of the Lord purifies the fallen.
Such the Lord over all the worlds has exalted;
The Lord repute to them has granted. (2)
Any, be he high-caste or low-caste, meditating on the Lord,
Fulfilled are his objectives.
Blessed are such of the Lord's devotees, exalted and perfect,
As the Lord in heart have lodged. (3)
Hard pebbles are we, heavy *with sin,* Lord !
in Your grace grant us union.
Nanak, servant of God, by Divine grace the Master has attained,
Who us fallen ones has purified. (4) (2.4)
Merā iku khinu manūā rahi na sakai nit Hari Hari nām rasi gīdhei
Not for a moment find my mind rest, ever in joy of the
Name Divine absorbed.
Like the child attracted in joy to the mother's breast,
As is the breast taken out, cries. (1)
Holy Lord ! with the Name Divine is my mind
and body penetrated.
By great good fortune is attained the holy Preceptor,
Whereby inside the city of the body is P. 1179
the Lord found. (I-Pause)
Each breath of God's devotee is by pain of separation of
the Lord penetrated,
Like the lotus that is in great love with water,
That without sight of water withers. (2)
The Lord's devotee the Name immaculate, puissant[1]
has contemplated,
And by the Master's teaching is the Lord manifested.

1. Narharī=man-lion.

Washed off is impurity of multiple births by ambrosial water of
the Divine ocean. (3)
Lord ! reckon not our deeds; save Your *servant's* honour.
Should it please the Lord, may the Lord listen
to his supplication—
Nanak, servant of God, on His shelter is fallen. (4) (3.5)

Mana khinu khinu bharami bharami bahu dhāvai tilu ghari
naheṇ wāsā pāīyai

The mind each instant in doubt rushes about and lodges
not for an instant in its own home *in realization.*
The Master by the goad of the Word, medicine into
its head has poured,
Whereby in its own home[1] is it lodged. (1)
Lord ! to holy company unite me that on the Lord I meditate.
May the malady of egoism go and joy be attained,
And in serene spontaneity may absorption
in the Lord come. (I-Pause)
In our home are stored numerous diamonds, rubies and pearls[2]—
The mind straying along, these cannot acquire.
Like the water-finder who the hidden water in an instant reveals,
Even thus the holy Preceptor the Divine substance provides. (2)
Doubly cursed is the life of those that such a holy
Preceptor have not found.
The boon of *human* birth as reward of good deeds acquired,
That for a cowarie-shell is being wasted. (3)
Lord ! show Your grace—in Your grace with
the Master grant union.
Nanak, servant of God by singing Divine laudation
in holy company,
The state of liberation has attained. (4) (4.6)

Āwaṉ jāṉu bhayā dūkhu bikhiyā deh manmūkh sūṇjī sūnjṇ

The egoist in transmigration and suffering from
evil remains involved,
His body bereft[3] *of devotion.*
Not for an instant the Name Divine has he contemplated;
At death Yama by the hair grips him. (1)

1. (As symbolized above).
2. Symbols for holy qualities.
3. (Implies a deserted house).

Lord ! from poision of egoism and avarice relieve me.
Lovable is the Master's holy company—in unison with holy company consume joy in God. (I-Pause)
In Your grace *Lord,* to holy and pure company unite me;
To shelter of the holy have I come.
Lord ! sinking stones that we are, take us out,
Thou who art compassionate to the humble,
shatterer of suffering. (2)
In your heart cherish Divine laudation;
By joining holy company illumination you acquire.
With the Name Divine have we fallen in love;
To the Lord are we a sacrifice. (3)
Lord ! fulfil our desires and illumine our mind with Thy Name;
Nanak, servant of God in body and mind is in bliss,
As the Master the spell of devotion has imparted. (4) (5.7.12.18.7.37)

In the Measure Basantu—Composition of Sri Guru Arjan Dev P. 1180
Do-tuke (Double Couplets)
SCORE 1
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Guru sevauṇ kari namaskār

The Lord I serve, making *to Him* obeisance.
In our home[1] today is occasion of joy.
In our home today reigns supreme bliss,
As is gone anxiety and is met the Lord. (1)
In our home today is *joy of* spring,
As Lord without limit, Thy laudation we have sung. (I-Pause)
In our home today is frolic such as of Holi,[2]
Which in company with our companions in God
have we celebrated.
Service to the holy is our Holi festival,
And the deep red dye of the Lord sticks to us. (2)
Our mind and body is in bloom, beyond compare,
That withers not in shade or sun.
In all seasons is it verdant :
Ever is it spring with us, by union with the holy Master. (3)

1. 'Home' here and subsequently symbolizes the self.
2. The spring festival of splashing colour in frolic.

Grown is the wish-fulfilling tree,[1]
Bearing flowers and fruit *valuable* as jewels.
By singing Divine laudation feel we fulfilled.
Nanak, servant of God, on the Lord meditates. (4) (1)

Haṭwāṇī dhan māl hāṭu kītu

As the shopkeeper, *for* wealth runs a shop;
As the gambler's heart in gambling is fixed;
As the drug addict by consuming intoxicants lives—
Even thus the Lord's devotee in meditating on the
Lord finds life. (1)
All in their own passions are absorbed—
Involved with whatever the Lord in them has inspired. (I-Pause)
In time of rain dances the peacock;
At sight of the moon bloom the lotuses;
At sight of the child is the mother joyful—
Even thus God's devotee by contemplating the Lord
finds life. (2)
The tiger ever by flesh food is attracted;
At sight of battle the hero feels delight.
The miser with wealth is in love—
Even thus God's servant in the Lord finds his prop. (3)
All joys in the sole joy in God *lie.*
All delights *in devotion to* the Name Divine *are found.*
Saith Nanak : This treasure comes to those
On whom the Master confers it. (4) (2)

Tisu Basantu jisu Prabhu kirpālu

Such alone feel the spring as have the Lord's grace.
Such alone feel the spring as have the Master's grace.
Such have joy as in the sole task of the devotion are engaged.
Such have perpetual spring as in heart bear the Name. (1)
In the home of such reckon the spring to abide,
As sing *Divine* laudation in God's tune. (I-Pause)
My self ! bloom thou in joy in the Supreme Being.
Enlightenment you acquire after learning of if from
God's devotees.
Such alone perform true austerities as in holy company abide.
Ever abides in meditation one in love with the Master. (2)

1. Pārijāt.

Such are fearless as *God's* fear cherish.
Such are truly joyful as their doubt have banished.
Such are *true* recluses as have their heart in poise.
Such are immutable as rest in truth. (3)
One who quests after the Sole Lord and to the Sole
Lord is attached;
Who in heart bears love for the Lord's sight and touch
of His feet,
Who serenely delights in love of God—
Nanak, servant of God, to such a devotee is a sacrifice. (4) (3)

Jīya Prāṇ Tüm pind dīn P. 1181

Life, breath and body have *You* granted;
Thoughtless beings have You made beautiful by placing
Your light within them.
All, Lord ! are beggars, You the gracious Provider.
Whoever Your Name contemplates, joy obtains. (1)
Beloved Lord, almighty,
From You all objects I receive. (I-Pause)
By contemplation of the Name comes liberation.
By contemplation of the Name comes essence of serene joy.
By contemplation of the Name is attained honour and repute.
In contemplation of the Name no impediment intervenes. (2)
Lord ! grant me the utterance
For which this body, hard to attain, is granted.
In holy company grant me the poise
Wherein from the heart Thy name I may utter. (3)
None other than Thee is real.
All is Thy play, *finally* into Thee merged.
Save me as be Thy Will.
Saith Nanak : By contact with the Master, perfectly-endowed is
attained joy. (4) (4)

Prabh Prītam merai sangi Rāi

The beloved Lord; king is my side,
By whose sight, mother mine, find I life.
He by whose contemplation is ended[1] suffering,
In your grace to Him unite me. (1)

1. Comes not.

Beloved, prop of *my* life and mind,
My life and breath all is *Thy* property. (I-Pause)
He whom godly beings and deities quest after;
Whose mystery sages and shesha-nag[1] cannot penetrate;
Whose state and extent is beyond expression,
Is in each being pervasive. (2)
You whose devotees are all-joy;
Whose devotees from destruction is immune,
Whose devotees from fear is immune
Whose devotee ever is victorious. (3)
What part of Your praise[2] can be uttered ?
All-pervasive is the Lord, provider of joy.
Nanak one sole boon seeks :
In Your grace grant me *devotion to* the Name. (4) (5)

Mili pāṇī jiūṇ harei būṭ

As by touch of water plants grow green,
Even so in holy company comes release from egoism.
As the servant in *protection* of his Lord finds the prop,
Even thus the Master-preceptor saves *the disciple* (1)
Lord ! that art the provider, donor *of boons,*
Each instant to Thee obeisance I make. (I-Pause)
Whoever has holy company,
To the Supreme Being gets devoted.
Such from bonds are released.
Such devotees engaged in the true device of
union supplicate Him. (2)
At His sight feel my eyes fulfilled,
And the tongue of His innumerable merits sings.
By the Master's grace is assuaged desire;[3]
And the mind by tasting of joy in God is satiated. (3)
God's servant in serving at *His* feet is engaged,
Who is the Primal Being, the Lord beyond limit.
Your Name is saviour of all :
This treasure has Nanak obtained. (4) (6)

Tum baḍ dātei dei rahei

You the Supreme Provider, perpetually granting boons,

1. The legendary serpent who from each of his thousand hoods utters a new name of the Lord.
2. Lib. Simile.
3. Thirst.

And in life and breath are pervasive.
All kinds of viands You grant for our consumption :
Yet I, ungrateful, admit not a single one of Your benefactions. (1)
Thy truth I know not.
Lord compassionate ! the Supreme state pray grant me. (I-Pause)
Utterance of the holy Name, austerities or acts of piety have I not performed; P. 1182
No ritual *of religion* to me is known.
In my heart one sole hope I cherish.
That by support of Thy Name liberation I may attain. (2)
Lord ! in exercise of all faculties are You perfect :
The fish finds not the extent of water *of the ocean.*
Inaccessible, higher than the highest *is the Lord.*
We so small, You so great. (3)
Those meditating on Thee are beyond need.
Those attaining Thee are *truly* wealthy.
Those serving Thee joyful remain.
Nanak under shelter of *such of* the holy places himself. (4) (7)

Tisu tūṇ sevi jini tūṇ kīyā

Serve Him who created thee.
Make supplication to Him who granted thee life.
Serve Him—then shall no penalty on thee fall.
Be thou His servant—then shall no suffering come to thee. (1)
Any being with such great luck endowed,
Such a state of liberation attains. (I-Pause)
In service of other *than God* is life wasted.
In this is no objective achieved.
Subordination to man leads to pain.
In service to the holy comes joy ever. (2)
Brother ! should you seek joy everlasting,
The Master for that has indicated company of the holy.
Therein is contemplated solely the Name.
In company of the holy comes liberation. (3)
The essence of all enlightenment is enlightenment about the self;
Of all meditation, meditation on the sole Lord is *supreme.*
The best of all tunes is to sing Divine praise.
Nanak in contact with the Master Divine laudation sings. (4) (8)

Jisu bolat mukhu pavit hoe

He, utterance of *whose Name* purifies the tongue,

Whose contemplation brings purity of repute,
Supplication to whom from Yama brings immunity,
By whose service are all boons attained. (1)
Utter thou *Name* of the Lord,
And discard all other concerns prompted by the mind. (I-Pause)
He who earth and sky has propped,
Whose light each being fills,
Whose contemplation brings purity to the fallen,
By which at the end comes not wailing. (2)
Such is the best of all religious practices,
And is above all ritual actions.
Engage in service to the holy congregation;
Sought after by godly beings and deities.
On whomsoever the Primal Supreme Being this boon has conferred,
The Divine treasure to him has been granted :
Beyond expression is the state and extent of such.
Nanak, servant of God, on the Lord meditates. (4) (9)

Mana tan bhītari lāgī pyās

My mind and body by passion[1] for *the Lord* are gripped.
The gracious Master this desire has fulfilled.
In holy company my sins has he annulled,
And involved in love of the Lord, the Name have
I contemplated. (1)
By grace of the Master *is my state as* spring :
In my heart his lotus feet have I lodged, and ever to
Divine laudation listen. (I-Pause)
Lord almighty, maker of causes, P. 1183
I a helpless *creature* to Thy shelter have come.
All creatures by Thee propped.
Lord ! in Your grace save *all.* (2)
The Divine Being, annuller of worldly ties, shatterer of suffering—
In His service are godly beings, sages and human beings engaged.
He within whose power lies earth and sky,
All creatures by *His* bounty are fed. (3)
Lord gracious, controller of the inner self !
On Your servant confer bliss.
In Your grace grant me this bounty,
That Nanak in contemplation of Your Name find life. (4) (10)

1. Thirst.

Rāma-rangi sabh gayei pāp
By love for the Lord are all sins gone.
In contemplation of the Lord's *Name* no torment is felt.
By contemplation of the Lord is all darkness of *ignorance* effaced.
By contemplation of the Lord is transmigration annulled. (1)
In love of the Lord with us is *perpetual* spring,
As with the holy ever we keep company. (I-Pause)
The holy this teaching have imparted;
Blessed is the land where God's devotes abide.
A place without God's devotees is a wilderness.
By the Master's grace in each being behold Him. (2)
In singing Divine laudation lies joy and delight.
My self ! ever in committing sins hesitate.
Behold the Lord-Creator ever close to thee.
In this world and the next[1] is the Lord fulfiller
of our objectives. (3)
On the Divine lotus feet is my meditation fixed.
In His grace has the Lord this boon conferred.
Dust of *feet of* thy devotees I seek.
Nanak, contemplate thou the Lord, ever by *our* side. (4) (11)

Sachu Paramsharu nit navāṇ
Holy is the Lord, unchangeable *His glory.*[2]
By the Master grace may I ever His Name utter.
The Lord is my keeper, mother and father,
In whose contemplation is felt no torment. (1)
May I with single mind and feeling on the Lord meditate.
With the Master, perfectly-endowed seek I shelter ever;
The holy Lord to His bosom has kept me clasped. (I-Pause)
The Lord His servant has saved Himself :
Evil-doers and agents of evil to exhaustion are tired.
Other than the holy Master no place of shelter is *for me.*
Sufferings to far off lands have fled. (2)
Consequences of deeds *of egoists* are not effaced;
What they have sown, they consume.
He Himself is His servant's saviour.
None His servant can menace.[3] (3)
The Lord by His own effort His servant saves :

1. In this spot and that.
2. Ever new.
3. Lit. Approach.

His glory is irrefrangible, perfect.
My tongue ever Divine laudation sings.
Nanak in meditation on the Divine feet finds life. (4) (12)

Guru-charan srevat dükhu gaiyā

By serving at the Master's feet is suffering gone.
The Supreme Being, Lord, grace has shown.
Fulfilled are all objectives and achieved is success.
Nanak in contemplating the Name Divine finds life. (1)
Beautiful is the season wherein the Lord comes to mind.
Without *guidance of* the holy Preceptor *the world* wails—
The materialist[1] again and again into transmigration falls. (I-Pause)
Truly rich are those whose capital is the Lord. P. 1184
By the Master's Word are lust and wrath destroyed;
Shattered fears and achieved the state of fearlessness,
In union with the Master has Nanak on the Lord meditated. (2)
In holy congregation has the Lord taken lodgement.
By Divine contemplation are objectives fulfilled.
On water and land is He pervasive.
In union with the Master has Nanak the Lord's
Name uttered. (3)
Herein lie the Eight Achievements and the Nine Treasures[2]—
By good fortune comes *devotion* to the Name to whomsoever
He grants it.
Lord ! Thy servants in uttering Thy Name find life.
In union with the Master is lotus of the heart in bloom. (4) (13)

In the Measure Basantu—Composition of Sri Guru Arjan Dev
Couplets (Ek tuke)
SCORE 1
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sagal ichhāṇ japi pünnīyāṇ

By contemplation *of the Lord* are all desires fulfilled;
As the Lord the long-separated ones *to Himself* has-united. (1)
Contemplate the Lord, worthy to contemplate,
Whereby comes enjoyment of serene happiness. (I-Pause)
In His grace, graciously has He cast His glance,
And Himself His servant has remembered. (2)

1. Sākta.
2. Asht Siddhi, Nav-Nidhi. Asht Siddhi are miraculous powers, such as changing form, growing in size at will, clairvoyance, controlling others etc.

Decked is the beautiful couch joyful,
In which has the Master of joy granted union
to the self-female. (3)
My merits and demerits has *He* not reckoned.
Nanak at the Lord's feet has offered worship. (4) (1.14)

Kilbikh binasei gāe gunā

By chanting Divine laudation are sins shattered;
And each day has arisen the equable tune of *joy.* (1)
The heart by touch of the Lord's feet has blossomed.
In His grace has He granted contact with the holy, whereby
ever in love of the Name Divine are we dyed. (I-Pause)
In His grace has the Lord manifested Himself.
The Lord, compassionate to the humble, attaching us to His
lappet has saved us. (2)
As this mind dust of *feet of* the holy has become
Ever the Lord it beholds before itself. (3)
Gone are lust, wrath and desire :
Saith Nanak, thus has the Lord's grace come. (4) (2.15)

Rog mitāe Prabhū āpi

The Lord Himself our maladies has annulled.
His children has He saved by a pat of His hand. (1)
In our home is peace, poise and everlasting spring.
To shelter of the Master, perfectly-endowed, image of felicity
Have we come chanting the Divine Word. (I-Pause)
The Lord Himself sorrows and torments has annulled,
As the Master ever we contemplate. (2)
Any who Thy Name repeats,
By singing Divine laudation unshaken, all objectives achieves. (3)
Saith Nanak : Such is the noble way of devotees—
The *Divine* Provider of joy they ever contemplate. (4) (3.16)

Hukamu kari kīnei nihāl

By His decree has He made us blessed,
As to His servant gracious He has grown. (1)
The Master, perfectly-endowed has brought all to perfection,
As the ambrosial Name in our heart He has placed. (I-Pause)
Imperfections of my ritual practice and piety has P. 1185
He not reckoned,
And grasping me by the arm, from the ocean of
existence extricated me. (2)

The Lord, casting off our impurity has made us pure,
As to shelter of the Master, perfectly-endowed we have come. (3)
As the Lord perfectly-endowed has made us His own,
In His grace, saith Nanak, has He saved us. (4) (4.17)

In the Measure Basantu—Composition of Sri Guru Arjan Dev
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace
Dekhu phūl phūl phūlei

Behold the flowers of *noble qualities* blossoming,
As is egoism discarded.
To the Divine lotus feet are we attached.
Lord ! in our good fortune meet us !
My self ! the Lord contemplate. (Pause)
From tender blossoms arises thick fragrance.
Some have become dried up like firewood.
As comes the *spring of spiritual* joy,
The God-directed blossom forth. (1)
Now has come Kali-Yuga;
Sow you only the sole Name,
For no other *crop* is this the season—
Be not lost in delusions.
Whoever has *good fortune* on forehead inscribed,
In contact with the Master attains the Lord.
My self ! this is the season the Name *to sow.*
Nanak *praise of* Divine merits utters. (2) (18)

In the Measure Basantu—Composition of Sri Guru Arjan Dev
Sung in conjunction with Hindol
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace
Hoe ikatra milahu meri bhāī

*Brethren ! all in unison meet,
And by absorption *in God* cast off duality.
In *devotion to* the Name Divine form pairs,[1]
And by the Master's guidance spread the dice-cloth. (1)
Brother ! thus make your throw.
Day and night by the Master's guidance the holy Name utter;
Thereby in the last moment shall you feel no torment. (1-Pause)

**Note* : This hymn is built round the game of chaupar, the Indian chess.

1. Gaming partners are implied.

Of actions of piety make the gambling square, of
charity make the cubes.
Defeat lust, wrath, avarice and attachment—
Such gambling to the Lord is dear. (2)
On rising at dawn take bath, go to bed supplicating the Lord.
The holy Preceptor even in awkward throws grants success,
And in serene joy one returns home. (3)
The Lord Himself is the player, Himself He watches the game,
Himself has created the cosmos.[1]
Saith Nanak, servant of God : Whoever by the
Master's guidance plays,
Returns home a victor in the game. (4) (1.19)

Terī küdrati tūṇhai jānehṇ auru na dūjā jānai

Thy might's operation to Thee alone is known;
no other of it knows.
Beloved ! such alone have realization of Thee
as have Thy grace. (1)
To Thy devotees am I a sacrifice.
Lord ! eternally beautiful is Thy abode; limitless
Thy wondrous doings. (I-Pause)
Service to Thee by *Thy grace* alone is performed;
None else has power to perform it.
Thy devotees alone please Thee, on whom
Thy love Thou dost confer. (2)
Thou the Supreme Donor, supremely wise— P. 1186
none else beside Thee.
Lord ! Thou art almighty—*thy way to* Thy worship
I know not. (3)
Beloved ! beyond our knowledge is Thy Mansion;
hard to carry out Thy Will.
Saith Nanak : At Thy Portal am I fallen in supplication;
Save me, thoughtless, ignorant one. (4) (2.20)

Mūlu na būjhai āpu na sūjhai bharami biyāpī aham mani

Man realizes not his essence, sees not his self, by
delusion and egoism gripped. (1)
Lord, Master, supreme Being, Father !
Save me, devoid of merit. (I-Pause)

1. Lit. The arrangements for gambling.

Creation and dissolution by the Lord are made—
Thus have God's devotees contemplated. (2)
Those dyed in love of the Name Divine, in Kali-Yuga
are reckoned joyful. (3)
Saith Nanak : No other device can I think of—
By *guidance of* the Master's Word alone are we saved. (4) (3.21)

In the Measure Basantu—Composition of Guru Tegh Bahadur

Hindol

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sādho ihu tanu mithyā jānou

Devotees of God ! know this body to be unreal.
Know the Lord abiding within it alone to be real. (I-Pause)
This world is dream-substance—why of it be proud ?
None of it shall accompany you—why to it cling ? (1)
Discarding praise and calumny of others both,
In your heart put Divine laudation.
Saith Nanak, servant of God : The Sole Supreme Being,
the Lord in all beings is pervasive. (2) (1)

Pāpī hīyai maiṇ kāmu basāe

In the sinful heart lodges lust :
Hence the restless mind no way is stilled.[1] (I-Pause)
Be it Yogis, wandering ascetics, and those practising renunciation—
Over all is thrown this noose. (1)
Those that the Name contemplate,
The ocean of existence cross. (2)
Nanak, servant of God, the Lord's shelter seeks.
Pray grant devotion to the Name, that Divine laudation
he ever sing. (3) (2)

Māī maiṇ dhanu pāiyo Hari-Nāmu

Mother mine ! wealth of the Name Divine have I attained.
My mind from rushing about is released, and in
poise has settled. (I-Pause)
Lure of Maya and avarice has left the body;
Arisen is pure illumination.
Avarice and attachment now cannot touch it,
As devotion to the Lord it has grasped. (1)

1. Grasped.

As is attained jewel of the Name, lifted is *accumulated* doubt
of multiple births.
Desire all from the mind is ended[1]
And in joy in the self am I absorbed. (2)
Whoever has grace of the Ocean of Grace, Divine laudation sings,
Saith Nanak : Such wealth a rare God-directed[2]
one attains. (3) (3)

Mana kahā bisāriyo Rāma-nāmu

My self ! why hast thou of the Name Divine grown unmindful ?
As is the body shattered, comes encounter with Yama. (I-Pause)
This world is a mountain of smoke— P. 1187
By what reasoning hast thou taken it to be real ? (1)
Know, wealth, woman property and house—
None shall accompany thee. (2)
Devotion to the Lord alone shall thy companion be.
Saith Nanak : In single-minded attachment to
Him be devoted. (3) (4)

Kahā bhūlio rei jhūthei lobh lāg

Man ! in attachment to false greed why art thou deluded ?
Nothing is yet lost—be awake. (I-Pause)
Know this world to be even as a dream.
Believe this to be true : In an instant is it shattered. (1)
The Lord ever by thee abides.
Friend ! night and day to Him be devoted. (2)
At the last moment shall He thy helper be.
Saith Nanak : His laudation thou sing. (3) (5)

In the Measure Basantu—Composition of Sri Guru Nanak Dev
Ashtpadiān (Octets) Quatrains (Dotukīyān)
SCORE 1
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Jagu Kaūwā Nāmu nahīn chīti

The world is crow-like, without contemplation of the Name :
Forgetful of the Name, for feed it falls.
The mind is unsteady, caught in immoral thinking.
This has made me snap my attachment to the world. (1)

1. Lit. Shattered.
2. Gurumukh.

Of evil passions of lust and wrath hard is the burden.
How without the Name can noble qualities arise ? (I-Pause)
Man's body is a house of sand *standing* amid a whirlpool.
Behold, it is the making of a bubble in rain.
From a drop *has it been made, as vessels* from turn of the
potter's wheel :
All other powers are slaves to the Name. (2)
Creator of all, Divine Enlightener, you who are supreme over all,
Touching Your feet devotion to Thee I practise.
Seek I to be imbued with the Name,
Those going along in life and concealing the Name, are thieves. (3)
By tying[1] poison in one's lappet one loses honour.
Those devoted to the holy Name return to their
true home with honour.
What the Lord has done, is His own Will.
Mother mine ! whoever entertains fear of God,
fearless becomes. (4)
The woman seeks fine delights,
As betel, flowers, sweet pleasure—all which are maladies.
All playfulness and pleasure when taken away
only bring us much sorrow.
By seeking shelter with the Lord all happens as desired. (5)
Clothes excessively decked she wears :
Pampered the clay, by decking itself into evil passions falls.
Desire and attachment have barred the door *to God.*
Without *devotion to* the Name is one's house
and portal as deserted. (6)
Go, daughter—princess !
Repeat God's Name, at dawn decking yourself with truth.
Propped by love of the Lord, the Divine Beloved serve.
By the Master's Word assuage thirst for worldly poison. (7)
Divine charmer ! my heart hast Thou captivated.
By the Master's Word art Thou realized.
Saith Nanak : Lord, standing at Thy Portal Thee we seek.
Show grace that by Thy Name content come to me. (8) (1)

Manu bhūlou bharmasi āe jāe

The mind lost in delusion, in transmigration moves,
By Maya hard to overcome attracted;

1. Lit. Putting.

In love for the sole Lord not poised,
Like the fish with the hook struck in throat. (1)
The deluded mind by the holy Name illumination acquires,
As is it poised, the Master's Word P. 1188
it contemplates. (I-Pause)
The mind deluded like the humming-bee wanders about;
Attracted to apertures,[1] to worthless evils it inclines;
By lust caught elephant-like,
Tied stiff with blows on head. (2)
The thoughtless mind, devoid of devotion is frog-like;
Devoid of the Name is it repudiated, cursed at the
Divine Portal.
Without caste and honour are such, none mentioning their name;
Without merit, sufferings their only companions. (3)
Lest the mind should wander about, keep it restrained.
Without love of joy in God *comes* not honour or credit.
Thou art all-knowing and *our* guardian.
The Lord props the earth and Himself watches over it. (4)
Himself He casts delusion; to whom to make the plaint ?
Mother mine ! should the Master be met, to him
my state shall I relate.
Evil qualities discard and practise good.
One dyed in the Master's Word in truth is absorbed. (5)
By contact with the holy Preceptor is understanding exalted.
The mind it purifies and washes of egoism.
Then is one everlastingly emancipated, never again bound,
Ever uttering the Name, nothing else. (6)
The mind by Divine decree wanders about.
In all beings abides the Sole Lord—nothing else can one say.
All by Divine decree happens, by Divine decree reabsorbed.
Suffering and joy by His Will comes. (7)
Infallible art Thou, forgetful never.
To whomsoever is the Master's Word imparted,
limitless his understanding becomes.
The great Lord Thou, in the holy Word *abiding.*
Saith Nanak : By laudation of Truth is
the mind faith-inspired. (8) (2)

1. (The body's apertures pertaining to lust).

Darshan ki pyās jisu nar hoe
Whoever for sight *of the Lord* thirsts,
In the Sole Lord is absorbed, casting off duality.
His pain gone, amrita he churns and quaffs,
And absorbed in the Sole Lord, by the Master's
guidance has realization. (1)
Vast numbers of beings for Thy sight cry in agony :
A rare one, to the holy Word united, realization attains. (I-Pause)
Vedas[1] expound *Him*, affirming, utter the Sole *Name.*
Limitless is He, His limit who can find ?
One is the sole Creator, who the world has made;
And without propping strength, the sky has fixed. (2)
Whoever the holy word has uttered, of the Sole Lord
has enlightenment and meditation.
The Lord is from Maya-taint free, inexpressible His discourse.
The Sole Word is His holy manifestation,
That from the Master, perfectly-endowed is learnt. (3)
One sole is the form of righteousness, should one
hold firm the truth;
Such a one guided by the Master, age after age stays perfect.
The God-directed one that in the mystic unstruck
sound is solely absorbed,
To the inaccessible, endless Lord attains. (4)
One Sole is the throne, one the Divine Monarch,
In all spots above need—
The essence of the three worlds His creation :
Inaccessible, unknowable, the Sole Supreme Being.[2] (5)
One and sole is the Supreme Being,[3] holy His Name.
With Him[4] is determined true justice.
By Holy doing comes honour and approval,
Whereby one at the eternal portal is honoured. (6)
Devotion and love to Him alone is true—
Without such devotion and love occurs transmigration.
By realization from the Master acquired, let man abide P. 1189
in the World as a guest.
The devotee dyed in joy in God finds approval. (7)

1. (Stands here for scriptures of India in general).
2. Ekankār-Ek Oankār, implies the Supreme Being that is sole and without attributes.
3. Form, image.
4. There.

In all spots Him I behold—and in poise contemplate Him.
Lord ! other than Thee none I cherish.
Saith Nanak : Egoism by the holy Word is burnt away,
Whereby the holy Preceptor the eternal
vision has shown. (8) (3)

Chanchalu chītu na pāwai pārā

The restless mind finds not *the Lord's* extent,
And without intermission in transmigration remains caught.
Lord Creator ! *by the mind's* restlessness comes
excessive suffering and death :
Other than the Divine Beloved none is our cherisher. (1)
All beings are noble—whom to call low ?
By devotion to the Lord is my mind in the
Name Eternal fixed. (I-Pause)
Medicines[1] have I tried to exhaustion :
How without the Master's help would the malady[2] go ?
Without devotion to the Lord come multiple sufferings.
Lord, who dost send suffering and joy, (2)
In this great malady how may patience come ?
The Master who this malady knows, its suffering shall annul.
My mind and body with demerits is full.
Brother ! After great search is met the Master. (3)
The Master's Word, the Name Divine is the *true* medicine.
I abide as Thou dost keep me.
The whole world is malady-gripped—to whom
shall I show my *ailment ?*
Lord ! immaculate art Thou, immaculate Thy Name. (4)
Whoever in the self the Divine abode[3] beholds and
make manifest,
Is an inmate of the Master's mansion and to the
Divine Mansion calls others.
Those that behold the self within the self and in their
consciousness the true enlightenment,
Such of the Lord's devotees, to the world are unattached. (5)
These untouched by pleasure and sorrow abide,
And tasting of amrita, in the Name Divine are lodged,

1. Implies devices of worship.
2. Duality, Māyā attachment is implied.
3. Home within the home.

Realizing the self, in the Lord they keep absorbed,
And by the Master's guidance making life fruitful,
their suffering is cast off. (6)
Amrita of truth granted by the Master I quaff;
In serene state *to the ego* am I dead, live the true life.
Should the Masters be so pleased, on our head, place your hand.[1]
Whoever to you is devoted, in you is absorbed. (7)
One indulging in pleasures by suffering and maladies is gripped.
To one transcending these, the Lord in each being is
visible and pervasive.
By the Master's Word is such a one untouched
by pleasure and suffering.
Saith Nanak : By love of the heart the Name
he contemplates. (8) (4)

In the Measure Basantu—Composition of Sri Guru Nanak Dev

Couplets (Ek-tukiyān)

Matu bhasam andhūlei gurabi jāhi

Thou who by ashes on thy limbs art blinded,
lest into pride thou fall.
Thou half-naked medicant, thus comes not Yoga. (1)
Thoughtless man ! why the Name Divine
hast thou put out of mind,
That in the last moment shall aid thee ? (I-Pause)
You too contemplate after consulting the Master :
Wherever you look, is He who holds the earth in hand. (2)
What can I say when I am *as* nothing ?
Pride of caste and honour all in *devotion to* Thee lies. (3)
Why at sight of wealth and substance be proud ?
At departure nothing shall be thine.[2] (4)
Suppressing the[3] five *evils,* keep the mind poised.
In this lies strength of Yoga-praxis (5)
Thy mind by tether of egism is *tied.*
Thoughtless man, the Lord thou dost not
contemplate, who liberation grants. (6)
Beware lest by being forgetful of the Lord, in
Yama's power thou fall.

1. That is, in benediction and protection.
2. Be of use or help.
3. Destroying.

Thoughtless man ! at the last moment thus
shalt thou buffets receive. (7)
By contemplation of the Master's Word goes off egoism P. 1190
And Yoga of truth in the mind lodgement finds. (8)
He who conferred on thee life and body, thou contemplates not.
Thoughtless man, in worship of tombs and
cremation-spots lies not Yoga. (9)
Nanak utters the holy Word, full of merit,
Look with your eyes and have realization of the Lord. (10) (5)

Dübidhā dürmati andhülī kār

Duality and foul thinking is blind action.
The egoist in a dust-storm is wandering. (1)
With blind mind one to blind thinking is attached,
Without actions *guided by* the Master doubt flees not. (I-Pause)
To the egoist purblind the Master's teaching appeals not.
Turned animal, his pride goes not. (2)
Eighty-four lakh species has He created—
By the Lord's Will are these created and reabsorbed. (3)
The whole world is deluded, deprived of the
holy Word and *good* deeds.
Such alone have realization as by Creator are instructed. (4)
The Master's servants are pleasing to the Lord;
Saved by Him, *placed* beyond obligation to Yama. (5)
Such as love the sole Lord from heart,
He to Himself unties, and their doubt removes. (6)
The Creator above need, beyond end and limit,
By truth is pleased. (7)
Saith Nanak : The deluded by the Master are instructed.
Of the Sole Lord He grants vision,
and in truth fixes the mind. (8) (6)

Āpei bhaṇwarā phūl beili

Himself is He the humming-bird, flower and the creeper;
Himself with the holy congregation grants union. (1)
Thou humming bird,[1] take in thus the fragrance
That trees be ever in bloom and woods be
ever green *to thee.* (I-Pause)
Himself is He Lakshmi and her consort.[2]

1. Symbol for the seeker.
2. Stands for Vishnū, an aspect of the Supreme Being.

Himself by His Ordinance[1] *the universe* makes,
Himself of it has enjoyment. (2)
Himself the calf, the cow and milk;
Himself the body's mansion, and pillar.[2] (3)
Himself Doer almighty.
Himself the God-inspired one contemplating it. (4)
Divine Doer ! Thou dost make creation and watch over it,
And the light of countless beings dost sustain. (5)
Thou the Pool, the Ocean and Treasure of merits;
Unborn, immaculate, the supreme jewel. (6)
Thou art the Creator almighty;
Monarch unattached; happy all Thy worlds. (7)
Nanak by joy of the Name Divine is fulfilled.
Life without *devotion to* the beloved Divine Master is wasted. (8) (7)

In the Measure Basantu—Composition of Sri Guru Nanak Dev

Hindol

SCORE 2

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Nau sat chaudah tīni chāri kari mahlati chāri bahālī

The Nine continents, seven lands, fourteen worlds, three qualities,
Four Yugas, hast Thou created.
And through four processes of birth in the Mansion *of the universe*
Hast these settled.
In turn hast Thou granted it the Four *Vedas* for lamps,
And the chariots of the four Yugas. (1)
Gracious Lord, destroyer of evil-doers,[3] Lord of felicity,[4]
such is Your might. (I-Pause)
In each being is Thy light that is Thy host—
Dharma is appointed its chief.
The earth is the couldron from which a portion to each is assigned once for all;
Destiny is Thy dispenser of largesse. (2)
Man discontented asks for more— P. 1191
His restless mind bringing him ignominy.
Greed is the dark dungeon; evil qualities fetters on the feet. (3)
What he gains[5] is constant blows of the mace;

1. Shabda.
2. Implies life-breath.
3. Madhūsūdan.
4. Mādho=Mādhav.
5. (Lit. His capital).

His sin the prefect of police administering *chastizement.*[1]
Lord ! man is good or bad as be Your glance over him. (4)
The Primal Supreme Being[2] is now known as Allah—
This is the age of the Muslim divines.
Temples and deities *of Hindus* are taxed—such is the
current practice. (5)
Now is *the age of* the pitcher of Muhammadan ablution,
the Muhammadan call to prayer, *Namaz* and its prayer-mat;
The Lord now is figured as wearing blue.[3]
In each home is each one addressed by the *Muhammadan*
honorific of Mian—
A strange lingo have you[4] now adopted. (6)
Thou that art Lord, Master of the earth, its overlord,
what power have we ?
Creatures in all four directions to Thee shall still
make obeisance,[5]
In each home shall Your laudation be sung. (7)
The gain got from bathing at holy spots, study of Simritis.[6]
and dispensing charity,
Saith Nanak, comes by exaltation
Through the *Lord's* contemplation of an hour. (8) (1.8)

In the Measure Basantu—Composition of Sri Guru Ram Das

Hindol

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Kāṇyā nagari iku bālaku wasiyā khinu palu thiru na rahāī

In the city of the body lives a child,[7] that for an instant, a moment
Is not in poise.
Despite innumerable devices and efforts,
Again and again it wanders. (1)
Lord ! this child pray being into the sole house *of poise.*

1. Kotwāri=Kotwāli (Kotwāl is the prefect of police).
2. Purakh=Purusha.
3. (This would be the Muhammadan colour).
4. (This may be addressed to God or to the Hindus of those days, out to please their Muhammadan masters).
5. Salām, the Muhammadan salutation.
6. Texts of Hindu codes.
7. Implies the mind.

By contact with the holy Preceptor is attained the Lord,
perfection incarnate,
As is practised devotion to the Name Divine that
is manifest. (I-Pause)
All over the world is that body as a dead heap,
Wherein is not lodged the Name Divine.
The Master water of the Name Divine has into it poured,
Whereby has it grown green and joyous.[1] (2)
In the body have I closely looked and searched—the Master
therein a wonder has shown.
Materialists[2] to exhaustion have looked for Him abroad—
In my home by the Master's teaching have
I attained the Lord. (3)
The Lord to the humblest has shown grace, even as
Krishna came to Bidur's[3] home.
As Sudama[4] met Krishna with devotion,
Before homecoming was his poverty annulled and into
Krishna was he absorbed. (4)
Great is the honour of *devotion to* the Name Divine,
That the Lord Himself guards,
Should all reprobates[5] show malice not a grain of
it is diminished. (5)
God's devotee by the Name Divine gets lauded; in ten directions
his repute spreads.
This is the calumniators and reprobates a whit cannot bear—
To their own homes they apply the cinder. (6)
As devotee meets devotee, nobility he attains,
The qualities of one in the other absorbed.
Devotees that turn His humble slaves, are loved of the Lord,
dear to His heart. (7)
The Lord without limit creates water *of being;*
Himself He brings about union.
Saith Nanak : By the Master's guidance spontaneously
He brings about union.
As water merging with water. (8) (1.9)

1. Juicy.
2. Sākta.
3. A low-caste devotee.
4. Another devotee of Krishna, a poor Brahmin.
5. Sākta.

In the Measure Basantu—Composition of Sri Guru Arjan Dev P. 1192
(Do-tukīyān) (Quatrains)
Score 1
In the Name of the Sole Supreme Being, Realized by
the Holy Preceptor's Grace
Sūṇi sākhī mana japi piyār

By listening to the narrative of *the holy* the mind to
repetition of the Name is devoted.
Ajamal by uttering *God's Name* once only was saved.
Balmik[1] too the holy congregation entered.
The Lord manifestly met Dhruva. (1)
I seek dust of feet of Thy devotees,
That on my forehead I may rub; this is Your grace grant. (I-Pause)
The courtesan Ganika was saved as her parrot
uttered God's Name.
The elephant on the Lord meditated, and *by Him* was saved.
Of the Brahmin Sudaman[2] was shattered poverty.
My Self ! thou too to the Lord be devoted. (2)
Even *Krishna's* murderer that wielded the arrow was saved;
Kubija[3] the hump-backed by placing the Lord's foot on
her thumb was saved.
Bidur[4] for his humility was saved :
My self : Thou too to the Lord be devoted. (3)
The Lord Himself saved Prahlad's honour;
Of Draupadi[5] as she was being stripped, He saved the honour.
Such as at the last moment served Him, were saved :
My self ! thou too serve Him and cross the *ocean of* existence. (4)
Dhanna[6] served Him with child-like simplicity.
Trilochan[7] by contact with the Master success obtained.
Beni[7] by the Master was illumination granted.
My self ! Thou too be *God's* servant. (5)
Jaidev[7] his egoism discarded.
Sain[7] the barber was by serving the Lord saved.

Note : (In this hymn all through are mentioned well-known devotees of God, who through their devotion to the Lord found liberation).

1. A robber and low-caste man who turned a rishi.
2. A devotee of Krishna.
3. A woman saved by Krishna.
4. A low-caste devotee of Krishna.
5. The Pāndava Princess, sought to be disrobed in open court by Duryodhana.
6. A simple peasant (Jāt) who turned saint.
7. Names of Bhaktas.

Nowhere was the mind of *these devotees* shaken.
My self ! thou too by taking shelter with the Lord
shalt be saved. (6)
Such of the devotees as by the Lord were shown grace,
Were by Him saved—
Their merits and demerits He reckoned not.
Beholding such state is *my mind* in the *Lord's* service engaged. (7)
Kabir with constant devotion *on Him* meditated.
Namdev with the Lord abided.
Ravidas too on the incomparable Lord meditated.
Guru Nanak Dev is the very image of the Lord. (8) (1)

Anik janam bharamei joni māheṇ

For innumerable births in species have we wandered[1] :
Without contemplation of the Lord into hell[2] fallen.
One without devotion is cut to pieces.
Without realization comes Yama's chastizement. (1)
Friend ! ever to the Lord be devoted.
With the holy Word be ever in love. (I-Pause)
By no effort comes content—
The entire show of Maya is like cloud of smoke.
Man from doing evil shrinks not,
Intoxicated with poison into transmigration falling. (2)
By raising hubbub in egoism evil-doing has increase.
The world by avarice and attachment is ruined.
Lust and wrath have the mind subdued,
Even in the dream has man not uttered the Name Divine. (3)
Man sometimes is *rich as* a king, sometimes a beggar :
The world by suffering and pleasure is bound.
In man's mind comes not the effort to get liberation;
Bondage of sin ever on him falling. (4)
Dear friend, none else is our helper :
Man consumes what he sows himself.
That which brings on evil-doing, P. 1193
The thoughtless creature leaves behind. (5)
Man involved in Maya-attachment much wanders about;
And according to his recorded deeds in actions engages.

1. That is, have transmigrated.
2. (Transmigration is pictured as hell).

The real Doer is Himself unattached;
The Lord by good and evils is not touched. (6)
Gracious Lord ! save me.
Thou who art perfect in grace, Thy shelter I seek.
Other than Thee no place *of shelter* is *for us.*
Lord ! in Your grace grant *me* devotion to the Name. (7)
Thou art the true Doer, source of all doing,
All-high, limitless.
In Your grace to Your lappet attach *me.*
God's servant Nanak, with the Lord seeks shelter. (8) (2)

Vār in the Measure Basant—Composition of Sri Guru Arjan Dev
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Hari kā Nāmu dhiyāe kai hohu hariyā bhāī

Brother ! by meditation on the Name Divine be thou in bloom.[2]
This agreeable season *of devotion* according to
recorded deeds is attained.
The amrita-fruit *of devotion* have we obtained, whereby
In contact with the holy arises joy and cast off is
blackness of evil.
Nanak the Sole Name Divine contemplates,
Whereafter no more wandering *in transmigration* comes. (1)
By seeking God's holy prop the five puissant *evils* have I bound.
The Lord stood by and to His feet inspired devotion.
Gone are maladies and sufferings, and ever is *the self* fresh, strong.
Meditating day and night on God, death visits it not.
Saith Nanak : Then does self merge with
what it arose from. (2)
Whence arising, where abiding, into what merges the self ?
All creatures are the Lord's—who shall evaluate them ?
Devotees that ever utter *the Name, on the Lord*
meditate, listen *to the Name,*
An aspect of beauty wear.
The Lord is inaccessible, unknowable—none to equal Him.
The Master, perfectly-endowed the truth
has expounded, that Nanak relates. (3) (1)

1. Implies of course, God.
2. Verdant, green.

In the Measure Basantu—Composition of Bhaktas
The Venerable Kabir
SCORE 1
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace
Maulī dhartī mauliyā akāshu

Abloom is the earth, abloom the sky.[1]
Each being with light of the self is ablaze.[2] (1)
The Divine Monarh in various moods of love in
creation is abloom :
Wherever I look, is he pervasive. (I-Pause)
In the second place, are abloom the
Four Vedas by *the Divine might;*
So the Simritis[3] along with the Koran.[4] (2)
Abloom is Shiva in Yoga-meditation.
Kabir's Lord in all beings is equally pervasive. (3) (1)

Pandit jana mātei paṛhi Pürān

Brahmins with the study of Puranas are intoxicated;
Yogis in Yoga-meditation are intoxicated.
Those practising renunciation are by *their* egoism intoxicated.
Those practising austerities are by the secret
attainment of austerity intoxicated. (1)
All by Maya-intoxication are overwhelmed; none is awake :
Close to them thieves *of evil* their home are robbing. (I-Pause)
Awake are Sukdev[5] and Akrur,[6]
Awake is Hanuman[7] bearing his long tail.
Shiva by performing service *at God's feet* is awake.
In Kaliyuga are awake Namdev[8] and Jaidev,[9] (2) P. 1194
Many are the forms of waking and sleeping.
Whoever by the Master's guidance wakes, is noble.

1. (This the atmosphere of Basant, season of spring).
2. Lit. Abloom.
3. Hindu books of code and ritual.
4. Kateb (Kitāb=Book) is especially applied to the Korān.
 Note : Intoxication (pride) sleeping and waking are herein used in the esoteric, metaphorical sense.
5. Brahmā's son.
6. A devotee of Krishna.
7. The monkey-god, devotee of Rāma.
8. A Bhakta from Maharashtra.
9. The great poet of Krishna-Bhaktī, who flourished in Bengal in the thirteenth century.

Many are the tasks performed by this body.
Saith kabir : To the Name Divine be devoted. (3) (2)

Joe Khasamu hai jāiyā

The mind by Maya, the wife and the husband,
God is brought forth.
The father this son has indulged.
Maya, though without udders, has sucked him milk.[1] (1)
Folks ! behold this marvel of Kaliyuga :
The son, his mother Maya has taken in wedlock. (I-Pause)
Without feet he capers about;
Without mouth laughs loud.
Man without feeling sleepy[2] yet is asleep;
And without a churn is churning milk.[3] (2)
The cow Maya without udders is yielding milk.[4]
Without, distance,[5] yet long for *the self* is the way.
The *true* path without the holy Preceptor is not found.
Saith Kabir : He *alone* points it out. (3) (3)

Prahlād pathāe paṛhansāl

Prahlad to school was sent.
Many children became his associates and companions,
And said, "Why teach me this rigmarole" ?
On my tablet write the Lord's Name. (1)
Sire ! the Name Divine shall I not discard.
With no other kind of study am I concerned. (I-Pause)
The pedagogues Sanda and Marka reported this to *the king* :
Immediately he sent for Prahlad,
And said : Give up thy way of *devotion to* God's Name.
Obey me, else soon shall I make thee give it up. (2)
Replied Prahlad : Why harass me time and again ?
The Lord has created hills and mountains.
God shall I not give up : thus will the preceptor be traduced.
Burn me if you so desire or kill me. (3)
The father unsheathing this sword was in a rage of anger,
And said : Tell me, who is thy saviour now ?

1. Symbolizes worldly pleasures.
2. That is, being essentially Divine, yet is lured to sleep of ignorance by Mā ā
3. Symbolizes useless worldly actions.
4. Worldly pleasures.
5. Distance from God is implied.

The Lord in full mighty form from the pillar came forth,
And with His claws tore Harnakash[1] apart. (4)
The Supreme Being, Lord of all deities,
For the sake of His devotees assumed the Man-lion[2] form.
Saith Kabir : None His extent can realize.
Devotees like Prahlad innumerable times has He saved. (5) (4)

Isu tan mana maddhei madan chor

Inside the body *are lurking* thieve like lust,
Who have taken away my illumination's jewel.
Lord ! helpless am I; to whom shall I complain ?
How many have not been *thus* ruined ? what am I ? (1)
Lord ! unbearable is this terrible suffering.
What power have I against the mind's clever thinking ? (I-Pause)
Sanak, Sanandan and Sukdev, Brahma's sons;
Brahma himself, born from navel of the lotus,
Makers of verses,[3] and Yogis wearing matted locks—
All passed their time avoiding *fear of lust.* (2)
Thou art unfathomable, Thy depth to me unknown.
Lord, protector of the humble, to whom shall I express
my suffering ?
Grant me poise in my suffering of transmigration.
Kabir ! contemplate thou merits of the Ocean of Joy. (3) (5)

Nāiku eku banjārei pānch

One is the merchant-prince,[4] five[5] the dealers,
Twenty-five *tendencies* are the pack-oxen—
Unreliable is this caravan.
Nine the bamboo-poles[6] and ten are the sacks,
To which are attached seventy-two ropes.[7] (1)
With such merchandize have I no concern,
Wherein capital ever decreases and interest mounts. (Pause) P. 1195
These entered into business with threads of seven *colours,*[8]
Taking with them feelings made by their deeds.

1. Prahlād's demon father, Harinyakashyapu.
2. Nar-Singh.
3. Implies the wise.
4. The mind is implied.
5. The five sources of evil.
6. These were meant for making packages.
7. The principal arteries.
8. The various elements constituting the body.

The three tax-gatherer[1] are making contention,
And the merchant empty-handed has left. (2)
Lost is the capital; shattered is commerce.
And the caravan in ten directions *lies* shattered.
Saith Kabir : By faith shall come success;
As the self in poise is absorbed and fled are doubts. (3) (6)

In the Measure Basantu
Hindol
SCORE 2
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace
Mātā jūṭhī pitā bhī jūṭhā jūṭhei hī phal lāgei

Impure is man's mother, impure the father;
Impure the fruit these bear.
Their coming into the world false, false their going—
Unfortunate ones; in impurity they die. (1)
Tell Brahmin ! what spot is pure
Where sitting, my food I may take ? (I-Pause)
Foul is *man's* tongue, foul the utterance, foul ears and eyes.
The foulness of lust goes not; thou Brahmin consumed
by fire of pride. (2)
Impure is the fire, impure the water; impure those
cooking the food.
By impure ladles served; impure those consuming it. (3)
Impure the cow-dung,[2] impure the cooking-square,
impure the lines drawn.[3]
Saith Kabir : Such alone are pure in whose *mind* pure
contemplation has entered. (4) (1.7)

In the Measure Basantu—Composition of the Venerable Ramanand
SCORE 1
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace
Kat jāīyai rei ghar lāgo rangu

What need to go anywhere ? In my home[4] itself find I joy.
My mind now no more wanders, and is become

1. The Three Qualities (See Glossary).
2. (This was the usual plaster for kitchens).
3. (These marked the cooking-space wherein another could not enter).
4. Symbolizes the self.

as one maimed in the leg.[1] (I-Pause)
On a certain day the desire arose in my heart,
And rubbing sandalwood, attar and numerous fragrant objects.
To offer worship went[2] I to the Lord's temple.
The Master made the Lord manifest in my mind itself. (1)
Wherever we go, only water and stone[3] we find :
Thou in all beings art equally pervasive.
Vedas and Puranas all have we searched—
One might go there, if He were not here. (2)
Holy Preceptor ! to thee am I a sacrifice,
Who all my sorrows and doubts hast annulled.
Saith Ramanand : All-pervasive is the Lord, the Supreme Being;
The Master's Word consequences of millions
of deeds annuls. (3) (1)

In the Measure Basantu—Composition of the Venerable Namdev
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sāhibu saṇkatvai sevaku bhajjai

Should the Master cause trouble and the servant flee,
Such a servant lives not long and to his
two generations brings shame. (1)
Thy devotion shall I not discard, even though the
world *at me* laugh.
The *Divine* lotus feet in my heart abide. (I-Pause)
As for his wealth *man* even decides to die,
Even thus the holy discard not the Name Divine. (2)
To go to Ganga, Gaya[4] and Godavari[5] is the world's way : P. 1196
Nama[6] *would be reckoned* a true servant of the Lord,
Should He be pleased with him. (3) (1)

Lobh Lahari ati nījhar bājai

Avarice's waves are constantly sounding,
In which Lord ! this body is drowning. (1)
Lord ! take me across the ocean of existence :
Divine father[7] ! take me across it ! (I-Pause)

1. That is, is satiationary, poised.
2. (Here the verb is feminine, symbolizing the seeker as female).
3. That is, water-edges and stone temples.
4. A holy place in Bihār.
5. A river in the South considered holy.
6. Short for Nāmdev.
7. Bīthal=Vīthal, one of the names of Vishnū symbolizing God.

In this *tempest of* wind my boat I cannot row :
Lord ! Thy extent have I not found. (2)
Lord ! in Your grace to the holy Preceptor unite me,
That he may take me across. (3)
Saith Nama[1] : I know not how to swim.
Lord ! with Thy arm *succour me.* (4) (2)

Sahaj awwali dhūṛi maṉī gāḍī chāltī

The Cart[2] laden with dust at first slowly moves.
From behind *destiny made by deeds* with a reed drives it along. (1)
As *a bit of* cow-dung by an insect is dragged along,
So is life force of deeds dragged along.
Full of devotion *the understanding* to wash herself
goes along to the Pool
That is holy congregation. (I-Pause)
The washerman *that is the Preceptor,*
Full of pang of love for God, washes her
clean of attachment and rancour.
My mind in *love of* the Divine feet is dyed. (2)
Saith Namdev : Thou who art all-pervasive,
To Your devotee show compassion. (3) (3)

In the Measure Basantu—Composition of the Venerable Ravidas
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Tüjhai süjhantā kachhū nāhen

Nothing canst thou see[3] :
Beholding thy vesture[4] in pride dost raise thyself.
No place with God is there for the proud.
Over thy head is cawing the crow *of death.* (1)
Mad woman ! what art thou proud of ?
Like mushrooms in the rainy month,[5] or even quicker
than that art thou *ended.* (I-Pause)
Man is like the musk-deer that its own secret has not found;
That in its own body bearing fragrance of musk
Looks for it without.

1. Short for Nāmdev.
2. Symbol for the human body.
3. Used metaphorically for thought and discrimination.
4. Also interpreted as the vesture of the body;
5. Bhādon (August-September).

Whoever his own self contemplates,
By Yama's minions is not dishonoured. (2)
Whoever is proud of progeny and wife,
The Lord his reckoning calls.
My self ! suffering for thy deeds done shalt thou bear :
Then on whom shalt thou call as friend[1] ? (3)
Shouldst thou take shelter with the holy,
Millions of Thy sins annulled shall be.
Saith Ravidas : Whoever the Name contemplates,
From *disabilities* of caste and birth shall be exempt
and from transmigration be freed. (4) (1)

In the Measure Basantu—Composition of the Venerable Kabir
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sürah kī jaisī terī chāl

Measured like a cow's is thy gait.
Over thy tail are shining hair. (1)
Whatever in this home is lying that mayst thou search and eat.
To another's home go not. (I-Pause)
The quern art thou licking, eating flour.
Where art carrying the mill-rag ? (2)
Over the cupboard net is thy gaze fixed.
Beware lest a stick or rod on thy back fall. (3)
Saith Kabir : Ample enjoyment hast thou had.
Beware lest someone hit thee with a brick or clod. (4) (1)

1. Beloved.
 Note : This hymn appears to be addressed to a dog, strayed into Kabir's house and sniffing around, picking up food. It has also an esoteric meaning. Man is like a dog, greedy. For enjoyment, the pleasures of this life, he may receive Yama's buffets (last couplet).
2. Chhīkā, a net-like object suspended from the roof to keep food articles safe.

RAGA SARANG

In the Measure Sarang—Composition of Sri Guru Nanak Dev P. 1197

Chaupade (Quartets)

SCORE 1

In the Name of the Sole Supreme Being; Immanent Creator, Above Fear; Above Rancour; Form Eternal; Unincarnated; Self-created; Realized by the holy Preceptor's Grace.

Apunei Thākur kī hauṇ cherī

Of the Lord am I a handmaid.
Feet of the Lord, life of the universe have I grasped,
And my egoism have destroyed, ended. (I-Pause)
The Supreme Lord, perfection incarnate, supreme effulgence,
Beloved of my life.
The Divine charmer, my heart has charmed—
By contemplation of the holy Word realized. (1)
The low egoist, of understanding shallow and foul,
Racked with agony is his mind and body.
After entering into love for the Lord, full of delights,
By contemplation the Lord, is my mind in poise. (2)
Since discarding egoism am I grown unattached,[1]
And pure realization in my self is absorbed.
As the mind in faith for the immaculate, uncreated
Lord is fixed,
Restraints of convention have I discarded. (3)
Beloved, prop of life; in the past or future none is like You.
The self female dyed in the Name Divine is of
eternally blessed matrimony :
Saith Nanak, the Lord is her spouse. (4) (1)

Hari binu kiun rahīyai dukhu biyāpai

How without the Lord to live ? Suffering thereby appears.
Without joy *in God* is the tongue[2] without delight, tasteless,

1. Bairāgan—fem. for bairāgī (Vairāgī), one who is unattached to the world.
2. Used metaphorically for the faculties.

And death torments. (I-Pause)
Without obtaining sight of the Divine Beloved,
the self-female hungry, thirsty remains.
At sight of the Lord is the mind full of faith, and is sapful and
abloom as the lotus in water. (1)
As low clouds thunder and rain; are kokilas and peacocks
full of the love passion;
Delighted are trees, oxen, birds and serpents—
At home[1] with the beloved Spouse is the woman in bliss. (2)
The self-female that is filthy, foul-looking, fallen from
womanhood, ill-mannered,
The beloved's way has not realized.
Of joy, delight and happiness in the Lord has she not
tasted to satiety;
By foul understanding sufferings in her self absorbed. (3)
Saith Nanak : One that by the Lord's grace has joy spontaneous,
At His sight is her heart in poise,
Such a one transmigrates not, suffers not, her body from
suffering and pain free. (4) (2)

Dūri nāhīṇ mero Prabhu piyārā

The beloved Lord is not remote.
As my mind in the holy Preceptor's Word has put faith,
Is attained the Lord, prop of life. (I-Pause)
By such device does the female[2] with the Spouse[3] P. 1198
have union,
And has the *husband's*[3] love.
By contemplation of the Word, by the Master's teaching
Is lifted doubt created by caste, race and clan. (1)
Whoever has a mind full of faith, is no more full of pride,
And violence and avarice discards.
The female spontaneously then has bliss with her beloved Spouse,
Decked by the Master's teaching with love for Him. (2)
I would burn attachment to family and relations,
that is only expanse of Maya-involvement.
Whoever has not love for joy in God, duality-filled,
evil are his actions. (3)

1. Symbol for the heart.
2. Symbol for the seeker.
3. Symbol for the Lord.

Whoever bears within the jewel and substance of love,
Such a beloved jewel of the Lord remains not hidden.
Saith Nanak : By the Master's guidance the Name invaluable
Eternally within herself she bears. (4) (3)

In the Measure Sarang—Composition of Sri Guru Ram Das

SCORE 1

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Hari kei sant janāṇ kī ham dhūri

Dust of *feet of* God's devotees am I.
By joining the holy congregation the supreme state
have I attained,
And the Divine self *realized* to be pervasive. (I-Pause)
By contact with the holy Preceptor, devotee of God,
have we attained serenity,
And are all sins and suffering annulled, cast off.
Abloom is light of the self : the Supreme Being immaculate
have I beheld to be by me. (1)
By supreme good fortune is attained the holy congregation,
And the Divine manifestation[1] *seen to* be all-pervasive.
Immersion in dust of feet of the holy congregation equals bathing
at the sixty-eight holy spots, (2)
Impure is the heart of anyone involved with false attachments.
Foul his understanding, full of evil-doing, impure,
shallow his thinking.
How without good deeds may holy company be attained ?
Pervasive then is egoism, making he mind full of anxiety. (3)
Show grace, Lord ! for dust of *feet of* the holy congregation I beg.
Saith Nanak : By contact with the holy is attained the Lord;
By contact with God's devotees is the Lord's
presence realized. (4) (1)

Gobind charan kau balihārī

To the Lord's feet am I a sacrifice.
Impassable is existence's ocean; by contemplation of the
Lord crossed. (I-Pause)
In the heart is aroused love for the Lord; the mind
contemplating service *to Him.*

1. Nām.

Each day in your heart contemplate the Name Divine,
That is repository of all might,[1] bringer of benefits. (1)
The Lord inaccessible, unknowable in all spots is pervasive;
Mind and body by the Lord, inaccessible,
illimitable are pervaded.
By grace the Lord is attained the Lord.
In the heart is realized *the Lord* unknowable. (2)
In the heart is *realized* the Name Divine, prop of the earth;
To the reprobate,[2] full of egoism appear He far.
Never is assuaged *his* burning desire[3]—such a one on
a gamble his turn has forfeited. (3)
By even a particle of the Master's grace, *the devotee* in all
states[4] Divine laudation sings.
Saith Nanak : Those having His glance of grace, P. 1199
have their honour protected. (4) (2)

Hari Hari amrit Nāmu dehu Piyārei

Beloved Lord ! grant *devotion to* amrita of the Name.
The faithful, who to Your heart have appealed, fulfilled are
their objectives. (I-Pause)
Those who before the Master have shown meekness,
ended is their suffering;
Such day after day before the Master practise devotion,
By the Master's Word exalted. (1)
In their hearts such bear joy of Amrita;[5] with their tongues
sing Divine laudation and contemplate it.
By the Master's grace joy of Amrita *of the holy Word*
have they contemplated,
And the door of liberation attained. (2)
The holy Preceptor is a being pre-eminent,
Of mind poised and understanding unshakeable,
Who by firm faith in the Name is propped.
To him my life I dedicated; to him am I a sacrifice. (3)
Egoists in doubt caught, to duality are attached;
Within them darkness of ignorance.
The holy Preceptor, provider *of boons* they behold not;
Between the two shores suspended. (4)

1. Various faculties.
2. Sākta.
3. Thirst.
4. Rising and sitting.
5. Symbolizes devotion, the Name.

The Lord in each being[1] is pervasive; Master of all faculties,
His might exercising.
Nanak, servant of His servants prays : in
Your grace save me ! (5) (3)

Gobind kī aisī kār kamāe

Serve the Lord in such way :
Whatever be His Will, that know to be right, and by the
Master's guidance to the Name remain devoted. (I-Pause)
As is aroused sweet love for the Lord, is all else forgotten.
Day after day is the mind full of joy in faith, its light in the
Divine Light merged. (1)
By singing Divine laudation is the mind fulfilled, and
peace in it comes to abide.
By the Master's grace is attained *the Lord,* and at His feet is the
Mind's devotion fixed. (2)
As is understanding illumined, is the Lord meditated on
And enlightened devotion in the Divine Essence fixed,
As within is manifested illumination, is the mind fixed in faith,
And serene absorption in the Lord practised. (3)
A person bearing falsehood in heart, falsehood ever practises,
Though by the tongue uttering the Lord's Name.
Within him is the great darkness of avarice;
Such a one like chaff, is flailed, consuming *fruit of* suffering. (4)
As is pleased the Lord, by the Master's guidance
illumination He grants.
Saith Nanak : The Name immaculate have I attained.
And by contemplation of the Name attained joy. (5) (4)

Merā manu Rāma-Nāmi manu mānī

My heart in faith to the Name Divine is fixed.
In my heart has the holy preceptor *kindled* devotion,
And Divine discourse to it has become pleasing. (I-Pause)
Lord ! to the humble devotee be gracious, and to him grant
the inexpressible discourse.
God's devotees in unison joy in the Lord have attained;
The Lord to *their* mind and body tastes sweet. (1)
Those dyed in devotion to the Lord are *the true* anchorites,

1. Vessel.

Who by the Master's guidance the Name have realized.
As the self with the Divine self is merged,
ended is transmigration. (2)
In my eyes is *yearning* to behold the Lord; in the tongue to utter the Name. P. 1200
In my ears is *yearning* to listen day and night to Divine laudation;
In my heart is love for the Lord. (3)
As the Master the five evils has subdued, in the state of absorption is devotion to the Name fixed.
As the Lord to His servant Nanak showed grace,
In the Name Divine is he absorbed. (4) (5)

Japi mana Rām-Nāmu paṛhu sāru

My self ! the Name Divine contemplate, and study the *Divine* Essence.
Without *devotion* to the Name Divine none finds poise;
Fruitless is all other expanse *of objects* (I-Pause)
Mad man ! what to grasp and what to discard *out of the World* ?
All that is visible is as dust.
The poison that you take to be your own, that shall you leave behind.
Bearing on your head burden *of sin*. (1)
Each moment, each instant[1] is life[2] decreasing—
This, ignorant man realizes not.
The reprobate[3] does what shall not last with him—
such is his conduct. (2)
Mad man ! join holy company; then shalt thou attain liberation's door.
Without *joining* holy company no one joy has attained—
Enquire this of those contemplating scriptures.[4] (3)
Monarchs and princes all must depart,
Leaving behind this false expanse.
Saith Nanak : Ever are God's devotees poised, immutable,
Who prop of the Name Divine seek. (4) (6)

1. (As much time as a sesame-grain).
2. Lit. The appointed period.
3. Sākta.
4. Vedās.

In the Measure Sarang—Composition of Sri Guru Ram Das
Duos (Düpadei)
SCORE 3
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Kāhei pūt jhagrat han sangi bāp

*My son ! why with your father make contention ?
He who brought you to birth and maturity,
Sin it is with him to contend. (I-Pause)
Wealth that you are so proud of, with none lasts.[1]
In an instant poisonous *Maya*—pleasures desert,
and then come regrets. (1)
Contemplate you the Lord who is your Master.
Nanak, servant of God thus instructs you :
Should you listen to it, will your agony be ended, (2) (1.7)

In the Measure Sarang—Composition of Sri Guru Ram Das
Duos (Düpdei) in Variable rhythm (*Partāl)*
SCORE 5
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Japi mana Jagannāth jagadīsharo jagjīvano

My self ! contemplate the Lord of the universe, the Supreme
Lord, life of the universe.
With the Divine Charmer am I in love;
In the Lord find I my prop, each day and night. (I-Pause)
Innumerable are those singing the Lord's praise His laudation.
Lord ! beyond count are Suk,[2] Narada[3] and deities like
Brahma who Your laudation sing.
Lord ! limitless, limitless are Thou—
Thy device to Thee alone known. (1)
Those abiding close to the Lord, are the holy, His devotees.
Saith Nanak, servant of God : Such with P. 1201
the Lord are merged,
As water merged with Water. (2) (1.8)

**Note* : This hymn is said to be addressed by Guru Ram Das to eldest son Pirthi Chand, who took offence at being passed over in succession to Guruship.

1. Lit. Belongs to no one.
2. A rishī.
3. Brahmā's son.

Japi mana Narharei Narhar Swāmī Hari sagal Dev-devā
Sri Rāma Rāma Nāmā Hari Prītamu morā

My self ! contemplate the puissant Lord,[1] of all deities master,
The Lord, my beloved. (I-Pause)
The home wherein is sung Divine laudation, the concert of five instruments there sounds—
Its denizens have good fortune on forehead inscribed.
Of these are fled sins and evils and maladies;
Gone are their lust, wrath, avarice, attachment and pride;
The Lord the five thieves[2] out of them has driven off. (1)
God's devotees ! the Lord's Name utter;
The Lord of the universe contemplate.
With thought, word and deeds to the Lord make supplication,
You that are the Lord's devotees.
Repeat the Lord's Name that all sins destroys.
Keep ever awake;[3] by contemplation of the Lord comes joy everlasting.
Saith Nanak, servant of God : Such their heart's desire obtain,
Such as righteousness, wealth, pleasures and liberation :
Lord ! Thy devotee with Thee finds union. (2) (2.9)

Japi mana Mādho Madhusūdano Hari Srirango Parameshāro
Sati Parameshāro Prabhu antarjāmī

My self ! contemplate the Lord of felicity,[4] destroyer of evil-doers,
He who with the goddess of felicity dallies, the Supreme Lord eternal,
Controller of the inner self.
Sing laudation of the Divine Beloved, destroyer of suffering,
Donor of all joys. (I-Pause)
The Lord in each being,[5] on water and land abides;
Each spot His abode :
To behold the Lord I yearn.
Devotees of God ! would that a holy servant of God,
Servant of my Beloved, were to come
And show me the way.
Feet of such a one at meeting would I wash. (1)

1. Nar-Harī.
2. The Five sources of evil.
3. That is, awake in spirit.
4. This and the attributes following are from tradition.
5. Vessel.

The Lord His servant has met; met through his devotion,
By the Master's guidance met.
On beholding the Divine Monarch is my mind and body in joy.
Nanak the Lord's grace has obtained; grace of Lord of
the Universe.
Day after day ever the Name Divine have I repeated. (2) (3.10)

Japi mana nirbhau

My self ! the Lord above fear thou contemplate.[1]
The everlasting, eternal, *contemplate.*
The Lord above rancour, form eternal *contemplate* :
The Lord unincarnated, self-created *contemplate.*
My self ! each day on the Formless Lord, above need of
sustenance meditate. (I-Pause)
For a sight of the Lord wander over river-banks and holy
bathing-spots fasting,
Thirty-three crore deities, Siddhas,[2] celibates, Yogis.
Such alone have their devotion made fruitful
As have the Lord's grace. (1)
Such of the holy are good, such of the devotees are exalted
As the Lord, destroyer of evil-doers[3] have pleased.
Saith Nanak : Those who have the Lord's support, P. 1202
Their honour He exalts. (2) (4.11)

In the Measure Sarang—Composition of Sri Guru Ram Das
Of variable rhythm (Paṛtāl)

Japi mana Govindu Hari-Govind guṇī-nidhānu sabh srishṭi kā
Prabho merei mana Hari boli Hari Pürakhu abināshī

My self ! contemplate the Lord of the universe, the Supreme Lord,[4]
Storehouse of merit, master of all creation.
My self ! utter name of the immanent, immortal Lord. (I-Pause)
The Name Divine is amrita : such the Lord's *amrita* quaff
As by the Lord are this offered.
Whomsoever the Lord in His grace to the holy Preceptor unites,
Of the Name Divine has taste. (1)
Who so serves ever the Lord,
Gone is all his suffering, doubt and fear.

1. In this portion occur phrases from Mūl Mantra.
2. Accomplished Yogis.
3. Murārī, an attributive name.
4. Hari-Govind.

Nanak, servant of God, in utterance, of the Name finds life,
As the Chatrik[1] that by a sip of water is fulfilled. (2) (5.12)

Japi mana Sirī Rāmu

My self ! the holy Lord thou contemplate
The Lord pervasive everywhere, eternal ever.
Brother ! utter ever *name of* the Lord, all-pervasive,
all-knowing. (I-Pause)
The Lord does all; over the whole universe is pervasive.
Whoever has the Lord's grace, to the Name Divine in devotion
is attached. (1)
Devotees of God ! behold merit of the Name of the Lord,
Who in Kali-Yuga's fire His devotee's honour protects.
The Divine Monarch His servant Nanak has upheld,
Whereby are all foes and ill-wishers fled. (2) (6.13)

In the Measure Sarang—Composition of Sri Guru Arjan Dev
Quartets (Chaupade)
SCORE 1
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Satiguru mūrati kau bali jāoṇ

To the vision[2] of the holy Preceptor am I a sacrifice.
Within *me* is yearning[3] like the chatrik's : when may
I have sight of the Lord, that all desires fulfils ? (I-Pause)
Cherisher of the humble, cherisher of all creation, lover of
devotees is the Lord's Name.
Whoever by none else[4] is propped, by Him is succoured. (1)
Thou art support of the unsupported; honour of those
without honour,
Shelter of the shelterless.
In all ten directions wherever I go, art Thou by my side
Thy laudation my action and deed. (2)
From Thy sole aspect dost Thou turn numerous;[5]
From the numerous[5] turnst sole—
Beyond expression is Thy state and measure.

1. A tiny bird, thirsting after rain-water; symbol of yearning in love.
2. Mūrati=Form.
3. Thirts.
4. Any living being.
5. Lakh.

Endless Thou, unattainable Thy measure—all that is visible
Thy play. (3)
May I attain company of the holy,
With them make converse, to them be devoted.
Nanak, servant of God, by the Master's guidance has
attained Thee :
Lord ! grant Thy Light, such is my yearning. (4) (1)

Hari jīo antarjāmī jān

The Lord is controller of the inner self, all-knowing.
Evil done that from man is concealed, *the Lord* in past and
future[1] is the witness. (I-Pause)
One may be called Vaishnava,[2] perform the six ritual deeds,[3]
Yet within may bear false avarice.
Those calumniating the holy congregation, in their ignorance
are ruined. (1)
Some take self cooked food,[4] but take away other's property, P. 1203
Carrying within false pride.
The way of scriptures[5] they know not, by pride of mind
gripped. (2)
At the evening hour they keep fasts
All a mere show like the juggler's tricks.
Should the Lord in man induce error, set him astray,
Fruitless are all his ritual deeds. (3)
He alone is truly enlightened, learned, who the Lord's grace has.
Such a one by service to the Master the supreme state
has attained;
Through him is the whole world saved. (4)
What can we utter ? the way of utterance we know not,
And speak as be the Lord's Will.
Dust *of feet* of the holy congregation I seek;
Nanak, servant of God, *with Him* has taken shelter. (5) (2)

Ab moro nāchano raho

Now is my straying[6] ended :
The Beloved colourful spontaneously have I found—

1. Pawān, a variation of *Dhawān*=future.
2. A sect puritanical in its ritual.
3. (These are : study, teaching, receiving and giving charity, performing and arranging sacrifices).
4. (Some sects insist on this as an act of extreme purity).
5. Shāstras and Vedas.
6. Lit. Dancing.

By the holy Preceptor's Word attained. (I-Pause)
Like a virgin *am I* who in smiles and laughter, discourses
of her beloved spouse to her sister-friend.
As enters the spouse home, in modesty her face she covers. (1)
As gold put in crucible wanders about like mad, *such is man.*
But when purified and made twelve-carat, poise it attains. (2)
While *life* during day and night lasts, is struck the *gong,*
announcing moments, hours and instants.
When departs the gongman, no more sound it makes. (3)
As is the pot filled with water, separate *the volume of water* appears.
Saith Nanak : As is the pot put into water,
Its water into the body of water mingles. (4) (3)

Ab pūchhei kyā khāṇ

What answer shall I make as the Lord makes query ?
Madman, who the Name, noble amṛita—elixir was to utter,
By *Maya*-poison is gripped. (I-Pause)
Human birth hard to attain, after a long period have I found;
Yet for a cowrie-shell is it wasted.
Man came to trade in musk; yet has loaded himself like an ox
with alkaline dust. (1)
To earn profit into the world he arrived, yet with deluding
Maya's charm got involved.
For glass has he lost a jewel—when will this occasion
again arise ? (2)
All faults have we, without one merit :
Discarding the Master, the handmaid *Maya* we worship.
As comes the final silence, like senseless objects man grows;
And *by Yama is chastized* as thief caught on the gap
made by him. (3)
No other device suggests itself in humility[1] on the Lord's
shelter we fall.
Saith Nanak : My self; then alone shalt thou find release,
As effacing evils thou cast them out. (4) (4)

Māī dhīri rahī Prīya bahutu birāgiyo

Mother mine ! exhausted is my patience :
In separation from the Beloved am I *in agony* :

1. As a slave.

To pleasures of various kinds, beyond compare,
am I not inclined. (I-Pause)
Night and day with my tongue the Beloved's Name I utter;
Not a wink of sleep comes; ever I keep awake.
Necklaces, collyrium, raiment, innumerable kinds of make-up—
Without the Beloved all seems poison. (1)
In humility queries I make; will someone tell me of the P. 1204
Beloved's country ?
To such a one shall I give my heart, dedicate my mind and body;
Place over his feet my head. (2)
Without recompense your slave am I; at your feet
I make obeisance :
For this I supplicate : Grant me company of the holy.
In your grace to the Lord unite me;
For an instant His sight grant me. (3)
As came *the Lord's* glance of grace, within *my heart* He entered,
And each day was my mind joy-cooled.
Saith Nanak : Joyfully have we sung paeans of felicity,
And sounded is mystic music.[1] (4) (5)

Māī sati sati sati Hari sati sati sati sādhā

Mother mine ! holy is the Lord, holy *His* devotees.
The Word uttered by the Master, perfectly-endowed, in a
tight packet have I bound. (I-Pause)
Night and day and the constellations shall all be destroyed;
So shall sun and moon.
Mountains, the earth, water and air shall vanish—
The word of the holy alone shall eternally last. (1)
Destroyed shall be the egg-born, placenta-born, the atmosphere-
born and perspiration-born.[2]
Destroyed shall be the four Vedas, the six *systems*[3]
Immutable shall alone be the word of the holy. (2)
Destroyed shall be the *qualities* of energy, sloth and intellect.[4]
All that is visible shall be destroyed—
The word of the holy alone shall be limitless. (3)
He alone is real; all existence His visible play;

1. Shabda anāhad=unstruck music.
2. (These are the traditionally-accepted sources of creation).
3. Refers to the Shāstras, the systems of Indian philosophy.
4. (These are the *Three Qualities,* for which also see the Glossary).

By no device attainable,
Saith Nanak : By union with the Master attained. (4) (6)

Merei mani bāsibo Guru-Gobind

In my heart lodges the Divine Enlightener.
Wherever is contemplated the Lord, that city with joy and bliss is filled. (I-Pause)
Wherever is the beloved Lord put out of mind,
There is all suffering and affliction.
Wherever is sung Divine laudation, image of bliss and felicity,
There abides joy and plenty. (1)
Wherever the ear listens not to Divine discourse,
That spot is *like* a frightful forest.
Wherever is sung Divine laudation in joy amidst the holy congregation,
There is heavy fragrance and joy of *delectable* fruit. (2)
Should any one without Divine remembrance live for years millionfold,
Fruitless is all his life.
With one moment of devotion to the Lord
Is attained eternal life. (3)
Attain the Lord's shelter, may He in His grace grant company of the holy.
Saith Nanak : In all *beings* is He pervasive;
The way of attaining all qualities to Him known. (4) (7)

Ab mohe Rāma-bharosau pāye

Now the Lord's prop have I attained :
Whoever shelter of the Lord, treasure of compassion has sought,
Across the ocean of the existence is taken. (I-Pause)
Absorbed in poise, in joy have I slept, as *my* doubts by the Master are annulled.
Whatever I sought, the Lord has done; and the heart's objectives[1] attained. (1)
In the heart contemplate Him; with the eyes on *Him* meditate
With the ears to *His* discourse listen.
With your feet tread the Lord's way; with the tongue sing Divine laudation. (2) P. 1205
With the eyes have I beheld all as pictures of joy,
As the holy my mind from the *world* have turned.

1. Fruit.

The invaluable gem of the Lord have I attained,
That no way would from me be parted. (3)
What the praise, what glorification, what *recounting* of qualities
Whereby may He be pleased ?
Saith Nanak, servant of God : To whomsoever of the humble
the Lord shows grace,
His humble slave[1] becomes. (4) (8)

Ue sükh kā siüṇ barani sünāwat

To whom may this joy be narrated,
As in bliss and pleasure at sight of the Lord the mind in
felicity His laudation sings ? (I-Pause)
With wonder was I struck to behold the wondrous Lord,
gracious, all-pervasive.
Amrita of the invaluable Name then I quaffed,
Tasting it like the dumb that only can smile. (1)
Like the air of breath that in the body is bound,
Whose secret of inhalation and exhalation one understands not—
Whoever has heart illuminated by the Lord,
Indescribable is his state. (2)
Whatever other devices are described, those have I learnt :
As the Divine jewel spontaneously in my home is manifested
Has come understanding of the Inaccessible. (3)
The formless Lord, unattributed, eternal,
Is immeasurable, beyond computation.
Saith Nanak : Whoever the state *of bliss* beyond capacity to bear
has experienced,
Alone can have joy of it. (4) (9)

Bikhaī dinu rayni iv hī güdārai

One given to evil courses in this manner passes days and nights.
Intoxicated by egoistic understanding, to the Lord is He
not devoted.
Forfeiting his life as in gambling. (I-Pause)
To the Name invaluable not attached, calumny of others
pleases him :
Like one who arranging straws makes a thatch,
Yet at the door lights fire. (1)
A packet of alkaline sand on the head he carries,

1. Slave of slaves.

And amrita casts off from mind.
Fallen into collyrium, clothes has He put on
That again and again he dusts. (2)
Standing on branch, the tree he cuts;
And eating *fruit of sin* smiles.
Into the lower regions he falls, each twig a burden over his head. (3)
Stupid person that he is, towards the rancourless *devotees* rancour he practises,
Whom he no way can equal.
Saith Nanak : The Supreme Being, Formless, is succourer of the holy. (4) (10)

Awari sabhi bhūlei bhramat na jāniyā

All others in illusion one lost, of realization deprived.
Whoever the pure Word[1] in hearts has lodged, essence of scriptures[2] has realized. (I-Pause)
All done in the worldly way is to please people.
As long as illumination enters not the heart, all is pitch darkness. (1)
Though the soil in manifold ways be prepared, without the seed nothing will grow :
Even so, without *devotion to* the Name Divine shall liberation not come;
Nor pride be shattered. (2)
One may churn water with all hard effort, yet how may butter be obtained ?
Even so, without contact with the Master comes not liberation;
Nor union with the Lord. (3)
After constant search thus have we determined : P. 1206
All joys in the Name Divine lie.
Saith Nanak : This to such is granted
As have the writ on forehead inscribed. (4) (11)

Anadinu Rāma kei gūṇa kahīyai

Ever[3] utter laudation of the Lord :
Thereby attain all boons, all joys, perfection and fulfilment of objectives of heart. (I-Pause)

1. The Name Divine is meant,
2. Vedas.
3. Each day.

Come, devotees of God ! contemplate we
the Bestower of joy of life,
The Lord eternal—
He who is protector of the helpless shatterer of
sufferings of the humble,
Pervasive in each self lodging. (1)
Those in reverence singing, listening
to and relating *Divine laudation.*
Are greatly fortunate and joy in God quaff.
From their self are effaced all torments and contentions—
In devotion to the Name Divine are they *ever* awake. (2)
Discarding lust, wrath, falsehood and calumny,
By contemplation of the Lord are their bonds snapped.
By the Master's grace are they from involvement
in attachment released,
And blind egoism and avarice. (3)
Thou art the Supreme Being, Lord almighty :
Show grace, Thy servant am I.
The Lord pervades all.
Saith Nanak, close by us is the Lord. (4) (12)

Balihārī Gürudev charan

To the holy Master's feet am I a sacrifice—
He in whose company is the Supreme Being meditated on;
Whose teaching to us brings liberation. (I-Pause)
Whoever to shelter of the holy comes, shattered are
all his sufferings, maladies and fear.
Such the Name contemplate themselves, to it inspire others,
Are greatly mighty and saviours. (1)
By their teaching[1] is doubt cast off, and filled are the empty.
Those compliant to commands of God's servants,
Nevermore into the womb are cast. (2)
Those serving God's devotees, singing *Divine laudation,*
Their suffering of transmigration have annulled.
Whoever has the Lord's grace, the unbearable *experience*
of the Lord is able to bear. (3)
Those satiated with joy in God into serenity are absorbed;
Beyond expression this *joy.*

1. Mantra=spell.

Saith Nanak : By the Master's grace are they made content;
Contemplating the Name Divine saved. (4) (13)

Gāiyo rī maiṇ gūṇa nidhi mangal gāiyo

Sister-friend[1] ! song of joy in the Divine
Treasure of merit have I sung.
Blessed is the conjunction of plants,
blessed the days and occasion,
As is the Lord with me pleased. (I-Pause)
My forehead at feet of the holy rests.
God's devotees on my forehead their
hand of benediction have placed. (1)
In the Word[2] of the holy my mind *puts faith*;
By which are gone the Three Qualities.[3] (2)
At sight of God's devotees are my joy-dyed;
Thereby are shattered avarice, attachment and doubt. (3)
Saith Nanak : Joy and bliss in serenity have I attained,
As opening the wall has the Lord, Supreme joy, met me. (4) (14)

In the Measure Sarang—Composition of Sri Guru Arjan Dev

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Kaisei kahauṇ mohe jīya bedanāī

How may I express the suffering of my heart ?
For a sight of the Beloved, *Divine* Charmer it thirsts;
The heart finds not peace, in various ways yearning. (I-Pause)
Forlorn in love of the Beloved into musing I fall; P. 1207
When shall I have sight of the Lord ?
Despite all efforts the mind finds not rest;
Is there any with the holy to grant me union ? (1)
Recitation of texts, austerities, self-restraint, charities
all shall I burn in fire;
To *one uniting* me shall I dedicate joy of all spots.
To God's devotee who for an instant shows
me sight of the Beloved,
Am I a sacrifice. (2)

1. The vocative rī (fem.) in the original implies this.
2. Mantra=spell.
3. That is, the state of absorption in the Absolute is attained (for *Three Qualities* see Glossary).

Much entreaty and supplication shall I make.
Any day and night serve him.
For one who of the Beloved discourses to me,
All thought of honour and dishonour shall I sacrifice. (3)
To behold His marvels am I wonder-struck,
As the holy Preceptor, exalted person to Him has united me.
The Lord, gracious hedonist in my home[1] have I found :
Thus is assuaged thirst of Nanak, servant of God. (4) (1.15)

Rei mūṛahei tūṇ kiūṇ simrat ab nāhīn

Thoughtless man ! why dost not contemplate *the Lord* now ?
While suspended upside down in awful hell *of the womb,*
Each instant His laudation didst thou chant. (I-Pause)
Wandering over innumerable births has thou arrived *here,*
And the human incarnation hard to attain acquired.
As from the womb thou didst emerge, to alien
objects art thou attached. (1)
Day and night practising evil and fraud,
fruitless the actions performed by thee.
Straw empty of grain dost thou tread—
Rushing thus along, suffering shall thou get. (2)
To untruth and falsehood art thou attached,
with Kasumbha of the frail dye involved.
Mad man ! when Dharamraja makes thee a captive,
Wouldst thou depart *this life* with face blackened. (3)
Such alone find union *with God* as by the Lord are so blessed,
On whose forehead is inscribed the writ.
Saith Nanak : To such am I a sacrifice,
As in mind have remained undefiled. (4) (2.16)

Kiuṇ jīvanu Prītam binu māī

Mother mine ! how in alienation from the Lord may life be lived—
He whose separation leaves one a lifeless corpse,
That in the home may not be kept ? (I-Pause)
He is donor of life, heart and breath;
in His company have I felt embellished.
Devotees of God ! show grace that songs of
Divine felicity I sing. (1)
May feet of the holy on my forehead rest;
in my eyes their dust I yearn for.

1. The self is implied.

Saith Nanak : A sacrifice am I to him by
whose grace is found union with the Lord. (2) (3.17)

Uā ausar kai hauṇ bali jāīṇ

To such occasion am I a sacrifice,
Wherein day and night the Lord I contemplate,
and by great good fortune attain Him. (I-Pause)
Noble is Kabir, humble[1] servant of God;
exalted the devotee Sain, a barber.
Higher than the highest is Namdev of the equable vision;
Ravidas[2] with the Lord was in accord. (1)
My life, body, frame, substance—all to the holy belongs;
This mind dust of feet of the holy.
Saith Nanak : By grace of God's devotees are all doubts fled,
And union with the Lord attained. (2) (4.18)

Manorath pūrei Satiguru āpi P. 1208

My objectives has the holy Preceptor fulfilled himself
My self ! day and night repeat His name,
Whose contemplation all boons comprehends. (I-Pause)
Lord ! ambrosial is Thy Name : fulfilled all quaffing it.
Their sins of multiple births fled,
at the Divine Portal find they release. (1)
Lord Creator ! Supreme Being, perfection incarnate, immortal,
To Your shelter have I come.
Show grace that on Thy feet I meditate—
Nanak's body and mind for Thy sight thirsts. (2) (5.19)

In the Measure Sarang—Composition of Sri Guru Arjan Dev

SCORE 3

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Mana kahāṇ lübhāīyai ān kau

Why attach the heart to any other ?
In the here and the hereafter is the Lord ever *your* helper,
Ever by you, your objectives to fulfil. (I-Pause)
Love of the ambrosial Name of the Beloved Divine Charmer
Is the draught the fulfilment grants.
The *Divine* form eternal *by grace of* the holy,
Is a noble object of meditation. (1)

1. Slave of slaves.
2. (Herein are mentioned four Bhaktas).

The utterance, the pronouncements[1] of the great
Take away pride of mind
Nanak has found out the abode of joy,
The Name Divine, to rest in. (2) (1.20)

Mana sadā mangal Gobind gāe

My self ! sing ever paeans of felicity in the Lord :
Effaced shall be all your[2] maladies, sorrows and sins,
As for an instant on the Name Divine in your
heart you meditate. (I-Pause)
All cleverness, subtle devices discard,
And with the holy seek shelter.
Should the Divine shatterer of sufferings
of the humble be gracious,
Yama[3] into Dharmaraja[4] turns. (1)
Other than the sole Lord, none is *real*—
None else His equal can be,
The Lord is bestower of joy on Nanak's life,
His mother, father brother. (2) (2.21)

Hari jana sagal üdhārei sang kei

God's devotees of all their associates are saviours.
The mind in *their* company turns holy, pure,
And sufferings of multiple births are *by them* cast off. (I-Pause)
Whoever has gone along their path, joy has attained;
With whomsoever in discourse they have entered,
Is saved.
Those sinking in terrible dark well *of the world*
In company of the holy are saved. (1)
Brother ! those with great good fortune
With the holy in discourse[5] are associated.
Nanak ever for dust of *their feet* yearns,
Should the Lord show grace. (2) (3.22)

Hari jana Rāma Rāma Rāma dhiyāeṇ

God's devotees ever on the Name Divine meditate.

1. Mantra=spell.
2. Thy.
3. The terrible deity of death.
4. The celestial dispenser of justice.
5. Have their faces close to the holy.

By joy of moment's[1] participation in the holy congregation
A million paradises they attain. (I-Pause)
The human body, hard to attain, by
repetition *of the Name* is made holy,
And lifted is Yama's terror.
Sins of great sinners are shed,
As the Name Divine in heart they bear. (1)
Whoever to the Lord's holy laudation listens, P. 1209
Shed is his suffering of transmigration.
Saith Nanak : This by great good fortune is attained;
Thereby are mind and body in bloom. (2) (4.23)

In the Measure Sarang—Composition of Sri Guru Arjan Dev
Duos (Düpdei)
SCORE 4
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Mohan ghari āwuh karouṇ jodarīyā

Divine Charmer ! I supplicate You, my home[2] pray enter.
In pride I indulge, and utter words of self-adulation,
Despite such errors, Beloved, Thy handmaid I remain. (I-Pause)
I hear Thou art near, yet behold not Thy sight—
Straying in doubt, into suffering I fall.
As the Master in grace lifts the curtain,
The cherished Beloved shall I meet, with heart joyful. (1)
Should the Lord for an instant be put out of mind,
To me is it a million days, lakhs of years.
As is attained assemblage of holy congregation,
Has Nanak with the Lord found union. (2) (1.24)

Ab kyā sochouṇ soch bisārī

What shall I cogitate ? All cogitation have I discarded.
Lord ! Thou art doing whatever be Thy will :
Grant *me* devotion to Thy Name. (I-Pause)
In all four directions is spread *Maya*-poison;
Utterance of the Master's Word is its antidote.
With the strength of His arm has He succoured us,
As lotus that in water untouched remains. (1)

1. Winking time.
2. The self is implied.

Nothing am I; what may I become ?
All is operation of Your might.
Nanak in pursuit of the Lord is rushing—
For the sake of the holy save him ! (2) (2.225)

Ab mohi sarb üpāy birkāte

All *other* devices have I discarded.
By *devotion to* the Sole Lord almighty shall my
liberation come. (I-Pause)
Various forms of numerous hues have I beheld—
No other is like to You.
Lord of all ! conferrer of joy on self and life !
Thy prop grant me. (1)
After much straying as exhausted I was,
By contacting the Master Your feet have I known.
Saith Nanak : Thereby all joys have I attained;
In joy is this night of life passed. (2) (3.26)

Ab mohe labdhio hai Hari tekā

Now prop of the Lord have I found.
As the Master, conferrer of joy, gracious has turned,
The blind man a jewel[1] has beheld. (I-Pause)
Cut off is darkness of ignorance, and the
discriminating understanding
Has become purified, bloomed.
Even as foam and water-wave again become water
Servitor and Lord into one are merged. (1)
The self has returned to *its* origin from where it took rise—
No other now appears.
Saith Nanak : The Lord of life in all spots equably
Visible has become. (2) (4.27)

Merā manu ekai hī priya māngai

My mind for the Beloved solely yearns.
All spots and lands have I beheld : Nothing equals a hair
of the Beloved. (I-Pause)
Innumerable viands and delicacies to me are served; P. 1210
My sight to these is not inclined.
Joy in the Lord it seeks; the Beloved's Name my tongue utters,
As the humming-bee that by the lotus is attracted. (1)

1. Implies the Name.

Beloved *of heart* is treasure of merit, heart-charmer, donor
of joy, with all abiding !
The Master to the Lord has sent Nanak.
Divine friend ! grant him union, to your
neck clasping him. (2) (5.28)

Ab moro Thākur siuṇ manu mānā

My heart now to the Lord is attuned.
As the holy *Preceptor* has shown grace and compassion,
Is the alien evil, *duality* stabbed. (I-Pause)
Beauty, wisdom, elegance and enlightenment to you belongs.
Despite all Yoga-practice, intellect and meditation
A particle of your worth realized may not be. (1)
You the pre-eminent Master, monarch and all-pervasive Lord.
May I receive in charity service to the holy—
To this would Nanak be a sacrifice. (2) (6.29)

Merai mani ċhīti āye Priya-rangā

As my mind joy with the Beloved contemplates,
Are bonds of Maya-concerns forgotten,
And the night *of life* in battling *with evil* is passed. (I-Pause)
The Lord I serve, lodge in heart; in holy congregation
the Lord have I attained.
Such is the *blessing* of union with the Beloved, Divine Charmer.
All *joys of heart*[1] have I obtained. (1)
The Master the beloved Spouse to me has made compliant,
And now joy unrestrained with Him I have.
Saith Nanak : Fearless have we become; gone is all fear,
As by blessing of the Word is the Lord attained. (2) (7.30)

Hari jīo ke darshan kau kurbānī

To a sight of the Lord am I a sacrifice.
His words and sound fill my ears; in
His clasp is my body. (I-Pause)
From an abandoned wife has the Master made me
of blessed matrimony,[2]
As the Lord, elegant, all-knowing have I attained.
The home[3] in which a sitting-place I could not obtain,
Have I now attained for dwelling. (1)

1. Whatever the tongue ask for (utters).
2. (These symbols stand respectively for one without God and for the devotee).
3. The self is implied.

The Lord, beloved of devotees to such is complaint
As honour of the holy protected.
Saith Nanak : As my heart to the Lord is attuned,
Gone is servile dependence on the world. (2) (8.31)

Ab mero panchāṇ tei sangu tūtā

Now of company of the five *evils* am I broken free.
At sight of the Master am I joyful in heart;
By his grace has it found release. (I-Pause)
Formidable was the fort[1] by strong knights[2] guarded,
Where was kept the abundant *treasure of devotion.*
Terrible the caverns where hand cannot reach,
By aid of the holy was it forced. (1)
An abundant treasure came to my hand, and
endless invaluable gems.
As the Lord to His servant Nanak showed grace,
In *joy of* heart quaffed I the Divine elixir. (2) (9.32)

Ab mero Thākur siuṇ manu līnā

In the Lord is my heart now absorbed.
The Master, perfectly-endowed, gift of life P. 1211
on me conferred,
And in his love entangled me as fish in water. (I-Pause)
Lust, wrath, avarice, intoxication of pride and envy
Have I all given away.
When the Master, the medicine of incantation in
my mind confirmed.
I met the All wise God. (1)
This house[3] is Thine, Thou the Lord.
The Master my egoism has effaced, and with the
Lord granted union.
Saith Nanak : The abode of tranquillity have I attained,
Along with treasure of devotion to the Lord. (2) (10.33)

Mohan sabhi jīya terei tūṇ tārehṇ

Divine Charmer ! all creatures are Thine, Thou their saviour.
By a particle of *Thy* grace from destruction are they saved,
Millions of universes dost Thou save. (I-Pause)

1. Lit. Spot (This is how the recesses of the self are pictured).
2. Implies the passions.
3. The self is implied.

Beings make supplication, prayer *to Thee*, each moment
contemplating Thee.
Shatterer of suffering of the humble, in They grace by
the strength of Thy arm dost Thou save them. (1)
What are these poor creatures known as kings ?
whom have they power to destroy ?
Save, save *the world*, Thou conferrer of joy :
Saith Nanak : Thine is the world. (2) (11.34)

Ab mohe dhanu pāiyo Hari-Nāmā

Wealth of the Name Divine have I obtained.
Free from anxiety have I become, assuaged is my thirst—
Such is *fruit of* the writ on my forehead inscribed. (I-Pause)
In long search *after the Lord* turned I a recluse;
Then came to town of the body.
The gracious Master this bargain has concluded,
And the jewel[1] beyond computation have I obtained. (1)
In all other commerce lie sufferings to be borne.
Fearless are merchants of devotion to the Lord.
Saith Nanak : The Name Divine is their capital. (2) (12.35)

Merei mani misht lagei Priya bolā

Sweet to my mind are words of the Beloved :
The Master, grasping me by the arm in service
of the Lord engaged me—
The Lord ever gracious, beloved. (I-Pause)
Lord, Thou art the Master, cherisher of all :
I with my wife *and family* all are Thy slaves.
Thou my honour and strength; Thy Name my sole shelter. (1)
Should You seat me on a throne, I still am Your slave;
Should You set me to hoe grass, what plea can I make ?
Thou the Supreme Being, Creator, Lord of Nanak, Your servant,
Beyond limit and measure. (2) (13.36)

Rasnā Rāma kahat gūṇa soham

The tongue in utterance of laudation of the Lord is beautified—
The Lord who is an instant creates and destroys the world—
Whose marvels charm the heart. (I-Pause)
In listening to His Name is the heart joyful;
His Name borne in heart destroys pride and suffering.

1. The Name Divine is implied.

Lord ! being in accord with Thee have I attained joy
And are *my* sufferings cast off. (1)
Gone are sins; purified is the heart,
As the Master Maya's delusion has cast off.
Saith Nanak : The Lord had I attained,
The Supreme cause, almighty. (2) (14.37)

Nainuh dekhiyo chalatu tamāshā

With my eyes the wonder and marvel have I beheld :
From all is He far, to all near—inaccessible,
Yet in each being[1] abiding. (I-Pause)
Infallible, never does He forget; no written decree He issues, P. 1212
And consults not many.[2]
In an instant He creates, embellishes and destroys—
Beloved of devotees, repository of merit. (1)
As the Master in *my* heart made illumination,
in a dark well was a lamp lighted.
Saith Nanak : By His sight joy I obtained,
And fulfilled were all objectives. (2) (15.38)

Charnah Gobind mārgu sühāwā

For the feet is the Lord's way agreeable.
Whatever of an allien path we tread, brings as much suffering and groaning. (I-Pause)
By His sight are the eyes rendered holy; by service *to Him* the hands.
The heart is purified by the Lord therein lodging :
The forehead purified by dust *of feet* of the holy. (1)
All treasures in *devotion to* the Lord's Name lie—
This to such comes as in their fortune[3] inscribed it have.
Nanak, servant of God the Master perfectly-endowed has contacted,
Whereby is *his life* in serene joy and bliss passed. (2) (16.39)

Dhiyāyo anti bār Nāmu sakhā

At the last moment on the Name, true friend have I meditated.
There where mother, father, progeny brother access cannot have,

1. Vessel.
2. Fifty (Councillors).
3. Karma (Skt.)=good fortune made by good deeds of earlier births.

Art Thou the saviour. (I-Pause)
Such among those *fallen in* the dark cavern of householder's
life have contemplated Him,
As have the writ on their forehead inscribed.
Undone are their bonds, as the Master to
them has brought release—
Everywhre Thee alone they behold. (1)
By quaffing amrita of the Name is the mind fulfilled,
The tongue by tasting it satiated.
Saith Nanak : Joy in serenity I attained,
And the Master all my thirst has assuaged. (2) (17.40)

Guru mili aise Prabhū dhiyāiyā

By touch[1] of the Master in this wise on the
Lord have I meditated :
The Divine shatterer of suffering has shown grace,
And no whiff of hot air touches *me.* (I-Pause)
With each breath Divine laudation I sing.
For an instant is the Lord *from me* not separated, not for
an hour put out of mind;
Ever is He by me wherever I go. (1)
To the *Divine* lotus feet am I a sacrifice,
A sacrifice to the Master's sight.
Saith Nanak : What reck I of another,
As the ocean of Bliss I have obtained ? (2) (18.41)

Merai mani shabdu lago Guru mīthā

To my mind tastes the Master's Word sweet.
Dawned[2] on me is good fortune, has come illumination,
And in each being the Lord have I beheld. (I-Pause)
The Supreme Being, unincarnated, self-existent,[3]
In each spot and being is lodged.
Attained is the ambrosial Name;
To the Lord's feet am I a sacrifice. (1)
By touch of dust of feet of the holy congregation on my face,
Am I blessed as by bathing at all holy spots.
Saith Nanak : In the *Lord's* deep red am I dyed;
This fast madder dye[4] of the Lord goes not. (2) (19.42)

1. Meeting, contact.
2. Opened.
3. (Two epithets here are taken from Mūl Mantra).
4. Majīth.

Hari Hari Nāmu dīyo Guru sāthei
The Master the Name Divine in companionship has given me.
As for instant is the Divine Word in my heart lodged, P. 1213
Gone is all my hunger.[1] (I-Pause)
Lord, treasure of grace, master of merits, storehouse of joy,
Overlord of all creation !
In Thee alone lies my hope : fruitless it is to
repose hope in another. (1)
My eyes at beholding *your* sight are fulfilled,
As the Master his hand on my forehead has rested.
Saith Nanak : Immeasurable joy have I attained;
Cast off is fear of transmigration. (2) (20.43)

Rei mūṛhei ān kāhei kat jāī
Thoughtless man ! why go elsewhere ?
With thee lies entrancing amrita; yet in forgetfulness poison
art thou consuming. (I-Pause)
To the Lord-all-beauty, all-wise, unique, the Creator
Hast thou not a grain of attachment formed.
The mad heart by attractive Maya is charmed,
That the drug of falsehood has administered. (1)
By grace of the annuller of suffering
With the holy am I in accord.
Saith Nanak : As Divine effulgence in me became pervasive,
Were all treasures at home[2] obtained. (2) (21.44)

Oam priya prīti chīti pahilarīyā
For the beloved Supreme Being is love in my heart
cherished from Primal Time.
Holy Preceptor, by the teaching am I decked
and embellished. (I-Pause)
Full of error am I, infallible you;
Fallen I, you saviour of the fallen.
A lowly plant am I, you the *sandalwood* on Malayagiri
mountain growing—
Pray protect my honour, who with you am abiding. (1)
You profound, poised and beneficent;
what are we poor creatures ?

1 Implies desire.
2. (That is, in the self).

As the Master in his grace with the Lord granted union to Nanak,
Is my couch made joyful. (2) (22.45)

Mana ue dinas dhaṇni parwānān

My self ! blessed, approved are those days,
Fruitful those hours, wherein has occurred the pleasing union,
And from the Master is obtained enlightenment. (I-Pause)
Blessed is such good fortune, such joyful matrimony,[1]
Blessed those honoured by you.
This body, my whole house, my substance, all is yours;
My heart to you have I sacrificed. (1)
By a moment's sight of you millions of joys have I obtained.
Should you even once ask this servant to be seated *by you,*
Endless is the joy thereof. (2) (23.46)

Ab moro Sahsā dūkhu gaiyā

Gone now are my doubt and suffering.
All other devices have I discarded, and with the holy
Preceptor taken shelter. (I-Pause)
Has come all fulfilment, achieved all objectives;
Gone is entirely the malady of egoism.
In an instant are destroyed millions of sins,
As by touch[2] of the Master the Lord's
Name I have uttered. (1)
The five slaves[3] has the Master subdued,
And the mind turned poised, fearless.
Immutable is Nanak's state;
He now strays not, nor is shaken. (2) (24.47)

Prabhu mero it ut sadā sahāī

In this world and the next is the Lord my succourer.
Ravisher of my heart, beloved of my self, what of P. 1214
His merits may I sign ? (I-Pause)
He fondles, indulges me, ever conferring bliss;
I like a child cherishing me in the manner of
mother and father. (1)
Without Him for an instant can I not abide;
nor can He ever be put out of mind.

1. Symbol for the state of devotion.
2. Meeting.
3. The sources of evil are meant.

Saith Nanak : Those joining holy company in devotion
are fixed and absorbed. (2) (25.48)

Apnā mītu swāmī gāīyai

Sing *praise of the true* friend, lord :
Fix not hope in any other; on the Lord,
conferrer of joy meditate. (I-Pause)
Seek shelter with Him in whose house lies joy,
jubilation and weal.
Should any discarding Him, serve man,
With shame should he *melt* as salt, (1)
By contact with the Master is the wisdom attained,
Whereby solely the Lord's shelter is grasped.
As, saith Nanak, is met the Lord, treasure of merit,
Is gone dependence on others. (2) (26.49)

Oṭ satāṉī Prabh jīo merai

Mighty is the Lord's shelter.
None other do I reck : Lord, in You lies my
honour and exaltation. (I-Pause)
The Lord cherishing me, from seige of poison rescued me;
Put in my mouth medicine of the Name ambrosial
And at the Master's feet I fell. (1)
With one tongue how much of Thy praise may I utter,
Thou dispenser of bounty to this worthless one ?
As snapping his noose You made him Your own,
Nanak abundant joy has attained. (2) (27.50)

Prabh simrat dūkh bināsī

By contemplation of the Lord flee sufferings;
The Divine conferrer of joy on the self, has grown gracious,
And has full release come. (I-Pause)
None other than the Lord do I see—to whom shall I go ?
Lord ! keep me as You deem best=
All in Your *hand* lies. (1)
By the strength of His arm has the Lord succoured me,
And conferring the life eternal, made me immortal.
Saith Nanak : Overjoyed is my heart,
And snapped is Yama's noose. (2) (28.51)

Mero munu jat kat tūjheh samhārai

At all times Thee my mind contemplates.

Father, Lord ! poor children are we : Thou cherishest
us as Thou deem fit. (I-Pause)
When hungry, sustenance we crave for; when filled, all joys find.
While abiding with You, are we from maladies free;
Separated from You, are we as dust. (1)
What power have Your humble slaves,[1]
Thou who dost make and unmake ?
In remembrance of You[2] find I life—
Such is Nanak's submission. (2) (29.52)

Mana tei bhay bhau dūri parāiyo

Fear[3] and terror my mind has left,
As in serenity laudation of the precious,
cherished one, beauteous
I have sung. (I-Pause)
By living the Master's Word by his grace has its straying ended.
From maladies freed, in state of joy absorbed, P. 1215
The Lord, cherisher of devotees within its
home[4] has it found. (1)
Sounds of beauty, joy and bliss has it attained,
And in serenity absorbed.
Himself is He the Supreme Doer and Inspirer—
Himself solely has the power. (2) (30.53)

Amrit Nāmu maneh ādhāro

To Name ambrosial is *my* mind's prop.
To the Master, perfectly-endowed, guide to it,
am I a sacrifice;
To him make a obeisance. (I-Pause)
Assuaged is thirst,[5] and joy in serenity has come;
Burnt is poison of lust and wrath.
The mind now strays not, in its abode keeps fixed,
Where is abode of the formless Lord.[6] (1)
The Sole Lord is both manifest and hidden.
And concealed in dim darkness.[7]

1. Slave of Your slaves.
2. Lit. For not being forgetful.
3. This is fear of transmigration and Yama.
4. That is, the self.
5. Desire is implied.
6. (This implies the holy congregation).
7. (This implies the unattributed state).

In Primal Time, in middle of time and at end
of time is He alone real—
Saith Nanak contemplating the truth. (2) (31. 54)

Binu Prabh rahanu na jāi gharī

For an hour even without the Lord can I not live.
Such alone have perfection and happiness as in
Lord find joy. (I-Pause)
Comes abundant joy by contemplation of Him,
Who is manifestation of weal, breath of life and *true* wealth.
Mightily powerful, ever by us—which of His attributes with
tongue may I utter ? (1)
Holy the spot *where You are contemplated,*
holy the faith lodged in You;
Holy those listening and uttering Your discourse.
Saith Nanak : Holy are the abodes where
Your devotees abide, (2) (32.55)

Rasnā japtī Tūṇhī Tūṇhī

My tongue utters solely Your Name.
In mother's womb You alone are our cherisher;
In the mortal sphere are You alone *our helper.* (I-Pause)
You our father and mother; You alone our
affectionate friend and brother.
You alone our family, our prop; You conferrer
of life and breath. (1)
You our treasure; our gold, You our *store of* pearls and rubies.
You the wish-fulfilling tree,[1] from the Master obtained,
Whereby Nanak feels blessed. (33. 56)

Jāhū kāhū apuno hī chiti āwai

Each *in need* bring his own *relation* to mind.
He that is a servant, towards his Lord turns. (I-Pause)
To his own *relations* man express his suffering and joy,
And his state narrates.
In one's own one feels honour and strength;
To one's own expresses objectives. (1)
Some *lean* on royal authority, beauty, wealth and property,
Some on father and mother.
Nanak ! all objectives from the Master have I obtained,
And fulfilled are my desires. (2) (34.57)

1. Pārijāt.

Jhūṭho Māyā ko mada mānu

False is Maya-intoxication and *its* pride.
Thou poor creature ! cast off delusion and attachment,
And know the Lord to be by thee *ever*. (I-Pause)
False is royal authority, beauty and *power of* chiefs,
Lords, barons and other aristocrats.[1]
False is raiment, scents and clever devices;
False *luxurious* eating and drinking. (1)
Cherisher of the humble, Thy, servants' servant am I,
And with the holy have taken shelter,
Lord, breath of Nanak's life ! this I beg :
Grant union; from anxiety make me free. (2) (35.58)

Apunī itnī kachhū na sārī

The human creature even a bit to his own *true* benefits has not turned; P.1216
To other objectives, in other struggles, in various snares is he entangled. (I-Pause)
His companions four days shall last; not helpful where great affliction arises.
Man in his folly to such is attached in friendship,
As are little use. (1)
Nothing am I, nothing is mine; no power have I.
Nanak's Lord is almighty; by the holy congregation saving. (2) (36.59)

Mohani mohat rahai na horī

Attractive Maya deludes man, and no way is restrained.
Yoga-practitioners, Siddhas[2] all to her are attached;
By none is her *spell* snapped. (I-Pause)
By recitation of the six Shastras[3] from memory,
By resorting to sacred bathing-spots
Is she not subdued.
By worship, ritual signs, fasts, vows and austerities
Does she not leave hold. (1)
The world into the dark *cavern of Maya* is falling;
Devotees of God ! pray the supreme state grant me.
Nanak by an instant's[4] sight of the holy congregation
Liberation has attained. (2) (37.60)

1. Here various grades of aristocracy in Muslim courts are mentioned.
2. Accomplished Yogis.
3. Texts of Indian philosophy.
4. A particle of.

Kahā kareh rei khāṭi khāṭülī

Why art thou making all this earning ?
Thy skin is wind-blown *with pride*; thy clay grown old. (I-Pause)
From here dost thou pick up wealth, and there dost place it,
Like the hawk that swoops on flesh.
Blind man ! the true Provider hast thou forgotten,
Like a traveller who at an inn[1] fills his belly. (1)
In pleasures of evil and falsehood engaged,
Know where thou goest; hard is the way.
Saith Nanak : Know thou, in a day or two[2] shall
thy packet be untied. (2) (38.61)

Guru jīo sangi tühārai jāniyo

Venerable Preceptor ! in your company have I realized *the Lord.*
Millions of the great[3] remain uncared for;
Yet at the holy Portal am I honoured. (I-Pause)
How poor is man's origin; yet in what fine form he appears :
As in this clay has the Divine light shone,
Is it called the invaluable *human* frame (1)
By your guidance have I performed service to the Lord,
Performed holy recitation and austerities,
And the Essence realized.
By placing your hand on my forehead my thongs[4]
have you snapped.
And made Nanak into God's humble servant.[5] (2) (39.62)

Hari Hari dīyo sevak kau Nām

The Lord on His servant gift of the Name has conferred.
What power has poor man ? His true saviour
is the Lord. (I-Pause)
Himself is He the chief, Himself leader;
Himself His servant's objectives fulfils.
Himself the Lord, controller of the inner self,
the agents *of evil* destroys. (1)
Himself His servant's honour has He saved, and granted him poise.
Know, Nanak's Lord since Primal Time
His servant's honour guards. (2) (40.63)

1. Shop.
2. Today or tomorrow.
3. Heroes.
4. String, rope.
5. Slave of slaves.

Tūṇ merei mīt sakhā Hari prān
Lord ! Thou art my true friend, companion and breath of life.
My mind, substance, life and body all is Yours—
This body in meditation on You is absorbed.[1] (I-Pause)
Gifts of various kinds have You conferred; P. 1217
You too have conferred *on us* honour.
You who our state of mind know, our honour protect. (1)
The holy that know Thee to be the Lord, by *Thee* are approved.
By good fortune is attained holy company—
Nanak to the holy is a sacrifice. (2) (41.64)

Karahu gati daiyāl santahu morī
Gracious holy devotees ! pray grant me the supreme state,
You that are mighty, makers of causes :
By you is joined the bond snapped. (I-Pause)
Evil-doers over multiple births have you saved;
In your company is attained noble understanding.
Those forgetful of the Lord over countless births wandering,
With each breath Divine laudation sing. (1)
All associated with the holy, pure have become.
Saith Nanak : Those endowed with good fortune *alone*
The *true* boon of life have won. (2) (42.65)

Thākür binatī karan janu āiyo
Lord ! this humble servant to make a supplication has come.
All joys, bliss, delight of poise by listening to Your
Name comes. (I-Pause)
Treasure of grace, ocean of joy, whose laudation
among all is spread !
In company of the holy have You Your delight,
And Your Essence[2] make manifest. (1)
With my eyes have I association with the holy, serve them :
And with my hair brush their feet—
Day and night sight of the holy I have—
Such is the joy Nanak has attained. (2) (43.66)

Jā kī Rāma-Nām liv lāgī
Whoever in the Name Divine his devotion has fixed,
Is good, pure-hearted, spontaneously joyful—

1. Also rendered as : 'This body by Your bounty is held together'.
2. Self, person.

Such a one may truly be called fortunate. (I-Pause)
Such a one from evils is exempt, by Maya unpolluted,
And the poisonous egoistic thinking has discarded.
For a sight of the Sole Lord thirsting,
His heart propped by the Beloved's feet. (1)
Free from anxiety the sleep, waking and movements of such;
Free from anxiety their laughter and sorrow.
Saith Nanak : Maya that the whole world has deluded,
By God's devotee herself is deluded. (2) (44.67)

Ab jana ūpari ko na pükārai

Now non complaints against the holy carries :
Whoever attempts to make complaint, by the
Lord is smitten. (I-Pause)
Whoever with the rancourless practises rancour,
At the Divine Portal is discomfited.
Since Primal Time is the Lord worthy of laudation,
Who His devotee's honour protects. (1)
By seeking prop of the Divine lotus feet have we turned fearless.
All fear effaced.
By the Master's teaching[1] has Nanak the Name contemplated,
And over the world become famous. (2) (45.68)

Hari jana chhoḍiyā saglā āpu

God's devotee his egoism has discarded.
Lord, keep me as Thou deem best—
In beholding Thy glory find I life. (I-Pause)
By the Master's teaching and company of the holy
Is shattered all agony.
Whoever friend and foe with equal gaze beholds,
All his utterance is as repetition of holy texts. (1)
Assuaged is burning agony, with cooling joy P. 1218
are we fulfilled;
Listening to the mystic music are we struck with wonder.
Saith Nanak : By the *Master's* teaching,[2] perfectly-oriented
Is the mind rendered joyful and holy. (2) (46.69)

Merai Guri moro sahsā ütāriyā

The Master my doubt has annulled :

1. Word.
2. Sound, note.

To such a Master am I ever a sacrifice, ever to him
dedicating myself. (I-Pause)
The Master's name day and night I repeat;
His *holy* feet in my mind lodged.
In dust of the Master's *feet* ever I bathe,
That impurity of sins washes off. (1)
The Master, perfectly-endowed ever I serve;
To the Master I make obeisance.
All objectives[1] has the Master, perfectly-endowed, fulfilled :
Saith Nanak : The Master liberation has conferred. (2) (47.70)

Simrat Nāmu prān gati pāvai

By contemplation of the Name does life attain liberation.
Effaced are afflictions, fled are fears :
And with the holy congregation is love formed. (I-Pause)
The mind to the Lord makes devoted supplication;
The tongue Divine laudation sings.
Discarded are pride, lust, wrath and calumny,
And love for the Lord formed. (1)
To the gracious Lord make supplication;
Man repeating the Lord's Name an aspect of beauty wears.
Saith Nanak : Such a one turning dust of *feet* of all,
In the Divine vision is absorbed. (2) (48.71)

Apünei Guru pūrei balihārai

To the Master, perfectly-endowed am I a sacrifice,
Who glory of the Name has made manifest,
And being saviour, has saved us. (I-Pause)
His humble servants has he made fearless,
And all their sufferings annulled.
The devotee, discarding all other devices,
The *Master's* lotus feet in heart has lodged. (1)
The Sole Supreme Being, prop of life is *true friend,* companion.
Supreme over all is Nanak's Lord,
To whom repeatedly he makes obeisance. (2) (49.72)

Binu Hari hai ko kahān batāwuh

Tell, other than the Lord, who is real ?
Ever meditate on the Lord, store-house of joy,
gracious Creator. (I-Pause)
Sing laudation of the Lord, by whose thread are strung all beings.

1. That is, granted fruits (of service and devotion).

Contemplate the Lord who all boons has granted—
To whom else do you go ? (1)
Ever rewarding is service to the Lord :
From Him your heart's objectives[1] attain.
Saith Nanak : Proceed on your journey after making gain;
Joyfully return home.[2] (2) (50.73)

Thākur tum sharṇāī āiyā

Lord; to Your shelter have I come.
Since having a sight of You, cast off is doubt
from my mind. (I-Pause)
Without a word[3] have You known my state,
And devotion[4] to your Name inspired.
Fled is suffering, and in joyful serenity am I absorbed,
As in joy Your laudation I have sung. (1)
By grasping my arm *has the Master* succoured his *servants*,
From evil stars and the dark well of Maya.
Saith Nanak : The Master our bonds has snapped P. 1219
And to the long-separated granted union. (2) (51.74)

Hari ke Nām kī gati thāndhī

Joy-cooling is *the mind's* state in *devotion* to the Name.
Vedas, Puranas, Simritis and the holy after long search
have thus discovered. (I-Pause)
In the realms of Shiva, Brahma and Indra,
Burning in dark passions[5] did I wander.
By contemplation of the Lord came cool joy,
And gone was suffering, pain and doubt. (1)
Whoever in the past or the present liberation has found,
By devotion to the Lord has it attained.
Lord ! Nanak thus supplicates :
May I be granted service to the holy. (2) (52.75)

Jihvei amrit guna Hari gāo

My tongue ! sing thou Divine laudation.
Ever the *Lord's Name* utter, to the Lord's discourse listen,
And the Lord's Name repeat.[6] (I-Pause)

1. Fruit.
2. (The hereafter is implied).
3. Utterance.
4. Repetition (Of the Name).
5. Tāmas (lowest of the 'three qualities').
6. Utter, pronounce.

Garner wealth and jewels of the Name Divine;
in mind and body cultivate devotion.
All alien[1] prosperity know to be false—
This[2] is the true gain. (1)
To the Sole Lord, donor of life, breath and liberation
Your devotion attach.
Saith Nanak : His shelter seek who sustenance to all
beings grants. (2) (53.76)

Hotī nahīn kawan kachhu karnī

Nothing *noble* can I accomplish.
In company of the holy have I found shelter—
Shelter in the Sole Lord. (I-Pause)
This body five evils and blemishes bears—
Full of evils and maladies is all my doing.
Endless my desires, limited[3] are my days;
Old age my strength is gripping. (1)
Lord, cherisher of the helpless, gracious, ocean of joy,
Annuller of all sins !
Nanak, Thy servant this fulfilment seeks :
May I find life in beholding the Divine feet. (2) (54.77)

Phīkei Hari ke Nām binu sād

Insipid are all pleasures without *devotion to* the Name Divine.
Day and night sing Divine laudation with ambrosial joy,
To the perfect music[4] of *the Master's Word.* (I-Pause)
By remembrance *of the* Lord attain peace and supreme joy,
Whereby may end all affliction.
Gain of *devotion* to the Lord in holy congregation
is attained—
This bring home in packs.[5] (1)
Highest of all, higher than the highest *is the Lord*—
No end or limit to Him.
Saith Nanak : His laudation I have not power to express,
Beholding Him wonder-struck. (2) (55.78)

Āiyo sunan paṛhan kau bānī

To listen to, to repeat the holy Word has *man* come :

1. That is, worldly.
2. (Reference to preceding line).
3. *Small in* number.
4. Sound.
5. Laden.

Should man in forgetfulness of the Name, to other
temptations be attached,
Wasted is his incarnation. (I-Pause)
My thoughtless mind ! consider :
The holy the inexpressible tale *of the Lord* have narrated.
Take this gain; in your heart on the Lord meditate,
Whereby may transmigration end. (1)
All endeavour, power, wisdom is Thine; shouldst Thou
grant these to me, the Name I may utter.
Saith Nanak : Such alone to devotion are attached,
As have the Lord's approval. (2) (56.79)

Dhanwant Nām ke vanjārei P. 1220

Truly rich are merchants of the Name.
With them into partnership enter; earn wealth of the Name;
The Master's Word contemplate. (I-Pause)
Discarding hypocrisy from rancour be free—
The Lord ever by your side, is seeing *all.*
In wealth of truth deal; wealth of truth you garner—
Never then shall you be discomfited. (1)
This by consuming and spending ends not—
Of it are stores full.
Thus adjures Nanak : To the Divine Portal go
with repute. (2) (57.80)

Prabh jī mohi kavanu anāthu bichārā

Lord ! what am I, a poor helpless creature ?
From what *insignificant* origin have You created man—
This is by Your grace. (I-Pause)
Donor of life and breath, of everything !
Inexpressible are Your endless merits—
You that are beloved of all, of all the cherisher;
support of all beings. (1)
None Your state and extent knows : Yours is solely
all this expanse.
Pray seat Nanak on the boat of the holy,
Whereby the ocean of existence he may cross. (2) (58.81)

Āwai Rāma sharaṇi wadbhāgīn

By great good fortune does *man* come under
shelter of the Lord;
Considering nothing other than the sole *Lord.*
All other devices discarding. (I-Pause)

Such a one by thought, word and deed the Lord supplicates,
And in the holy congregation attains joy.
Joy and frolic in the inexpressible discourse
of the Eternal finding,
In serenity is absorbed. (1)
Whomsoever in His grace His own He has made,
noble is his discourse.
Saith Nanak : In company of the holy may
one find liberation,
Who in the Lord immaculate are immersed.[1] (2) (59.82)

Jāṇ te sādhū sharaṇi gahī

Since taking shelter with the holy
Has come peace and serenity; and illuminated is the mind—
Gone is pain. (I-Pause)
This is my supplication : Show grace; grant *devotion* to
Thy Name.
By contemplation of the Lord are all other concerns put away,[2]
And achieved is true gain. (1)
From what the self arose, into that is it absorbed,
As it is of the self-same essence.
Saith Nanak : The Master my doubt has annulled,
And merged is light *of the self* into Divine Light. (2) (60.83)

Rasnā Rāma ko jasu gāo

My tongue ! the Lord's praises sing.
All other tastes forget; noble is taste for the Name. (I-Pause)
Lodging the *Divine* lotus feet in heart, to the Sole
Lord be attached.
By acquiring purity in company of the holy,
Nevermore again be born. (1)
To life and breath art Thou the prop;
Of the shelterless art Thou shelter.
Saith Nanak : Contemplating the Lord with each breath,
To Him may I ever be a sacrifice. (2) (61.84)

Baikunth Gobind-charan nit dhiyāo

Paradise lies in ever meditating on the Divine feet;
In holy congregation is attained the boon of liberation.
Amrita is the Name Divine. (I-Pause)

1. Dyed.
2. Forgotten.

Lord ! show grace that by the ear to Your noble
discourse I listen.
May both sides, coming and going[1] be annulled,[2]
And joy and peace I attain. (1)
After long search this essence *of truth* have I realized. P. 1221
Devotion is the perfectly noble *practice.*
Saith Nanak : Other than the Name Divine
Are all other devices imperfect. (2) (62.85)

Sāchei Satigurū dātārā

Holy, noble Preceptor, munificent !
By the sight flees all suffering : to *thy* lotus feet may
I be a sacrifice. (I-Pause)
Eternal is the Lord, eternal the holy saints;
Immutable the Name Divine.
In loving devotion to the Supreme Being eternal,
His laudation you sing. (1)
Inaccessible, unknowable is *the Lord,*
Unknowable His extent; of all beings[3] the prop.
Nanak ! hail Him, Who is without limit or extent. (2) (63.86)

Guru ke charan basei mana merai

In my mind are lodged the Preceptor's feet.
In all spots is the Lord pervasive; to all He abides close. (I-Pause)
Snapping worldly bonds to the Lord have I formed attachment,
And with the holy am in tune.
Sanctified is the boon of birth; fulfilled all desires.[4] (1)
Lord ! such alone sing Divine praise as have your grace.
Nanak, servant of God, day and night[5] the Lord's
praise sings,
And ever *to Him* is a sacrifice. (2) (64.87)

Jīvanu tau ganīyai Hari pekhā

That is truly reckoned life when comes the Lord's vision.
Divine Beloved, heart-charmer, show grace and the line of
doubt smash. (I-Pause)
By mere talk and listening to others arises not peace—
What without faith may be learnt ?

1. (Transmigration is implied).
2. (Their cycle) is exhausted.
3. Vessels.
4. (These are desires for devotion and liberation).
5. All eight *pahars.*

Whoever seeks other than the Lord, the sight of his face only
brings black ignominy. (1)
Whoever holds capital of the Lord, donor of all joys,
In no other creed puts faith.
Saith Nanak : Whoever in the Divine vision is absorbed and by
it has his heart charmed,
Fulfilled are all his ardent[1] desires. (2) (65.88)

Simran Rāma ko iku Nām

Remembrance of the Lord's Sole Name
In an instant burns away sins and equals millions of
charities and ritual bathing. (I-Pause)
In other *ritual* entanglements man his labour wastes—
Other than *devotion to* the Lord is knowledge of little avail.[2]
By devotion to the Lord and meditation comes escape
from travail of transmigration,
And joy. (1)
Perfectly-filled Ocean of joy, with Thee I seek shelter—
In Your grace grant me *this* in charity.
In remembrance of the Lord Nanak finds life;
Thereby is pride shattered. (2) (66.89)

Dhūratu soī ji dhur kau lāgai

He is the true *Dhurat*[3] who to the primal Reality is attached.
He is the *approved* smearer of ashes over the body,
He the wearer of ritual robes,
Who joy in love of the Sole Lord quaffs. (I-Pause)
Whoever merely practises deceit, not knowing the true gain,
Is stupid, not the true *Dhūrat.*[3]
Such a one discarding the true gain, to profitless actions
is inclined;
And the Lord all-beauty contemplated not. (1)
He alone has intellect, is a scholar, a hero and equipped
with wisdom.
Who in the holy congregation the Lord's Name repeats.
Saith Nanak, such a one is truly approved. (2) (67.90)

1. Especial.
2. Hollow, a husk.
3. Dhurat, a mendicants' sect posing to be wicked, to avoid adultation. Among Muslims such mendicants are called Malāmati (the Reproachable).

Hari Hari Sant Janān kī jīwani P. 1222

Devotion to the Lord is the devotees' life.
In place of enjoying pleasures of evil, the ocean of
ambrosial enjoyment they have,
And *therefrom* joy of the Name Divine quaff. (I-Pause)
Wealth and jewels of the Name Divine they garner,
And in their mind and body stitch these.
By dye of devotion to the Lord is their mind dyed red;[1]
Intoxication of joy of the Name Divine is on them. (1)
Like the fish in the water absorbed,
In the Name Divine are they absorbed.
Saith Nanak : God's devotees are like the Chatrik—
In sipping the Lord's drop finding their joy. (2) (68.91)

Hari ke Nām hīn betāl

Those without the Name Divine are goblins :
All their doing is bondage and a mighty snare. (I-Pause)
Service to other than the Lord is time passed in vain.
Creature of God ! as Yama comes and takes your life,
Miserable shall you state be.[2] (1)
Gracious Lord ! this servant of Yours save.
Saith Nanak : The Lord is treasure of joy;
And congregation of the holy their
wealth and substance. (2) (69.92)

Mani tani Rāma ko biohāru

God's devotees by their mind and body in *devotion to*
the Lord solely are engaged :
In loving devotion in chanting Divine praise absorbed,
The world touches them not. (I-Pause)
By the ears *to listen* to Divine laudation;
the Lord to contemplate—
Such is the conduct of the holy :
The Divine lotus feet in their heart fixed,
Worship their life's prop. (1)
Lord compassionate to the humble, to my
supplication lend ear :
Show grace, that by my tongue

1. Symbol of fervour of devotion.
2. What shall your state be ?

The Name, true wealth[1] I ever utter :
May Nanak ever be a sacrifice *to You.* (2) (70.93)

Hari ke Nām-bīn mati thorī

Those without the Nam Divine are of
understanding deficient.
For not contemplating the Lord[2] terrible,
fearful suffering they undergo. (I-Pause)
Those unattached to the Name Divine to
various sects[3] are inclined.
Such inclination takes not long to snap,
Like the clay-pot of water that is smashed. (1)
In Your grace grant joy in devotion,
That the mind with joy of love be intoxicated.
Nanak, servant of God, seeks shelter with Thee.
Other than the Lord no other shelter he has. (2) (71.94)

Chitwauṇ wā ausar mana māheṇ

In my mind the occasion I contemplate,
When in congregation holy companions I meet,
Ever singing Divine laudation. (I-Pause)
Other than devotion to the Lord all doing is in vain.
The perfect repository of supreme joy, sweet to the
heart—none other than He is real. (1)
Recitation of texts, austerities, self-restraint,
actions aiming at joy—
None brings benefit like *devotion to the Name.*
Nanak's heart by the Divine lotus feet is penetrated;
In the Lord's feet is he absorbed. (2) (72.95)

Merā Prabhu sangei antarjāmī

The Lord is ever by me, to whom is known the inner self :
By contemplation of the Lord's Name in the
hereafter shall weal; P. 1223
In the past had well-being and joy. (I-Pause)
The Lord is my companion, friend and associate;
So are merits of the Lord, the Divine Monarch.
Be not Thou away from my heart for an instant :

1. Lit. Treasure of the Name.
2. Here besides Thākur (Lord) Srīdhar is used, which is an attributive name of Vishnū here symbolizing God.
3. Garbs.

The Master, perfectly-endowed with Thee
has granted union. (1)
In His grace has the Lord protected His servants—
All beings under His power lie.
Saith Nanak : No fear has any who solely
to the Lord is attached. (2) (73.96)

Jā kai Rāma ko balu hoe

Whoever by the Lord's might is sustained,
Are all his objectives achieved, no suffering
touching him. (I-Pause)
I live by listening to praise of any,
Who is the Lord's own devotee, servant.
For his sight I make endeavour : this by good fortune
is attained. (1)
Such a one may I behold by the Master's grace, with my eyes,
whom none can equal.
Grant this boon to Nanak, your *servant :*
May I find life in washing feet of the holy. (2) (74.97)

Jīvatu Rāma ke guṇa gāe

In singing Divine laudation find I life.
Lord, cherisher of the earth[1] ! show grace that this
I never put out of mind. (I-Pause)
Lord ! my mind, body, substance all is Yours—
no other place *of shelter* have I.
I abide as Thou mayst keep me :
My clothing and food all is Your *bounty.* (1)
To the holy congregation am I a sacrifice, by *whose grace.*
One nevermore in transmigration wanders.
Nanak, Thy servant Thy shelter seeks—
Guide me as be Thy pleasure. (2) (75.98)

Mana re Nām ko sukh sār

My self ! joy of *devotion to* the Name is the purest.
Other occupations are evil, Maya-polluted;
all appear as ashes. (I-Pause)
In the family life man in dark well is fallen; in a hell
dark and murky—
Exhausted in wandering over numerous births,
Over these wandering again and again. (1)

1. Gopāl, Bīthal.

Thou purifier of the fallen, beloved of devotees,
To this humble one show grace.
With folded hands this boon Nanak seeks :
In company of the holy save me. (2) (76.99)

Birājit Rāma ko partāp

As is spread glorious Divine might,
Are fled maladies of mind, body and illusions,
And all three afflictions[1] shattered. (I-Pause)
Assuaged is thirst *of desire,* fulfilled are objectives,
And sorrows and torments lifted.
Now *the self* sings laudation of the immutable, immortal Lord;
And satiated are mind, body and the self. (1)
Lust, wrath, avarice, intoxication of *pride* and envy
In company of the holy are annulled.
Thou beloved of devotees, annuller of fear,
Nanak's father and mother art. (2) (77.100)

Āturu Nām binu sansār

Without *devotion to* the Name is the World miserable.
Unsatiated remains the bitch of desire, and *the mind*
to ashes of evil is attached. (I-Pause)
By the drug *of maya the Lord* Himself has deluded man,
Whereby again and again he takes birth.
Not for a moment has he contemplated the Lord;
So Yama's minions on him heap ignominy. (1)
Shatterer of sufferings of the humble, show grace—
Grant me dust of feet of Thy devotees.
Nanak, Thy servant begs for the Lord's sight, P. 1224
That is prop of his mind and body. (2) (78.101)

Mailā Hari ke Nām binu jīo

Without the Name Divine impure the self remains.
By the drink[2] of deluding Maya-drug.
The holy Lord Himself has deluded *man.* (I-Pause)
Over millions of births in numerous ways it wanders,
Nowhere finding poise.
The materialist[3] without contacting the Master
In transmigration keeps coming and going. (1)

1. These are ādhī, biyādhī, upādhī afflictions respectively.
2. By making him drink
3. Sākta.

Lord almighty, bestower of boons, inaccessible, limitless, save me,
Nanak, Thy servant seeking shelter with thee
The ocean of existence has crossed. (2) (79.102)

Raman kau Rāma ke guṇabād

The best of contemplations is expression of Divine laudation.
In the holy congregation on the Lord meditate,
that like amrita tastes. (I-Pause)
By contemplation of Sole Lord, immutable, immortal
Is shattered Maya-intoxication.
By *listening to* the mystical Word *of the Master*
comes joy in poise,
And distress nevermore afflicts. (1)
Sanak[1] and Brahma's other sons Brahma himself;
and Suk and Prahlad[2]
His laudation sing;
Saith Nanak : By contemplation of the wondrous Lord
All these quaff heart-charming amrita of
joy in God. (2) (80.103)

Kīnei pāp ke bahu kot

The self many millions of sin has committed :
Of this day and night not tired, nowhere
finds it release. (I-Pause)
A severely heavy[3] load of evil and maladies
is it carrying over its head.
In an instant are *these* revealed,
As Yama by the hair grasps it. (1)
The self rolls through numerous incarnations,
Such as beast, goblin, camel, ass.
Nanak, with devotion contemplate the Lord
in the holy congregation ;
No harm shall then come to thee. (2) (81.104)

Andhe khāweh bisū ke gatāk

Blind man ! of poison art thou gobbling morsels.
Thy eyes, ears, thy whole body all is exhausted; shortly
is thy strength[4] to ending. (I-Pause)

1. Brahmā's son.
2. Names of two rishis.
3. Hard (to carry).
4. Also breath (*Sāns*) or strength (*Sāhas*) in the original.

By oppressing the helpless thy belly dost thou fill;
Wealth *ultimately* leaves thee.
By committing sins art thou full of regret,
that never can thou give up. (1)
The calumniator by Yama's minions is destroyed;
On the head they strike him.
Saith Nanak : With his own dagger is he injured;
His own mind has he wounded. (2) (82. 105)

Tūtī nindak kī adh-bīch

The calumniator designs half way are frustrated.
The Lord is His servant's protector; the egoist
by death[1] is gripped. (I-Pause)
None listens to him; nowhere can be abide :
In this world has he suffering; in the hereafter suffers
in hell and in numerous incarnations wanders. (1)
Over continents and the worlds is he notorious,
Bearing consequences of his doing.
Nanak with the Creator above fear seeks shelter :
And in joy and bliss Divine laudation sings. (2) (83.106)

Trishnā chalat bahu parkāri P. 1225

Desire in numerous ways proceeds :
By no device fulfilled, in the end falling exhausted. (I-Pause)
Peace, joy and poise it ruins[2]—such is its conduct.
Man by lust and wrath consumed
Discriminates not between what is his own and another's. (1)
In the ocean of existence is *man* by suffering gripped—
Pray save Your servant.
Nanak with the Divine lotus feet seeks shelter,
And ever *to these* is a sacrifice. (2) (84.107)

Re pāpī tain kavan kī mati līn

Sinful men ! from whom hast thou received guidance ?
for a moment, for an hour the Lord thou dost not contemplate,
Who life and body *to thee* has granted. (I-Pause)
In eating, drinking and sleep man finds joy;
In contemplation of the Name feeling unhappy.

1. Death in the form of transmigration is implied.
2. Lit. With it peace, joy and poise do not arise.

While in the womb didst thou wail,
Wert miserable. (1)
Bound in great intoxication of evil,
In numerous incarnations man wanders.
In forgetfulness of the Lord lie numerous sufferings;[1]
Joy in contemplation of the Divine Essence lies. (2) (85.108)

Māī rī charnah ot gahī

Mother mine ! with the Divine feet have I taken shelter.
At sight *of the Lord* is my heart charmed,
and flown away foul thinking. (I-Pause)
The Lord is immeasurable, fathomless, lofty—
beyond expression His worth.
At *His sight* on water and land is *my* heart in bloom—
In all beings is He pervasive. (1)
The Divine Beloved, compassionate to the humble, heart-charmer,
In company of the holy is realised.
By constant contemplation of the Lord Nanak finds life;
And in Yama's torment[2] is not caught. (2) (86.109)

Māī rī manu mero matwāro

Mother mine ! inebriated is my heart :
At sight of the gracious Lord, perfection
of bliss and joy. (I-Pause)
In intoxication of Divine have we turned pure, radiant,
Nevermore turning black.
In the Divine lotus feet is our absorption fixed,
As is beheld the Divine Being illimitable. (1)
By His arm has He grasped us, all substance granted—
Our lamp[3] illumined.
Immersed in Divine joy, is Nanak a recluse—
All his forebears thereby liberated. (2) (87.110)

Māī rī ān simari mari jāhen

Mother mine ! in remembrance of other *than the Lord* lies death,
For such as discarding the Lord, donor of life,
To Maya are attached. (I-Pause)
Those forgetting the Lord, treading another path
into terrible hell are fallen—

1. Lit. What sufferings may be counted ?
2. Lit. Crowd, congestion, Applied meaning, affliction, torment.
3. Used metaphorically for enlightenment.

To numerous penalties subjected, beyond count;
From womb to womb wandering. (1)
Such are truly wealthy and honourable,
As in Divine shelter are absorbed.
Nanak by grace of the Master has overcome[1] the world;
Nevermore to enter transmigration.[2] (2) (88.111)

Hari kātī kutiltā kuthāri

The Lord deceit of *our heart* with an axe has cut down.
By stroke of the Name Divine forests of illusion in a
moment are burnt away. (I-Pause)
Lust, wrath and calumny of others are cast off—
In company of the holy driven out.
By the Master's grace is won life's high objective, P. 1226
Nevermore in a gamble to be lost. (1)
Nanak, Thy humble servant, devotee, again and
again makes obeisance,
And day and night[3] Divine laudation sings,
Contemplating the *Master's* word,
repository of perfection. (2) (89.112)

Pothī Parmeshar kā thānu

The Scripture[4] is the Lord's dwelling-place.
Whoever in the holy congregation Divine laudation sings,
Perfection of Divine enlightenment acquires. (I-Pause)
Yoga-practitioners, accomplished Yogis, all sages seek it,
Yet few do true meditation.
Whoever has the Lord's grace, fulfilled are his objectives. (1)
Whoever in heart the Divine Shatterer of fear has lodged,
Over the whole world gets reputed.
Lord Creator ! be not put away from my mind
an instant, a moment—
Such is the boon Nanak begs. (2) (90.113)

Wūthā sarb thāīn meiṇh

Over all places has rain[5] fallen.
In bliss and joy Divine laudation, you sing, which is
manifested love in perfection. (I-Pause)

1. That is, put by its temptations.
2. Coming and going.
3. All eight Pahars.
4. Refers to the holy Granth Sahib.
5. (This is a symbol for grace).

In the four corners and ten directions is spread the *Divine* ocean—
No spot of that is deprived.
The Lord, repository of grace, perfection incarnate,
To all beings the boon of life grants. (1)
Eternal is the Divine Lord, eternal the congregation of devotees.
Saith Nanak : Enternal those by faith inspired,
Who never into doubt[1] stray. (2) (91.114)

Gobind jīo Tūṇ merei prān adhār

Lord ! Thou art sustenance of my life.
Thou my friend, companion, helper;
Thou too my family. (I-Pause)
As Thy hand *in benediction* on my forehead You placed,
In the holy congregation Divine laudation have I sung.
By Thy grace all objectives have I achieved and with delight
On the Name Divine meditated. (1)
The holy Preceptor the immutable foundation *of faith* has laid,
That no way shakes.
Saith Nanak : As has the Master shown grace treasure
of all joys have I attained. (2) (92.115)

Nibahī Nām kī sachu khep

Turned profitable is holy mechandize of *devotion to* the Name.
In singing Divine laudation lies gain;
By remaining unpolluted by evil, the store of profit
have we attained. (I-Pause)
All beings by meditation on the Lord find content.
The jewel of human birth, limitless, have they won—
Nevermore to take birth. (1)
By the Lord's grace company of the holy have we attained.
Nanak wealth of *devotion* to the Divine feet has attained,
And with the Lord is fallen in love. (2) (93.116)

Māī rī pekhi rahī bismād

Mother mine ! *Divine* wonder am I beholding :
My heart has the mystic[2] music charmed, of marvellous
delight. (I-Pause)
The Lord is mother, father, relation; the heart in the Lord
finds delight.

1. Also interpreted as : 'who never into transmigration stray.' *Bharmeh* may be related to *bharam* (doubt) or *bhram* (wander about).
2. Anahad=unstruck music heard in the state of absorption.

As in company of the holy, Divine laudation I have sung,
Shattered is the great intoxication of Maya. (1)
My absorption in the *Divine* feet is fixed;
All doubt and fears consumed.
Nanak, servant of God in the Sole Lord has found his prop; P. 1227
Thereafter wandering not in species. (2) (94.117)

Māī rī mātī charaṇ samūh

Mother mine ! with *love of the Lord of*
universal feet am I intoxicated.
Other than the Sole Lord recognize[1] not any;
Burnt are all feelings of duality. (I-Pause)
All other actions, in neglect[2] of the Lord are
wells of poisonous evil.
Thirst for the Divine sight has my heart charmed,
And out of hell dragged me. (1)
By grace of the holy is met the Divine donor of joy;
Ended is hubbub of egoism.
Nanak, His servant in love of the Lord is dyed;
His mind and body to the limit are in bloom. (2) (95.118)

Binasei kāch ke biohār

Ended are false dealings :
In unison with the holy congregation to the
Lord practise devotion—
This is the purest doing in the world. (I-Pause)
Turn not in this direction or that; in the heart lodge the Name.
By good fortune is found *devotion to* the Master's feet,
Whereby is crossed the *ocean of* existence. (1)
Over water and land is pervasive the limitless
Lord of all existence.
Saith Nanak : Quaff amrita of the Name Divine—
Tasteless[3] are all other pleasures. (2) (96.119)

Tā te karaṇ palāh karei

Man wails and cries.
Being involved in great evil, intoxicated by grog of attachment,
Forgetful of the Lord.[4] (I-Pause)

1. Know.
2. By discarding.
3. Brackish.
4. Not remembering the Lord.

Burnt are sins of such as in the holy congregation
The Lord contemplate.
Fruitful is the life and blessed the birth of such,
And to the Lord united. (1)
The holy saints of God rise above the lure of
four objectives[1] and the eighteen miraculous powers.
Nanak, Servant of God, seeks dust of *feet of* God's devotees—
By attaching himself to their lappet
Is man saved. (2) (97.120)

Hari ke Nām ke jana kāṅkhī

God's devotees for the Lord's Name yearn :
By mind, body and word the joy they seek—
Joy of beholding the Lord with their eyes. (I-Pause)
Lord, Supreme Being; beyond limit art Thou;
Inaccessible Thy state.
By love of Thy lotus feet is my heart penetrated;
This as *store of* all wealth in heart have I lodged. (1)
Vedas, Puranas, Simritis[2] and the holy
This *truth* by their tongue have expressed.
Saith Nanak, By contemplation of the Name Divine
comes liberation[3]
All other teaching is little use. (2) (98.121)

Mākhī Rāma kī tūṇ mākhī

Maya; thou art the Lord's fly;
Wherever is foul stench dost thou settle;
And wine of most poisonous intoxicants taste. (I-Pause)
Nowhere dost thou find poise—
This with our eyes have we beheld.
Other than the holy none hast thou spared—
The holy that God's side have taken. (1)
All creatures hast thou attracted;
Other than the holy thee none has transcended.
Nanak, servant of God in singing Divine laudation is absorbed.
By absorption in the holy Word truth has he learnt. (2) (99.122)

Māī rī kātī Jam kī phāns

Mother mine; snapped is Yama's noose.

1. (These are *dharma* (duty) *arth* (worldly prosperity) *kāma* (joy) and *moksha* (liberation).
2. Books of Brahminical code.
3. Swimming across the ocean of existence.

In uttering the Lord's Name all joys have I attained,
And fixed in householder's life yet turned recluse. (I-Pause)
In His grace has *the Lord* made us His own, P. 1228
And with yearning for His sight inspired.[1]
In holy company Divine laudation have we sung;
Annulled is hope in all else. (1)
The holy the path *to us* have shown, and from a dense
forest, a thicket rescued us.
By beholding the Lord's sight are all sins fled;
And Nanak the Divine jewel has obtained. (2) (100.123)

Māī rī ariyo prem kī khori

Mother mine ! by intoxication of Divine love am I gripped.
In the heart is yearning for sight of the Lord all-beauty—
This none can annul .(I-Pause)
The Lord is my life, honour, spouse, father, progeny, relation,
All my wealth.
Cursed is the body of such as worship other than the Lord—
Such are mere bone, filth and worms (1)
By strength of good deeds of previous birth
Has the Lord, shatterer of sufferings of the humble shown grace.
Nanak with the treasure of grace has sought shelter;
Shattered is dependence on others. (2) (101.124)

Nīkī Rāma kī dhuni soe

Noble is the tune of Divine utterance.
Whoever the Divine lotus feet beyond compared contemplates,
Turns saint. (I-Pause)
Any contemplating the Divine sight
His sins washes and casts off.
Shoots of birth and death and evil-doing
The Lord cuts off and annihilates. (1)
A rare one for whom this is inscribed in Primal Time,
The Lord's sight attains.
Saith Nanak : Utterance of merits of the Lord Creator
Is eternal truth. (2) (102.125)

Hari ke Nām kī mati sār

By *utterance* of the Name Divine is the understanding ennobled.
Should man in forgetfulness of the Lord seek else,
false is his expanse of *possession.* (I-Pause)

1. Lit. Thirst for His sight has arisen.

In unison with the holy congregation to the
Lord be devoted—
Thereby shall your sins be destroyed.
By lodging in heart the *Divine* lotus feet comes not birth
and death again. (1)
In His grace has *the* Lord preserved us by support
of the Sole Name.
Nanak by day and night's remembrance of the Lord
At the Divine court a radiant face bears. (2) (103.126)

Mānī tūṇ Rāma kai dari mānī

Shouldst *thou* in the holy congregation Divine laudation chant,
Shall thy pride be annulled,
And at the Divine Portal shalt be honoured. (I-Pause)
In His grace has the Lord made me His own,
And by the Master's guidance fully enlightened am I become.
Have come to me all joys, and bliss in abundance,
As on sight of the Lord meditation I have fixed (1)
The seeker-female abiding close to the Lord is of
everlasting bliss in matrimony,
And in all ten directions reputed.
To a *seeker-female*[1] that in love of the Divine
Spouse is dyed,
Saith Nanak, am I a sacrifice. (2) (104.127)

Tūa charan āsaro īsh

Lord ! in Thy lotus feet my prop I find.
Lord ! Thou art my acquaintance, relation, companion
preserver. (I-Pause)
You are reputed ours, we Your own :
In this world and the next are You our sole preserver.
Lord ! without limit art Thou, farther than the farthest :
A rare one by the Master's grace realizes Thee. (1)
The Lord, to whom the state of *our* mind is known,
Without a word, without utterance by us
Our *state* knows.
Saith Nanak : Those by the Lord united to Himself P. 1229
At the Divine Portal are honoured. (2) (105.128)

1. (The sex is implied by the context).

In the Measure Sarang—Composition of Sri Guru Arjan Dev
(*Chaupade)* Quartets
SCORE 5
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace
Hari bhaji ān karam bikār

The Lord devotedly you worship : evil are all other actions.
Thereby are not extinguished pride, attachment and desire,
And the world by death is gripped. (I-Pause)
The period of life thoughtlessly in eating, drinking,
laughter and sleep is spent.
The self in the stomach[1] of hell wonders in flames,
Yama keeping watch over it. (1)
Man defrauding others evil and calumny practises,
And assiuduously[2] commits sins.
Without the holy Preceptor's *guidance* comes
not realization;
In great darkness of sloth[3] and attachment
it keeps involved. (2)
Man by swallowing the poisonous drug is ruined,[4]
And the Creator keeps not in mind.
Man realizes not the Lord, hidden from sight, unattached,
And by his pride is like a mad elephant. (3)
In His grace has the Lord preserved His devotees,
By prop of His lotus feet.
With folded hands has Nanak come to shelter of the Lord,
Illimitable Supreme Being. (4) (1.129)

In the Measure Sarang—Composition of Sri Guru Arjan Dev
Partāl (of variable rhythm)
SCORE 6
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace
Shubh bachan boli guna amol

Utter noble words, thereby acquiring priceless merits;
Why do evil ?

1. That is, the pit.
2. Lit. Clapping his hands; in idiom, assiduously.
3. Tamas, one of the 'three qualities'.
4. Lit. Robbed.

Sister[1] ! ponder this.
By meditation on the Master's Word the Divine
Mansion attain,
Where with the Divine *Spouse* joy and frolic
thou shalt have. (I-Pause)
Sister[1] ! the world is like a dream;
False its expanse.
Sister-friend ! why by deluding Maya art deluded ?
In heart gather love for the Beloved. (1)
Sister[1] ! for all *creation* love and affection He bears;
The Lord ever is gracious.
Why to any other be inclined ?
To the Lord be attached.
In company of the holy, saith Nanak,
On the Lord meditate.
Then shall encounter with Yama be annulled. (2) (1.130)

Kanchanā bahu data karā

Much gold one may give away in charity;
Much land in charity dedicate,
With much cogitation may one purify oneself :
None of these equals devotion of heart to the
Divine lotus feet. (I-Pause)
The four Vedas by the tongue one may recite;
Eighteen Puranas and the six Shastras by the ear listen;
None of these equals utterance of the Name Divine,
And the heart's attachment to the *Divine* lotus feet. (1)
Fasting, prayer, ritual purification and ritual actions;[2]
Visiting sacred spots in state of fasting;
Cooking one's food without any other's touch;
Numerous kinds of Yoga of intestines;
Offering incense and burning lamps *in temples*—
None equals devotion to the Name Divine.
Gracious Lord ! to the supplication of this humble
one lend ear :
Grant Thy sight that with my eyes Thee I behold.
To Nanak, Thy servant, the Name tastes sweet. (2) (2.131)

1. Implied by the vocative 'rī.
2. Chār=Āchār, ritual actions.

Rāma Rāma Rāma jāpi ramat Rāma sahāī
By His constant remembrance, the Lord
one's helper turns. (I-Pause)
By touching feet of the holy P. 1230
Have we discarded lust, wrath and avarice,
With the Divine Enlightener grown gracious,
What we destined[1] have we achieved. (1)
Shattered are doubt and blind attachment;
Broken are Maya-bonds :
The Lord *now* I behold pervasive everywhere;
None is *now* a foe.
Pleased is the Lord, and ended is evil of transmigration.
Now by *blessing of* touch of feet of the holy
Nanak Divine laudation sings. (2) (3.132)

Hari Hare Hari mukhuhn boli Hari Hare mana dhārei
The Lord's Name with your tongue utter;
the Lord in your mind lodge. (I-Pause)
Listening by the ears *to the Name* and performance of devotion
For numerous sins is the expiation.
By seeking shelter with the holy other ways
have I discarded.[2] (1)
By constant devotion to the Divine feet one
turns holiest among the holy.
By these is cast off the devotee's fear
And burnt are sins and evils.
By utterance of the Name, by listening to it comes liberation;
Those living it escape transmigration.
Saith Nanak : Let *the devotee* contemplate the pure reality,
And the Divine Essence. (2) (4.133)

Nām bhagati māngu sant tiyāgi sagal kāmī
From the holy seek devotion to the Name,
and all other desires discard. (I-Pause)
Acquire devotion, on the Lord meditate,
And ever Divine laudation sing.
Seek dust of *feet of* God's devotees,
That confers *union with* the Lord. (1)
By devotion to the Name shall come all weal,
joy, poise, supreme bliss.

1. Also interpreted as, what we sought.
2. Forgotten.

By contemplation of the Lord, controller of the inner self
Shall be gone Yama's terror.
The sole shelter of the Lord's feet takes
away maladies of existence.
Saith Nanak : The holy congregation is image of the boat,
Farrier across *the ocean of existence.* (2) (5.134)

Guna Lāl gāwouṇ Guru dekhei

By sight of the Master the Divine Beloved's praise I sing.
By adopting holy company
From the five evils is the *self* released. (I-Pause)
Nothing that is visible shall accompany us;
Pride and attachment discard.
By forming devotion to the Lord in the holy congregation
One an aspect of beauty wears. (1)
By attaining the Divine treasure of merit are all objectives fulfilled.
Saith Nanak; joyful is the heart,
As the Master the hard knot[1] *of ignorance*
has shattered. (2) (6.135)

Mani bairāgaigī

Sister ! the mind from the World is turned away in dispassion,
And the Divine sight seeks. (I-Pause)
By service to the holy in our heart on
the Beloved have we meditated.
By beholding the Lord as the image of joy
His Mansion[2] shall I attain. (1)
By discarding desires His shelter shall I seek.
Saith Nanak : The Master shall I propitiate to attain
the Lord's embrace. (2) (7.136)

Aisī hoe parī

Such is my state grown,
As only to the compassionate Lord is known. (I-Pause)
Forsaking mother and father, my heart to God's
devotees have I sold.
Discarding *pride of* caste and birth, the Lord's *Name* I sing. (1)
By the Lord's beneficence from the world and family.
have I broken off.

1. Gāth=This is variously interpreted also as mire fort.
2. The Divine Essence is implied.

Saith Nanak : By the Master's teaching the
Lord solely I serve. (2) (8.137)

Lāl Lāl Mohan gopāl Tūn P. 1231

Precious[1] in extreme, heart-charmer, preserver
of the world art Thou.
Of the worm, the elephant, of creatures in stones art
Thou cherisher. (I-Pause)
Not remote art Thou, but all-pervasive; by our side, ever with us.
Beauteous, joy-filling art Thou. (1)
Caste or family hast Thou none,
Saith Nanak : Lord ! gracious art Thou. (2) (9.138)

Karat kel bikhai mel chandra sūr mohei

Maya disports and *creatures* to evils unites :
Even moon and sun *by her* are charmed.
By the tinkling of her ankle-bells
Arises turmultous evil
Various seductive attractions she keeps exercising—
All, other than the Lord, by her deluded. (Pause)
The three worlds has she taken in her grip;
by hollow ritual can she not be warded off :
Those involved in intoxication of blind actions
Are like one in mighty ocean tossing. (1)
God's devotees serving Him are saved—
Their noose of Yama snapped.
Saith Nanak : Contemplate thou Him whose Name is purifier
of the fallen. (2) (10.139.3.13.155)

In the Measure Sarang—Composition of Sri Guru Tegh Bahadur
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Hari binu tero ko na sahāī

Other than the Lord none thy succourer is,
What *help*[2] mother, father, progeny and wife ?
What *help*[2] anyone's brother's ? (I-Pause)
Man reckons wealth, land and possessions all his :
As *the self* from the body is separated, these accompany it not—
Why to these art attached ? (1)

1. Lāl has another shade of meaning—beauteous.
2. Whose is ?

With the Lord, ever gracious to the humble, shatterer of suffering
Hast thou not formed attachment.
Saith Nanak : False is the whole world, as dream at
night time. (2) (1)

Kahā mana bikhiyā siūn laptāhī

Myself ! why to evil art thou attached ?
None in this world is allowed to last;[1]
Some[2] come, some depart. (I-Pause)
With whom shall body, wealth and possessions last ?
With what *insubstantial* objects hast thou formed attachment ?
All that is visible is destroyed, as cloud-shadow. (1)
Discard pride; with the holy take shelter—
Thereby in an instant shalt thou be liberated.
Saith Nanak; servant of God : without devotion to the Lord,
Even in dream comes not joy. (2) (2)

Kahā nar apno janamu gawāwai

Man ! why make waste of thy human incarnation ?
With *Maya*-intoxication, and pleasures of evil art thou involved,
Seeking not shelter with the Lord. (I-Pause)
This whole world is a dream—why by its sight art attracted ?
All that are born must die; none is allowed to last. (1)
This evanescent[3] body hast thou taken to be lasting[4]—
Thus in bondage putting thyself.
Saith Nanak, servant of God : Such alone are liberated,
As to devotion to the Lord are attached. (2) (3)

Mana kar kabhūn na Hari guna gāiyo

Never has *man* from *depth* of heart sung Divine laudation.
Night and day to evil courses given, what has been P. 1232
pleasing has he done. (I-Pause)
With his ears to the Master's teaching not listened,
To other's womenfolk attached.
To calumny of others does he rush, to instruction impervious : (1)
What shall I say about my doing ? how my human
incarnation is wasted,
Saith Nanak : In me lie all faults—
In Thy shelter, Lord ! keep me. (2) (4.3.13.139.4.159)

1. Stay.
2. One.
3. Original, false, unreal.
4. True real.

In the Measure Sarang—Composition of Sri Guru Nanak Dev P. 1232

Ashtpadiyān (Octets)

SCORE 1

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Hari binu kiun jīvāṇ merī māī

Mother mine ! how without the Lord may I live ?
Hail Lord of the universe ! to laud Thee I seek—
Without the Lord can I not live. (I-Pause)
The woman[1] thirsts after the Lord, waiting for Him
the whole night long.
The Lord of felicity my hear has won—
The Lord alone another's pangs *of love* knows. (1)
All count without the Lord is an affliction—
By guidance of the Master's Word is the Lord attained.
Lord ! show grace, that in the Lord absorbed I remain. (2)
My self ! follow such a tenor that the heart in the Divine
feet be absorbed.
By singing heart-charming Divine laudation are we
wrapped in wonder,
And made fearless, in serenity are absorbed. (3)
In the heart is *lodged* everlasting, immutable yearning,
That neither diminishes nor eva¹uated can be.
Without the Name are all indigent : the Master realization
of this has granted. (4)
Listen, sister of my soul[2] ! the Divine Beloved my very
life has become;
Agents of evil[3] have died of swallowing poison.
My love for Him remains as abundant as it originated;
I am wholly dyed in His love. (5)
My love undiminished has remained since it arose;
By pleasing the Lord's heart am I joy-suffused. (5)
In equable absorption with the Lord am I in
everlasting attachment,
In singing Divine laudation finding life.
One dyed in the Master's Word is the *true* recluse,
In the Divine Essence[4] absorbed. (6)

1. Symbol for the seeker,
2. Female companion : Symbol for fellow-seeker.
3. The five sources of evil are meant.
4. One's own home.

The pure juice of the name is the sweet supreme elixir;
In my own home[1] is found the Divine Essence.
The mind has remained constant where Thou didst fix it—
Such is the teaching from the Master obtained. (7)
Sanak and Sanandan,[2] Brahma himself, Indra and the other gods,
All in devotion are absorbed, whereby God's approval they have won.
Saith Nanak : Not for a moment without the Lord can I live;
By *devotion to* the Name Divine comes exaltation. (8) (1)

Hari binu kiun dhīrai manu merā

How without the Lord may my heart find poise ?
Sufferings of millions of kalpas[3] are annulled,
As *the Master* confirming holy truth in mind,
Has *transmigration* ended. (I-Pause)
Ended is wrath; burnt are pride and avarice,
And has come *love of the Lord* everlastingly glowing.
Annulled is fear of all else by seeking the Lord;
And the Lord immaculate we felt to be our companion. (1)
By discarding the restless understanding, the Lord, shatterer of fear we attained;
And in the Sole Divine Word were absorbed.
By tasting of joy in God was our thirst assuaged;
By great good fortune did the Lord grant us union. (2)
As by the Master's teaching truth we obtained, P. 1233
Were empty *pits* filled[4] and became brimful.
By heart's devotion to the Name were we dyed in the Lord all-purity,
Since Primal Time gracious. (3)
The Divine heart-charmer my heart has charmed;
By great good fortune is devotion in Him fixed.
By holy contemplation are annulled sins and suffering,
And the heart made pure, love-inspired, (4)
Besides the Lord deeply profound, ocean full of pearls—
None other may be worshipped :

1. In the heart.
2. Brahmā's sons.
3. A Kalpa is Brahmā's minute, sum of the Four Yugas.
4. Used metaphorically for the self without devotion.

By contemplation of the Word are shattered doubt and fear,
And other than the Lord not venerated.[1] (5)
By suppression of the ego[2] is realized the state of purity,
And in joy in God are we excessively dyed.
Other than the Sole Lord no other I know—
This realization the holy Preceptor has granted. (6)
By the Master's teaching is realized the Sole Lord,
inaccessible, unknowable, unincarnated.
To the brim are we filled *with merit*; the heart unshaken,
And by its own prompting is the heart faith-fixed. (7)
By the Master's grace express the inexpressible;
Uttering as he may inspire.
Saith Nanak : The Lord, gracious to the humble is ours—
None other have we recognized. (8) (2)

In the Measure Sarang—Composition of Sri Guru Amar Das
Ashtpadiyān (Octets)
SCORE 1
In the Name of the One Indivisible Supreme Being
Realized by the holy Preceptor's Grace
Mana merei Hari kai Nāmi waḍāī

My self ! from *devotion* to the Lord's Name comes exaltation.
Other than God no other I worship;
From devotion to the Lord's Name is the state of liberation attained. (I-Pause)
By contemplation of the holy Word, that is annuller of fear and destroyer of death,
Have I with the Lord entered into devotion.
Into the Lord, bestower of joy, by the Master's guidance realized,
Am I in serene spontaneity absorbed. (1)
The Lord's Name immaculate is His devotees' sustenance;
Exaltation in devotion their raiment;
In their real abode living, ever the Lord serving,
At the Divine Portal are they honoured. (2)
Raw is the egoist's thinking; unstable his mind;
Of the Divine mystery unaware.[3]

1. Known.
2. Mind, mind's impulses.
3. Narrates not the story that is hard to narrate.

The Divinely-directed are unshakeable; the Lord in their
selves abides;
Amrita is their holy utterance. (3)
By the holy Word keeping the waves of the mind stilled;
Making the tongue's utterance inspired[1] truth—
Ever to the holy Preceptor be united,
From whom has come inspiration to devotion to the Lord. (4)
When by the holy Word dies the mind's *restlessness,*
And the consciousness at God's Divine feet in devotion is fixed,
Comes liberation.
Then does the devotee ever bathe spontaneously in the Divine Pool
Of the water of purity. (5)
By contemplation of the Word is man ever in joy dyed,
His egoism and desire annulled;
In the self is the Lord immaculate pervasive,
Who is the Supreme Self, the Divine Being.[2] (6)
Thy servants that have Thy approval,
In truth dyed, are serving Thee :
In duality the world, caught in falsehood, attains not
the Divine Mansion,
Nor knows good from evil. (7)
Himself He grants union;
Then does the devotee express that mystery that is beyond
man's power—
The holy Word, holy truth.
Saith Nanak : The holy in truth are absorbed,
By discourse on[3] the Lord's Name. (8) (1)

Mana merei Hari kā Nāmu ati mīthā

My self ! sweet-*tasting* is the Lord's Name :
Accumulated sins of births, *Yama's* fear get annulled, P. 1234
As by the Master's guidance is acquired vision of the sole
Supreme Lord. (I-Pause)
As is devotion for the holy Lord formed,
Are sins of millions *of births* annulled.
Thus has the holy Preceptor instructed :
None other than the Lord *by the devotee* is beheld. (1)

1. Spontaneous.
2. Murrāi.
3. Original, Utterance, expounding.

Those lodging in their selves the boon of devotion,
In serene contemplation are absorbed;
Dyed in the holy Word, *shining* in vermilion,
In spontaneous inspiration are they drenched.[1] (2)
Their tongue, by contemplation of the holy Word in joy is dyed—
In ecstasy turned red of hue.
By realization of the holy immaculate Name Divine,
Their mind *with joy* satiated,
In peace abiding. (3)
Scholars and devotees of vows of silence, all to satiety have
studied scriptures;
To distraction have wandered garbed sectaries—
By the Master's grace, by contemplation of the holy Word *alone*
Is attained the immaculate Lord. (4)
Such as egoism have discarded,
Through service of the holy Preceptor find joy everlasting :
Their transmigration annulled, in truth are they dyed :
Of the holy Word is their self enamoured.[2] (5)
By means of the holy Word rises the note[3] of serenity,
The mind in the holy Eternal absorbed;
The inaccessible, unknowable, immaculate Name,
By the Master's guidance in the self is lodged. (6)
In the One Supreme Being disports the entire universe—
This by rare ones alone is realized;
One in the Word dying has full realization,
And at all times has vision[4] of the One Sole *Supreme Being.* (7)
Only such as have His grace have realization;
Nothing more may man say.
Saith Nanak : Those dyed in the Name are the true anchorites—
To the holy Word solely attached. (8) (2)

Mana merei Hari kī akath kahāṇī

My self ! inexpressibly *wonderful* is the Lord's tale :
On whomsoever falls the Lord's glance of grace, is fulfilled—
This rare ones, seeking the Master's guidance, realize. (I-Pause)
The Lord, of deepest mystery, treasure of merits,
By the Master's Word is realized :

1. Lit. Dyed.
2. (These two lines transposed in the rendering).
3. Rhythm, tune.
4. Awareness.

Many that from duality, perform numerous rituals,
Unguided by the Master's Word, are as mad. (1)
One in the Lord's Name immersed is alone rendered pure,
Impure never more to be.
All without the Name, over the whole world are impure,
In duality involved, into ignominy fallen. (2)
What shall I garner ? What renounce ? Such knowledge to me has not come :
Show Thy grace, Thy mercy, Lord !
Let Thy Name be my true friend. (3)
The holy Bestower, Rewarder of deeds—
To the Name devotes whomsoever He pleases :
By the Master's guidance[1] comes realization,
To such as by Him granted. (4)
The mind, viewing wonder of the world that is evanescent, realizes not :
Only such as serve the Master have realization,
And the Door of Liberation attain. (5)
Those that behold the Portal Divine, fall not away *from God*—
To them has the Master granted realization :
Bound in holy discipline, performing good deeds,
From transmigration are they released. (6)
Those by the Master's guidance finding prop of truth,
At the holy Portal engage in doing good;
Egoists in duality caught, in delusion are involved,
Realizing not holy wisdom. (7)
Himself the holy Enlightener, Himself Bestower— P. 1235
Creator and Viewer of all.
Saith Nanak : Those alone are approved of God,
Whose devotion He accepts. (8) (3)

In the Measure Sarang—Composition of Sri Guru Arjan Dev
Ashtpadiyān (Octects)
SCORE 1
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Güsāiṇ partāpu tuhāro dīthā

Lord ! Your glory have I beheld :

1. Portal.

Almighty, creator and destroyer established[1]
Monarch over all. (I-Pause)
Kings, monarches, rulers turn destitute;
All making false assertions.
Our king is beyond decay; all beings His laudation sing. (1)
Holy devotees of God ! to the praise of this Monarch listen,
That I state as in my power lies :
Beyond computation, great Monarch, bestower of boons,
Higher than the highest. (2)
All beings by the air of *breath* has He bound together;
Fire to wood is joined.
Water and earth in one spot has He placed—
Neither *inimical* to the other. (3)
In each being is narrated the tale of that Monarch;
In each home is manifest yearning for Thee.
Creatures were created after; first was provided their sustenance. (4)
All has He done by His own Will—who has counselled Him ?
Innumerable efforts have we made;
By holy teaching alone comes *realization.* (5)
The Lord His devotees has preserved; and exaltation
by the Name granted them,
Those that to Thy servant have offered insult,
By Thee are swept off *as in flood.* (6)
Those that *by joining* holy congregation are liberated,
Removed are all their demerits.
At their sight has *the Lord* turned gracious;
So the ocean of existence have they crossed. (7)
Little are we, You the great Lord;
What power have to contemplate You ?
By sight of the Master are our mind and body joy-cooled;
To Nanak the Name is the prop. (8) (1)

In the Measure Sarang—Composition of Sri Guru Arjan Dev
Ashtpadi (Octet)
SCORE 6
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace
Agam agādhi sünuh jana kathā
Men of God ! listen to *this* tale unknowable, fathomless—

1. Another interpretation of Bitha is *Bithal,* a name of Vishnū, symbolizing God.

Wonderful is the Supreme Being's court. (I-Pause)
Ever to the holy Preceptor make obeisance.
By the Master's grace have we sung *the Lord's* limitless merits.
Thereby is the mind illuminated.
By the collyrium of realization is ignorance removed.[1] (1)
Immeasurable is His expanse;
Beyond limit His repute.
His innumerable miraculous clongs[2] beyond count—
Beyond sorrow and joy He lies. (2)
Innumerable Brahmas, the Vedas to Him recite.
innumerable Shivas in meditation on Him are seated.
Innumerable the persons who His essence bear.
Innumerable Indras at His court standing. (3)
Innumerable the airs, fires and waters created by Him. P. 1236
Innumerable His oceans of pearls, curd and milk.
Innumerable His suns, moons and stars
Innumerable gods and goddesses of various orders. (4)
Innumerable His earth and wish-fulfilling cows.[3]
Innumerable the wish-fulfilling trees[4] and *Krishnas* touching flutes to lips
Innumerable the skies and nether regions;
Innumerable the tongues whereby is the Lord's *Name* recited. (5)
Innumerable the Shastras, Simritis and Puranas.[5]
Innumerable the styles wherein are discourses delivered.
Innumerable the listeners listening to praise of the *Divine* treasure,
The Lord who all creation pervades. (6)
Innumerable the celestial judges,[6] innumerable gods of wealth;[7]
Innumerable the sea-gods,[8] innumerable the golden mounts;[9]
Innumerable Shesha-nagas ever-new names of His utter,
That exhaust not the Lord's limit. (7)
Innumerable the worlds, innumerable the continents;
Of innumerable forms and hues the universes.
Innumerable the forests, fruits and roots.
Himself is He immaterial, Himself material. (8)

1. Destroyed.
2. States.
3. Kāmadhenu.
4. Pārijāt
5. (See Glossary).
6. Dharma (rāja).
7. Kuber (Kumer).
8. Varuna.
9. Sumeru.

Innumerable His Yugas, days and nights.
Innumerable the world-destruction and creations.
Innumerable creatures in His house lie :
The Lord in all spots is pervasive. (9)
Beyond count His Maya, unknowable.
Innumerable the Divine monarch's mights gambols.
Innumerable sounds of sublime music there arise.
Innumerable Chitras and Guptas there manifested. (10)
Highest over all; devotees in union with Him.
Day and night in ecstasy sing His laudation.
Innumerable reverberations of unstruck joyous music,
Of joy without extent and limit. (11)
Eternal Being, holy His station;
Highest of all, immaculate, from worldly attachments free.
His doing to Himself alone known,
In each being pervasive.
Saith Nanak : He is Treasure of grace, gracious.
Saith Nanak : Those repeating His Name bliss
have attained. (12) (1.2.2.3.7.)

In the Measure Sarang—Composition of Sri Guru Arjan Dev
Chhant (Lyrics)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sabh dekhīyai anbhai kā dātā

In all creation is visible the Divine provider of fearlessness;
Pervading each being, yet is He unattached :
In each being pervasive by expanding Himself, as water that
in waves *rises.*
Each joy He partakes of; each being[1] enjoys—
None else *like Him* exists.
The Lord in all moods disporting, yet in one state constant
In holy company realized.
Saith Nanak : For His sight *my heart* yearns, as the fish for water :
In all beings is visible the Divine Provider of fearlessness. (1)

Kaun ūpmā deoṇ kavan baḍāī

What praise shall I render to exalt Him ?
In all spots is He wholly pervasive.

1. Vessel.

Perfect heart-charmer, in each being wearing aspect of beauty.
When He draws us away, ashes we turn.
Why not to Him Practise devotion in union with the holy ?
In an hour shall arrive the moment *of departure.*
Property and wealth that is visible, P. 1237
nothing *with us shall* go.
Saith Nanak : To the Lord practise devotion—
What praise to Him may be rendered to exalt Him. (2)

Pūchhouṇ sant mero Thākuru kaisā

I ask the holy, what is the Lord like ?
Whoever such tidings[1] brings, to him my hearts shall I dedicate;
Give me tidings[1] what the Lord is like where abides
the Divine Charmer ?
Joy giving to each limb; the Supreme Being perfection incarnate,
In each spot and place is pervasive.
From bonds free, to each being joined :
No power have I to express what the Lord is like.
At His marvels is Nanak's heart charmed;
In humility I query what the Lord is like. (3)

Kari kirpā apünei peh āiyā

In His grace to His *servant* He came.
Blessed the heart in which is lodged His foot :
In company of the holy is His foot *in heart* lodged;
Effaced[2] is darkness of ignorance.
Came illumination and joy in heart, as is attained
the Lord sought after,
Fled is suffering and joy in our heart is settled;
Attained is supreme joy in poise
Saith Nanak : The Lord perfection incarnate have I attained.
In His grace to His *servant* He came. (4) (1)

Vār in the Measure Sarang—Composition of Sri Guru Ram Das
(To be sung to the tune of *Ballad of* Mahima and Hasna)*
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sloka (Guru Angad Dev)

Guru kunjī pāhū nivalu manu koṭhā tanu chhatti

The mind is a cellar, the body its roofs; Maya-pollution the lock

1. Message.
2. Lost.

*This is a musical direction. The Ballad referred to narrated the story of two Rājpūt Muslim chief's fight.

To which is the Master the key.
Saith Nanak : Without the Master's guidance is not opened
the mind's casement—
None else to this holds the key. (1)
Sloka (Guru Nanak Dev)
Neither by music, by raising ritual notes or by reciting Vedas
is the Lord propitiated;
Nor by concentrated meditation, learning or Yoga-praxis.
Propitiated neither by daily melancholy attitude,[1]
Nor by *offering of* beauty, wealth or by delightful performances.
Propitiated not by wandering unclad over bathing spots,
Nor by offerings and charities.
Propitiated not by sitting in wild deserted places,
Nor by valiant men dying fighting the battle.
Propitiated not by rolling in dust *at feet* of many.
The account is recorded according to the feeling of the heart.
Saith Nanak : By *devotion to* the holy Name
is He propitiated (2)
Sloka (Guru Nanak Dev)
Should man study the nine grammar treatises,
six Shastras and the six sciences,[2]
And daily recite the eighteen volumes of Puranas[3]—
Even such Thy extent have not realized.
How without *devotion to* the Name may liberation come ?
Brahma abiding in the lotus tendril discovered
not the Lord's extent.
Saith Nanak : By the Master's guidance is the Divine
manifestation[4] realized. (3)
Pauri (Stanza)*
Āpei āpi niranjanā jini āpu upāiyā
Immaculate is the Lord, who created Himself.
Himself He enacted the play of the entire universe.
Creating the three qualities, Maya-attachment
He made to flourish.

1. (This may refer to sects like the Jains).
2. (These are Astronomy, Etymology, Prosody, Arithmetic, Grammar and Vedānta.
3. Also rendered as eighteen sections of the Mahabharata Epic.
4. Nām.

*All stanzas in this Vār are of the composition of Guru Ram Das.

By the Master's grace are liberated such as the
Lord's Will find pleasing.
Saith Nanak : In all *beings* is the Enternal manifest;
in all pervasive. (1)
Sloka (Guru Angad Dev)
Āpi upāe Nānakā āpei rakkhai vek
Nanak, Himself has He raised creation; Himself keeps it apart.
Speak ill of none, as one Sole *Lord* is Master of all : P. 1238
One Sole Lord is for all, each assigned to a task and
watched over by Him.
Some are given less, some more—none is
entirely empty *of preoccupation.*
Unclad they come, unclad depart—in between making expanse
of possessions.
Saith Nanak : His Ordinance we know—to what task He
will set us in the hereafter. (1)
Sloka (Guru Nanak Dev)
Creating them in various species, creatures
He sends into the world;
The same species He carries away.
Himself He makes and unmakes, and so many forms gives them.
All creatures go about as mendicants—
Himself charity *to them* dispenses.
In appointed measures is our talking and our movement—
why then make high assumptions ?
Such is the charter of basic wisdom, that Nanak *to you* reads out.
On man's deeds shall the judgement be made,
Whatever claims one may otherwise make. (2)
Pauri (Stanza)
Gurmukhi chalatu rachāiyonu gũṇa pargaṭī āiyā
The God-directed *know,* a wonder-spectacle has
been enacted *by the Lord.*
And so good qualities they manifest.
Always the Master's Word they recite, and in mind lodge the Lord.
Gone is Maya-influence, snapped is doubt, and the Divine
light *within them* awakened.
Those treasuring good deeds, to the Master,
noble being are united.
Saith Nanak : Spontaneously comes about the union of such
As in the Name Divine are absorbed. (2)

Sloka (Guru Angad Dev)

Shāh challei vāṇjāriyāṇ likhiyā devai nāli

From the Merchant-Prince depart the traders[1]
To each He hands the record *of provision.*
According to the record shall the decree be made;
Let each guard the *true* substance.
The traders the substance have received,
And packed their merchandize.
Some depart with profit earned,
Some even their capital have lost.
None has kept contented—on whom to shower praise ?
Saith Nanak : Such as have grace
Their capital undiminished have brought back. (1)

Sloka (Guru Nanak Dev)

Those to *material objects* united, *from the Lord* are sequestered;
Those discarding these to *the Lord* are united.
Those clinging to *the world* are dead to *the spiritual life;*
Those dying to the world are truly living.
Those sequestered from the Lord *entering transmigration,*
Of many are born as progenitors and progeny,
of many preceptors and disciples.
Beyond count their future and past, what castes they entered,
what they now are.
All doing as accumulated actions is recorded,
That the doer performs.
The egoists die, the God-directed are saved;
Saith Nanak, should the Master of Grace show grace. (2)

Pauri (Stanza)

Manmukhi dūjā bharamu hai dūjai lobhāiyā

The egoist in doubt of duality is fallen,
By duality fascinated.
Such do falsehood and evil, utter falsehood.
Progeny and wife, all attachment is *source of* suffering.
Those caught in doubt where about *in transmigration,*
At Yama's door chastized.
Saith Nanak : The egoist of his life has made waste—
Such is the Lord's Will. (3)

1. Symbols for God and the human selves.

Sloka (Guru Angad Dev)

Jin wadiyāī Terei Nām kī tei rattei mana māheṇ

Those by Thy Name exalted in mind are in it suffused.
Saith Nanak : There is only one Sole amrita, no other.
Saith Nanak : By the Master's grace is amrita attained in the mind itself.
Such in joy quaff it, as have so recorded in destiny since Primal Time. (1)

Sloka (Guru Angad Dev)

What good lauding creature ? laud the Creator Himself.
Saith Nanak : Other than the Sole *Lord* no provider is there.
Laud the Creator who all that is manifest has made. P. 1239
Laud the Provider who to all provides sustenance.
Saith Nanak : Everlasting is He, full His store.
Laud Him as truly great, who is without end or limit. (2)

Pauri (Stanza)

Hari kā Nāmu nidhānu hai seviyai sukhu pāī

The Lord's Name is a treasure; His service is joy-bringing.
By repetition of the Name immaculate, *man* in honour departs to his true home.
The Master's word is the Name;[1] the Name in my heart have I lodged.
By meditation on the holy Preceptor is the understanding,
Restless as a bird, controlled.
Saith Nanak : Should He show grace,
Absorption in the Name He inspires. (4)

Sloka (Guru Angad Dev)

Tisu siuṇ kaisā bolaṇā jei āpei jāṇai jāṇu

He to whom all is known, with Him what may one argue ?
He alone is the Master worthy of obedience whose decree disregarded may not be.
Under His command act lords, kings and commanders of armies.
Nanak, what pleases Him is the best of actions.
Those that by *the Lord's* decree have to depart, no *power* hold.
As comes the Lord's decree, they rise and take departure.
As is recorded in the decree, must they obey.
Saith Nanak : They arrive *in the world* as sent;
And depart when called. (1)

1. (The Name here implies the Divine manifestation)

Sloka (Guru Angad Dev)
Those are the true holders of treasures as with Divine
laudation are blessed.
Those holding the key, are granted the treasure.[1]
Such treasures[2] are approved of Him as give out merit.
Saith Nanak : such have *the Lord's* grace
As are granted charter of the Name. (2)
Pauri (Stanza)
Nāmu niranjanu nirmalā sūṇiyai sükhu hoī
By listening to the immaculate, pure Name comes joy.
Listening to it in the heart lodge it—
This is a rare one realizes.
May the holy Eternal be not forgotten, in any state.[3]
The Name is God's devotee's prop—from the Name comes joy.
Saith Nanak : The Divine Enlightener in *our* mind
and body is pervasive. (5)
Sloka (Guru Nanak Dev)
Nānak tulīyai tol jei jīo pichhai pāīyai
Saith Nanak : One comes up to God's measure,
should one put back the ego.
Nothing equals God's laudation that makes one perfect
And to the Lord, all-perfection unites.
Great is God's laudation, of heavy weight.
All else is light understanding, light the words.
Divine laudation is weighty like the earth, water and mountains :
How can a goldsmith[4] weight it in scales ?
He may weigh it against ounces and smaller weights,[5]
And when questioned, satisfy the questioner.
Thoughtless men are blind, blind their endeavour;
By their chatter themselves they expose. (1)
Sloka (Guru Nanak Dev)
Hard it is to discourse on God, hard listening to it;
By words alone is He not realized.
Some discourse of Him through words day and night,
in various postures.[6]

1. 'Key' implies devotion, and 'treasure' the blessing thereof.
2. Implies devotees.
3. (In the state of sitting and rising).
4. May symbolize one given to performance of ritual piety.
5. (Tolā, Māshā,, ratak (rattī) are mentioned).
6. Ardh, urdh, may symbolize some of the Yogic postues.

Should He have form, world it be visible :
Visible neither His form nor entity.
All causes by the Creator are made—
All creatures good and bad by Him created.
Saith Nanak : Hard it is to discourse of Him—
By words not realized. (2)
Pauri (Stanza)
Nāeṇ suṇiyai manu rahassīyai Nāmei shānti āyee
By listening to the Name is the mind poised;
By the Name comes peace.
By listening to the Name is the mind fulfilled, P. 1240
And banished all sorrow.
By listening to the Name repute,
By the Name comes exaltation *in the hereafter.*
In devotion to the Name lies pride of caste and honour;
By the Name is attained liberation.
Saith Nanak : By the Master's guidance, in concentration
On the Name meditate. (6)
Sloka (Guru Nanak Dev)
Jūṭhi na rāgīṇ jūthi na Vedīṇ
Not by chanting goes impurity *of the egoist;*
nor by reciting Scriptures.[1]
Neither by observing fasts on particular dates of sun and moon,
Nor by giving away grain in charity or bathing at *sacred spots.*
Neither is impurity removed by one sipping rain-water,
Nor by living in caves made in the earth or standing in water,
Nor still by withholding air of the breath *as in pranayam.*
Saith Nanak : Those uninstructed by the Master are without merit.
Turning the face away from *the Master* makes it foul. (1)
Sloka (Guru Nanak Dev)
Saith Nanak : These be the true vows[2]
should one know how to observe them.
The Vedic scholar's vow lies in acquiring enlightenment;
The Yogi's vow lies in continence.
The Brahmin's vow is to be content; the
householder's piety in charity lies.

1. Vedas.
2. (For *vow* in this hymn the term used is *chūlī* which means water ceremonially thrown down from the cupped palm).

The king's vow is to dispense justice; the
scholar's meditation on holy truth.
Water washes not the heart, though by sipping with the
mouth thirst it removes.
Water is the world's progenitor; ultimately
water brings all to end.[1] (2)

Pauri (Stanza)

Nāeṇ sūṇiyai sabh siddhi hai riddhi pichhai āwai

By listening to the Name come all miraculous powers.
By listening to the Name come the Nine Treasures,[2]
And one attains heart's desire.
By listening to the Name is acquired content,
And Maya worships at one's feet.
By listening to the Name arises poise,
And from poise comes joy.
By the Master's teaching is acquired *devotion to* the Name :
Saith Nanak, Let man then Divine laudation sing. (7)

Sloka (Guru Nanak Dev)

Dükh vichhi jammaṇu dükhi maraṇu dükhi vartaṇu sansāri

In suffering is *man's* birth, in suffering his death;
In suffering too is the conduct of the world,
About the hereafter too is mention of suffering,
And reading of it man wails.
Opened are packetfuls of suffering, no joy from these has emerged.
In suffering has man's heart burnt; in suffering
has he departed in tears.
Saith Nanak : By immersion in Divine laudation
Are mind and body verdant with joy.
Should suffering by the fire *of austerity* be burnt,
It then becomes a medicine. (1)

Sloka (Guru Nanak Dev)

Saith Nanak : The world is the colour of ashes;
All turned to ashes and dust.
In life man earns ashes, his body too with ashes covered.[3]
As is taken life out of him, *man* dust-covered departs.
In the hereafter as is his reckoning called,
Ten times more dust on him falls. (2)

1. (This will be in the form of the final deluge, *pralay*).
2. See Glossary.
3. Implied covered with shame and ignominy for his conduct.

Pauri (Stanza)

Nāeṇ suṇiyai suchi sanjamo jamu neri nā āwai

By listening to the Name comes purity and self-restraint,
And Yama approaches not.
By listening to the Name is the self illumined
And shed off is darkness.
By listening to the Name comes realization of the self,
And gain too from the Name comes.
By listening to the Name are annulled sins
And holy truth attained.
Saith Nanak : By listening to the Name the face grows radiant :
The God-directed alone on the Name meditated. (8)

Sloka (Guru Nanak Dev)

Ghari nārāyaṇu sabhā nāli

The Brahmin priest in his home keeps the Lord's *image*
along with a host of deities.
These he worships, keeping them bathed.
To them he offers saffron, sandalwood and flowers,
And falling at their feet propitiates them profusely.
From people his clothing and food he begs.
For such blind actions the penalty too is great.[1]
This idol can neither feed the hungry nor save the dying. P. 1241
In a blind assembly ignorant[2] is the disputation. (1)

Sloka (Guru Nanak Dev)

All concentration of the mind, all practice of Yoga
And all study of Vedas and Puranas;
All performance of austerities, all *sacred* music and knowledge;
All intellect, enlightenment, all sacred bathing spots and centres :
All kingship, all command, all pleasures and viands;
All human beings, gods and all practising meditation in Yoga;
All the worlds all continents and being therein—
All these the Lord by His ordinance runs;
According to their actions runs the Pen.
Saith Nanak: He is holy, holy His Name, holy His court. (2)

Pauri (Stanza)

Nāeṇ manniyai sükhu ūpajai Nāmei gati hoī

By putting faith in the Name comes joy,

1. Blind.
2. Blind.

By *devotion to* the Name comes liberation.
By putting faith in the Name is obtained honour,
And the Lord in the heart is lodged.
By putting faith in the Name is the ocean of existence crossed,
And no impediment comes after.
By putting faith in the Name is the path made visible;
By the Name comes full illumination.
Saith Nanak : By contact with the holy Preceptor
comes faith in the Name,
To such as this the Lord grants. (9)

Sloka (Guru Nanak Dev)

Purīyāṇ khanḍāṇ siri karei ik pairi dhiyāe

Should *man* traverse the worlds and continents on
one's head walking,
And perform austerities standing on one foot;
Should he subduing *the mind* supple as wind, repeat holy texts,
And perform the Kapali asana[1]—
On which of these can the self place reliance,
Where find strength ?
Saith Nanak : To whom can we complain
As to on whom the Lord confers favour ?
All under His Ordinance He keeps;
The thoughtless reckon themselves to be *powerful.* (1)

Sloka (Guru Nanak Dev)

Should I assert the Lord's existence millions upon million times;
And assert it by the tongue ever and ever, without omission.
Should such be the light within me,
That I tire not of it nor stop :
Saith Nanak : Even to utter His Name for a moment, an instant
All sins overthrows. (2)

Pauri (Stanza)

Nāeṇ manniyai kūlu ūdharai sabhu kutambu sabāiyā

By putting faith in the Name is saved one's clan and
all one's family.
By putting faith in the Name is saved the congregation
That in heart lodges it.
By putting faith in the Name are saved

1. A Yogic pose involving standing on one's head.

All that listen to it or make their tongue joy it.
By putting faith in the Name is banished suffering and hunger
Of those that to the Name attach their heart.
Saith Nanak : Such alone the Name have lauded
As by the Lord to the Masters are united. (10)
Sloka (Guru Nanak Dev)
Sabbhei rātīṇ sabhi dihn sabhi thittīṇ sabhi vār
All the nights and days; all dates and days of the week;
All seasons and months all the earths and their loads[1]
of vegetation;
All *varieties of* water and air, fire and the nether worlds;
All the worlds, continents and the forms *inhabiting* each world—
None of these the Ordinance have realized,
none their duty[2] can state.
In stating *God's* merits are they exhausted.
All these poor ones a sesame-grain of the *Divine mystery*
have not realized.
Sloka (Guru Nanak Dev)
Should I wander about with my eyes ever fixed on earth,[3]
And view all created forms;
And were to query the enlightened and the learned,
And were to seek to know the contemplation of Vedas;
Were I to query gods and men and the heroic incarnations;
Were I to listen to the thoughts of Siddhas in absorption
And to join their assemblies—
One Sole reply would not be
In the hereafter is one *reckoned* pure by *devotion* to P. 1242
the holy Name,
And by *attachment* to the holy Lord sans fear,
Fearless would be rendered.
All other thinking is raw, hollow.
Blind cogitations of the blind.
Saith Nanak : By good fortune *made by our deeds* comes
inspiration to devotion;
By His grace does *the Lord* grant liberation. (2)

1. Traditionally, one leaf from each created form of vegetation would make eighteen packs.
2. Lit. Task.
3. Walk on eyes.

Pauri (Stanza)

Nāeṇ manniyai durmati gayee mati pragaṭī āiyā

By fixing faith in the Name is cast off foul thinking,
And is manifested understanding.
By fixing faith in the Name is shed egoism,
And all maladies cured.
By fixing devotion in the Name arises *vision of* the Name
And is attained joy in serenity.
By fixing devotion in the Name arises peace,
and the Lord in the mind lodged.
Saith Nanak : The Name is a jewel;
By the Master's guidance comes meditation on God. (11)

Sloka (Guru Nanak Dev)

Horu sharīk hovai koī Terā tisu agai Tüdhu ākhāṇ

Were another Thy co-sharer *of might* before him
would *I laud* Thee.
Before Thee, Thee I laud, I who though blind am
reputed to be with eyes.
All that we utter is by words; those speaking in
devotion alone get repute.
Saith Nanak : The greatest of all utterances is,
All that is, Thy greatness proclaims. (1)

Sloka (Guru Nanak Dev)

When man existed not, what service *to God* did he render ?
After birth, what deeds can he perform ?
All causes by the Creator are made, and each in turn
He looks over.
Whether we be silent or make supplication,
All boons from the Bountiful Lord comes.
One Sole Provider is there, all others beggars—
On the move ever to look over each being.
Saith Nanak : Know that the Divine Provider
alone is eternal. (2)

Pauri (Stanza)

Nāeṇ manniyai surati ūpajai Nāmei mati hoī

By fixing devotion in the Name arises enlightenment,
And comes understanding.
By fixing devotion in the Name is one inspired
to recount God's merits;

By *devotion to* the Name one gets sleep of peace.
By fixing devotion in the Name is annulled doubt;
Thereafter comes not suffering.
By fixing devotion in the Name is inspired *Divine* laudation,
And the understanding washed clean of sins.
Saith Nanak : From the Master, perfectly-endowed
comes faith in the Name,
On whomsoever the Lord this confers. (12)
Sloka (Guru Nanak Dev)
Shāstar Beid Purāṇ paṛhantā
One that only recites Shastras, Vedas and Puranas,
Out of ignorance shouts.
Only from understanding comes realization of God.
Saith Nanak : Then one no more shouts. (1)
Sloka (Guru Nanak Dev)
While to Thee I dedicate myself, all is mine;
When is my ego gone, Thou art real.
Himself is the Lord almighty, Himself all knowing;
By His might binding the universe together.
Himself creatures *in to the world* He sends;
Creation He raises and views it time and again.
Saith Nanak : Holy Himself, holy His greatness.
Truth alone finally in His reckoning is accepted. (2)
Pauri (Stanza)
Nāmu niranjaṇ alakh hai kiun, lakhiyā jāī
Inaccessible is the Name immaculate; how to approach it ?
The Name immaculate is ever with us—brother, how to attain it ?
The Name immaculate in all spots is operative and pervasive.
From the Master, perfectly-endowed is it attained,
Who in *our heart* its sight reveals.
Saith Nanak : By grace of the gracious Lord alone
Union with the Master comes about. (13)
Sloka (Guru Nanak Dev)
Kali hoī kutte-muhīṇ khāju hoā murdāru
In Kali-Yuga have *mankind* turned dog-like,
Carrion[1] its food.
Falsehood it barks out; gone is righteous thinking.

1. (*Pat* out of its several meanings, would best yield this sense here).

Those that in life had no faith, in death too foul is
their repute.
Saith Nanak : What is recorded on faces, comes to happen;
All happens as the Creator Wills. (1)
Sloka (Guru Nanak Dev)
Women have turned *men's* counsellors; men have taken to
preying on others.[1]
Fled are good conduct, restraint and purity; people's diet is
what is forbidden.[2]
Modesty to its retreat has retired; decency with it has gone. P. 1243
Saith Nanak : The *Lord* alone is true and holy—seek not
truth in another. (2)
Pauri (Stanza)
Bāhari bhasm lepan karei antari gubārī
A claimant to Yoga may smear ashes *on the body* outside;
within him would still be darkness.
He may carry a patched quilt, a pouch and other ways make up,
Yet would he be an egoist with foul understanding.
The Divine Word he utters not, in expanse of
Maya-attachment involved.
Within him abide greed and doubt; stupid fool,
in doubt involved.
Saith Nanak : Without contemplation of the Name,
His *life's* game lost in a gamble. (14)
Sloka (Guru Nanak Dev)
Lakh siūṇ preetī hovai lakh jīvaṇu kyā khüshīyāṇ kyā chāo
One may have formed friendship with millions and live for a
million years—
What worth all such pleasures and their joy ?
The pleasures that leave us, separation from them is like poison,
And in an hour departs *joy*.
For a hundred years may one have pleasure; in the end
must taste bitterness.
Forgotten then is pleasure; and bitterness spreads fast.
Pleasure and pain both are maladies.
Saith Nanak : In the end those enjoying pleasure are lost.

1. Hunter.
2. Implies corrupt practices etc.

Involvement in pleasures is worthless activity.
Those seeking[1] these only exhaust themselves in vain. (1)
Sloka (Guru Nanak Dev)
Man may dye his dress and paint the woodwork in his house,
And plaster his house over all white.
His heart he may habitually[2] indulge with pleasures,
Whereby from Thee, Lord, is drawn blame.
After pleasures ultimately does one undergo pain.
This pain to the body brings maladies.
After this, should one acquire the Name joy-giving,
Then, mother mine ! goes this suffering.
Saith Nanak : This by the Master's guidance is attained,
In the destiny of any that this is so recorded. (2)
Pauri (Stanza)
Jin kai hirdai mailu kapaṭu hai bāharu dhovāiyā
Those with hearts foul, harbouring malice within,
washing[3] themselves from outside;
Practise falsehood and malice that manifests itself.
What is within oozes out, and no way may be concealed.
By attachment to false greed man in transmigration is involved.
Saith Nanak : Whatever man sows, he consumes—
Thus has run the Creator's writ. (15)
Sloka (Guru Nanak Dev)
Kathā kahāṇī Bedīṇ āṇī pāpu pünnu bīchāru
Discourses by the Scriptures[4] are brought forth,
with contemplation of sin and merit.
Human beings are retributed according to deeds and
as destined act[5]—
Whereby into hell or heaven they descend.
The world caught in delusion strays along, in delusion of
castes and species, high and low.
The ambrosial Word of *the Master* that expounds the Essence,
Through enlightenment and meditation has descended.
This the God-directed have uttered, the God-directed realized,

1. Approaching.
2. Spontaneously.
3. Ritual ablutions are implied.
4. Vedas.
5. Give.

And the enlightened *on it* by Divine grace have mediated.
The Lord who created the Ordinance, under it keep *creation,*
And views of operating under the Ordinance.
Saith Nanak : Should man's egoism be first shattered,
Would he be entered into *the Divine* reckoning. (1)
Sloka (Guru Nanak Dev)
Declare the Scriptures : Good and evil are seeds of
heaven and hell.
Whatever the self sows that sprouts, and that it consumes.
Enlightenment the Scriptures laud as supreme;
By it is *attained* the holy Name.
By sowing truth truth grows, and *the self* at the Divine Portal
finds a place.
Scriptures are the merchants, enlightenment their capital—
This by grace is attained.
Saith Nanak : Without such capital none *with profit*
has departed. (2)
Pauri (Stanza) P. 1244
Ninmu birakhu bahu sanchīyai amrit rasu pāyā
Irrigate the neem plant exceedingly even with amrita-juice,
It avails not.
On a poisonous snake place reliance through incantations,
And plentifully with milk feed it—
What avail ?
The egoist incapable of saturation remains dry,
Like a stone washed *to no purpose.*
With amrita irrigate poison, poisonous the fruit will be.
Saith Nanak : In union with the congregation of God's devotees,
Is all poison cast off. (16)
Sloka (Guru Nanak Dev)
Maraṇi na mūratu püchhiyā puchhī thitti na vāru
Death has no appointed hour, date or day.
Some have packed, some packed and departed;
Others are busy packing.
Some are treated sternily, others cherished *in the hereafter.*
Man leaves behind cohorts, kettle-drums
And elegant portals.
Saith Nanak : *This body* that is a heap of dust,
Ultimately to dust is reduced. (1)

Sloka (Guru Nanak Dev)
Nanak, the heap of dust has fallen; wall of dust that it was.
Within it was settled thief *of the foul mind;*
Its life was all falsehood. (2)
Pauri (Stanza)
Jin andari nindā dushṭu hai nakk waddhei nakk wadḥāiyā
Those harbouring evil calumny within are shameless,
to ignominy exposed.
Extremely foul of visage, ever suffering, by Maya-attachment
blackened in face.
Rising each morning, others' property they steal,
And the Name Divine refuse to utter.[1]
Lord ! may I never consort with such—
Divine king ! *from such* save me.
Saith Nanak : As are their earlier deeds they act;
Egoists, they suffer. (17)
Sloka (Guru Ram Das)
Sabhu koī hai khasam kā khasmuh sabhu ko hoe
All are the Lord's; by the Lord are all created.
By realizing the Lord's Will is attained truth.
Should one by the Master's guidance realize the self,
none appears evil.
Saith Nanak : Should man by the Master's guidance on the
Name meditate,
Fruitful is his coming into the world. (1)
Sloka (Guru Ram Das)
The Lord is Provider of all, and to all grants union.
Saith Nanak : Those serving the bountiful Lord,
United by the holy Word,
Never more are sequestered. (2)
Pauri (Stanza)
Gurmukhi hirdai shānti hai Nāūṇ üggawi āiyā
In the heart of the God-directed abides peace,
And the Name therein sprouts.
Those that utter the Name taking holy bath,
practise austerities and restraint,
To the Lord are pleasing.

1. Steal (conceal).

Those that with pure hearts serve the Lord,
By chanting Divine laudation wear aspect of beauty.
This is to the Lord pleasing; and to the devout[1]
He grants liberation.
Saith Nanak : The devout[1] by Him are granted union,
And at the Divine Portal look splendid. (18)
Sloka (Guru Nanak Dev)
Dhanvantā iv hī kahai awarī dhan kau jāoṇ
The wealthy seek more and more of wealth and gain.
Saith Nanak : Man is rendered a pauper the day
The Name he puts away from mind. (1)
Sloka (Guru Nanak Dev)
From sunrise to sunset, each one is losing life.
With body and mind given to enjoyment, some are losers,
some winners.
All with the wind *of pride* are swollen that by instruction
does not subside.[2]
Saith Nanak : As the Lord casts His glance,
Taken out is pride[3] and *man* then falls to humility. (2)
Pauri (Stanza)
Sat-sangati Nāmu nidhānu hai jiṫhuh Hari pāiyā
The holy congregation is treasure of the Name,
Whence is the Lord attained.
By the Master's grace is the heart illumined,
And darkness dispelled.
Iron when touched with philosopher's stone, turns gold.
Saith Nanak : By contact with the holy Preceptor is
the Name attained;
Then in unison is the Name meditated on. P. 1245
Those hoarding good have the Divine sight. (19)
Sloka (Guru Nanak Dev)
Dhrigu tinhāṇ kā jīviyā jei likhi vechehṇ Nāuṇ
Cursed is the life of such as write out God's
Name and sell it *as incantations.*

1. Gurmukh.
2. Lit. Is stopped.
3. Phūk (lit. wind) is also explicated as breath. In idiom however, it also stands for pride.

Those whose crop is ruined, what harvest shall they have[1]
Those without truth and modesty in the hereafter
honoured[2] shall not be.
To indulge in disputation is to lose sense—such is not
the way of wisdom.
By wisdom is the Lord served, by wisdom is attained honour.
By wisdom are books interpreted; by wisdom
is dispensed charity,
Saith Nanak : There is one sole path *to God*[3]—
All else is Satan's prompting. (1)
Sloka (Guru Angad Dev)
Essential it is to be as one claims.
Let man be brave and not a coward—
Such should his aspect be.
As man becomes God's image,
Others receive from him their hearts' desire. (2)
Pauri (Stanza)
Satiguru amrit birkhu hai amrit rasi phaliyā
The holy Preceptor is amrita-tree,
Abloom with amrita-juice.
For whomsoever it is destined, attains it—
By the Master's teaching attained.
Whoever the holy Preceptor's will follows,
To the Lord is united.
Yama, agent of death looks not at him,
As in his heart is blazing light.
Saith Nanak : Whoever by grace to the Lord is united,
Nevermore in the womb rots. (20)
Sloka (Guru Nanak Dev)
Sachu vartu santokhu tīrathu giānu dhyānu ishnānu
Those adopting the fast of truth, holy pilgrimage, of content
and bath of illumination and meditation;
Making compassion their deity, forgiveness their rosary,
Are pre-eminent among men.
To make union with the lord the dhoti;[4] absorption in God
the ritually pure kitchen,

1. The expression is symbolic : *Crop* is devotion.
2. Dād (P) is ovation.
3. That is, devotion.
4. The ritual loin-cloth of the pious Hindu.

Love the food consumed—
Saith Nanak : Rare are such as thus *are blessed.* (1)
Sloka (Guru Amar Das)
The Ninth[1] of the month[1] *should man keep* by
taking vow of truth,
And consume lust, wrath and desire.
The tenth should he celebrate by stopping the ten faculties,[2]
The eleventh by realizing the Lord to be sole;
The twelfth by subduing the five evils—
Then Saith Nanak, is the mind fixed in faith.
Brahmin-priest ! As are kept such fasts,
What need any other preaching ? (2)
Pauri (Stanza)
Bhūpati rājei rang rāi sancheh bikhu khāiyā
Kings monarchs pleasure-loving chiefs
Maya-poison are garnering.
Their attachment to Maya are they increasing,
Grabbing other's property.
In their attachment to Maya, progeny and wife they trust not.
Maya at first sight deludes them, and then
into regrets they fall.
At Yama's door in bonds are they chastized.
Saith Nanak, such is the Lord's Will. (21)
Sloka (Guru Nanak Dev)
Giān vihūṇā gāwai geet
Some sing songs *of devotion,* yet of illumination are empty.
The starving mulla makes of his house a mosque.[3]
Others, incapable of earning a living, get ears slit *like Yogis*;
Practise mendicancy, losing their caste respect.
One claiming to be a religious teacher;[4] and going out to beg,
Touch not his feet ever.
Those that eat the bread of their labour and give
away something in charity,
Saith Nanak, truly recognize the way. (1)

1. Fasts and ritual performances are prescribed for different lunar dates.
2. The sensations and thought-processes are meant, to be stopped to make way for samādhi.
3. (This illustrates the type mentioned above).
4. (Guru and Pīr and mentioned from the Hindu and Muslim tradition respectively).

Sloka (Guru Nanak Dev)
Those that are dark of wells of ignorance,
Understand not the tradition of religion—
Are blind of mind, their minds are like upturned lotuses,
Hideous their aspect.
Some know how *religion* to expound, and whatever P. 1246
is stated, realize—
Such are of pleasing aspect;
Some have not understanding of the mystic sound,
or of scriptures;[1]
Devoid of joys of music, good from bad
they cannot discriminate.
Some have not intelligence or sense or understanding
And understand not a syllable.
Saith Nanak : Such are authentic asses
As without merit pride themselves. (2)
Pauri (Stanza)
Gurmukhi Sabh pavitu hai dhanu sampai māyā
For the God-directed is all holy,
Be it wealth, property or possessions.
Those that expend or give away the Divine wealth,
Happiness attain.
Those meditating on the Name Divine,
No shortage feel.
God's devotees beholding the Lord, cast away wealth.
Saith Nanak : Devotees of nothing else think,
Keeping absorbed in the Name Divine. (22)
Sloka (Guru Ram Das)
Satiguru sevani se Wad-bhāgī
Supremely fortunate are those serving the holy Preceptor,
Who to the holy Word are attached.
Such even living amid home and family,
In equable absorption are involved.
Saith Nanak : Those dyed in the Name are
the true anchorites. (1)
Sloka (Guru Ram Das)
By calculations is not performed service *to God* :

1. Vedás.

The deeds of such are not approved.
Such find not joy in the holy Word,
Nor to truth are attached.
The holy Preceptor by such is not loved;
In stubbornness of will to him they make resort.
With one step taken forward, ten they retreat.
The holy Preceptor's service lies in obeying his will.
By discarding the ego with the holy Preceptor one finds union,
And in poise remains absorbed.
Saith Nanak : Such never are forgetful of the Name,
And by the holy Eternal to Himself are united. (2)

Pauri (Stanza)

Khān malūk kahāendei ko rahaṉu na pāī

Those styled as lords and nobles shall not be allowed to last.
Forts and mansions firmly plastered shall accompany them not.
Despite their tail-pieces of gold and
wind-like speed of horses,
Cursed is their wordly cleverness.
With their thirty-six types of delicious viands[1]
Only of offal have they increase.
Saith Nanak : Egoists forgetful of the *Divine* Provider,
Only into suffering fall. (23)

Sloka (Guru Amar Das)

Paṛhi paṛhi pandit monī thakkei desantar bhavi thakei bhekdhārī

Brahmins and sages[2] to exhaustion have studied texts,
And wearers of garbs of various orders over
different regions wander.
With duality within, the Name never they attain,
And into deep suffering fall.
Thoughtless, blind, caught in three qualities they practise *piety.*
Dealers Maya-bound.
With malice within, to fill their bellies these
stupid ones recite texts
Those serving the Master with the ego cast out, attain joy.
Saith Nanak : Only the study and contemplation of
the Name *is fruitful—*
This is a rare one realizes. (1)

1. Amrita.
2. Muni.

Sloka (Guru Amar Das)
Unclad we come, unclad depart—such
being the Divine Ordinance,
What can we do ?
He whose is the substance, shall carry it away.
Why bear grievance against any ?
The devout to the Divine Will are compliant,
And in serenity the Divine elixir quaff.
Saith Nanak : My tongue, ever laud the Donor of joy,
And the Lord's Name repeat. (2)
Pauri (Stanza)

Gaṛhi kāyā sīngār bahu bhānti baṉāī

In the citadel of the body much decoration have we made.
Maya-devotees wear robes of various dyes.
With carpets dyed red and white their P. 1247
assemblies they convene.
Such eating and wear all brings suffering,
At which the proud fool is puffed up.
Saith Nanak : Such the Name, succourer at the last moment,
Have not contemplated. (24)

Sloka (Guru Amar Das)

Sahaje sukhi ṣuttī shabdi samāe

The Seeker-female, absorbed in the Word sleep
of peace is enjoying.
By the Lord Himself has been taken in embrace
and to Himself united.
Spontaneously is her vacillation ended,
As the Name in her heart has taken lodging.
Such by the Lord are taken in embrace as their lower
nature have shattered and remade,
Saith Nanak : Those from Primal Time destined.
Are now by the Lord to Himself united. (1)
Sloka (Guru Amar Das)
What good those forgetful of the Name, reciting aught else ?
Like worms of ordure, in ignoble activity are they ruined.[1]

1. Robbed.

Prayeth Nanak : May the Name be not forgotten
Absorption in alien concerns is false greed. (2)
Pauri (Stanza)
Nāmu salāhani Nāmu manni asthiru jagi soī
Those lauding the Name, putting faith in it are immutable
in the world.
Such in their hearts the Lord contemplate, no other.
With each breath and each instant the Lord they contemplate.
Of God's devotees is the birth fruitful,
Pure, with their impurity shed.
Saith Nanak : By meditation on the Supreme Being eternal,
Immortality they attain. (25)
Sloka (Guru Amar Das)
Jinnhīṇ Nāmu visāriyā bahu karam kamāwehn hori
Those forgetful of the Name and in various other actions engaged,
Saith Nanak, in Yama's demesne bound are chastized,
As a thief caught red-handed.[1] (1)
Sloka (Guru Arjan Dev)
While repeating the Name Divine, beautiful appears the earth
And lovely the sky.
Saith Nanak : Those without the Name
Have their carcases pecked at by ravens, (2)
Pauri (Stanza)
Nāmu salāhani bhāu kari nij mahalīṇ wāsā
Those lauding the Name with love,
In their true mansion *with God* abide.
Nevermore taking birth, nor subjected to destruction.
With each breath and morsel lovingly the Lord's Name they utter.
By the illumination by the Master granted,
Never is the Lord's dye washed off them.
By Divine grace to the Lord are they united. (26)
Sloka (Guru Amar Das)
Jiccharu ihu manu lahrīṇ wichi hai haumai bahutu ahankāru
While the mind in the waves *of passions* is caught,
Full of egoism and pride it remains :
In the holy Word finding not delight, to the Name not attached.

1. Caught at the point making a breach.

His absence to me is death.
The holy Preceptor showed Him to be by our side,
In all spots pervasive.
Saith Nanak : By inspiring absorption,
Himself the sleep-laden He awakens. (29)
Sloka (Guru Amar Das)
Manmukh boli na jāṇanī onhāṇ andari kāmu krodhu ahankāru
Egoists know not *righteous* speech;
Harbouring within themselves lust, wrath and pride.
They know not the right occasion from the wrong,
Contemplating evil-doing ever.
At the Divine Portal as is called the reckoning,
Are they proved false.
Himself has *the Lord* raised creation, Himself judges it.
Saith Nanak : To whom to carry the plaint ?
The holy Lord in everything is operative. (1)
Sloka (Guru Amar Das)
Such by the Master's guidance on the Lord have meditated,
As by Divine grace this *fortune* have attained.
Saith Nanak : To such am I a sacrifice
In whose minds is lodged the Lord. (2)
Pauri (Stanza)
Ās karei sabh loku bahu jīvaṇu jāṇiyā
All desire for long life, as they reckon it to be.
For eternal life they desire, and embellish citadels and halls.
By fraudulent efforts wealth by stealing they bring.
Yama, agent of death their breaths is counting;[1]
Life is decreasing and man a goblin becomes.
Saith Nanak : Man by seeking the Master's shelter is saved;
The Master is his saviour. (3)
Sloka (Guru Amar Das) P. 1249
Paṛhi paṛhi pandit wādu vakhāṇde māyā moha suyāe
Brahmins by their study only utter contentions,
In pursuit of Maya-attachment.
In duality involved, of the Name are they unmindful;
Stupid minds, chastizement they receive.

1. Watching.

He who created them,
Who grants them sustenance, they serve not.
From the neck of such is not snapped Yama's noose;
Involved again and again in transmigration.
Those bearing the writ since Primal Time
With the holy Preceptor have union.
Saith Nanak : Absorbed in holy truth ever[1] on the Name
they meditate. (1)

Sloka (Guru Amar Das)
Those offering reverence[2] at the Master's feet deal in truth,
Serve truth.
Saith Nanak : Whoever the Master's will follows,
Spontaneously in truth is absorbed. (2)

Pauri (Stanza)
Āsā wichi ati dukhu ghaṇā manmukhi chittu lāiyā
In desire lies much suffering, to which egoist's hearts are attached.
God's devotees of desire are freed,
And the supreme joy attain.
Engaged in their home and family are they yet anchorites,
And on the immaculate Lord their minds have fixed.
Sorrow and sequestration touches them not,
As the Lord's Will to them is pleasing.
Saith Nanak : In the Lord are they ever absorbed,
Who since Primal Time *to Himself* has united them. (31)

Sloka (Guru Amar Das)
Parāī amāṇ kiuṇ rakhīyai dittī hī sükhu hoe
Why keep what is another's[3]—
In giving it back lies happiness.
The Divine Word in the Master alone is lodged;
Nowhere else manifested.
A blind man possessing a pearl[4] goes out hawking it from
house to house.
Such knowing not its worth, get not half a cowrie for it.
Should man not be a pearl-tester himself,

1. Each day.
2. Touching the holy Preceptor's feet.
3. This may be interpreted as *life* that is God's gift.
This line is believed to be the occasion for handing over the Guruship to Guru Ram Das.
4. Implies the holy Word.

By others should he get it tested.
By attaching himself to it, profit may man gain
And the Name, source of Nine Treasure attain.
With wealth *of the Name* lying in the home,
Is the world yet starving :
Without the Master's guidance comes not awareness of this.
Should the Word joy-cooling in mind and body be lodged,
Nevermore enters there sorrow and sequestration.
Should a foolish man feel proud of what is another's,
His *respect* he loses.
Saith Nanak : Without seeking knowledge
From the Master, none *true joy has* attained,
And in transmigration remains involved. (1)
Sloka (Guru Amar Das)
Joyous is the heart, as is met the Divine Beloved,
And joy-filled are our loved companions, God's devotees.
Those united to Himself by the Lord in Primal Time,
Nevermore are sequestered
As is the holy Word in mind contemplated,
And is met the Master,
Is all suffering annulled.
The Lord, donor of joy ever I laud, in heart cherishing Him.
To what avails the egoist traducing such as by the holy Word
are embellished ?
The Divine Beloved Himself their honour shall guard
As by the Master's guidance His shelter seek.
Saith Nanak : God's devotees are joyful,
Their faces at the Divine Portal radiant. (2)
Pauri (Stanza)
Istrī purkhai bahu preeti mili mohu wadhāiyā
Woman and man in great affection,
Their attachment have increased.
Man beholding progeny and wife, out of Maya-attachment
is delighted,
From various lands wealth he grabs[1] and into their mouth puts.
Enmity and contentions therefore arise;

1. Steals.

At the end none *from Yama* saves him.
Saith Nanak : Cursed be attachment formed in estrangement
from the Name,
Bringing suffering. (32)
Sloka (Guru Amar Das) P. 1250
Gurmukhi amritu Nāmu hai jitu khādhai sabh bhukh jāe
In God's devotees is lodged amrita of the Name Divine,
Which consumed, all hungers banishes.
No desire[1] thereafter remains, and the Name in the mind
takes lodging.
To consume other than the Name is to have maladies come
rushing the body to grip.
Saith Nanak : As laudation of the holy Word is *made* tastes
sweet and pungent,
Himself *the Lord* grants union. (1)
Sloka (Guru Amar Das)
In all creatures the holy Word is life,
Whereby comes union with the Divine Bridegroom.
Without the Word is the world dark—
By the Word is it made visible.
Brahmins and sages to exhaustion have studied *texts,*
And followers of sects to exhaustion have performed ablutions :
None without the holy Word has attained the Lord—
All have departed, miserable, in tears.
Saith Nanak : By His glance of grace is attained the Lord;
By good fortune comes union with Him. (2)
Pauri (Stanza)
Istrī pürakhai ati nehu bahi mandu pakāiyā
Love between woman and man on foul desires is confirmed.
All that is visible, must depart hence—
Such is the Lord's Will.
Devise a way whereby in the world immutable we stay.
By service to the Master, perfectly-endowed,
Is the body's wall made unshakeable.
Saith Nanak : Those absorbed in the Name Divine
By His grace are granted union. (33)

1. Thirst.

Sloka (Guru Amar Das)

Māyā mohi visāriyā Guru ka bhau hetu apāru

Man in Maya attachment involved.
The Master's fear and love of the Lord above limit has forgotten.
Caught in wave of greed, is his understanding and wisdom gone.
And love for the truth in him is not aroused.
Those lodging the Word in heart by the Master's guidance
At the Divine Portal the door of liberation enter.
Saith Nanak : Himself He grants union and liberation. (1)

Sloka (Guru Ram Das)

Saith Nanak : He without whom is not life possible for an hour,
And who for a moment cannot be put away—
Why let the mind to Him be indifferent,
Who of us is ever mindful. (2)

Sloka (Guru Ram Das)

Divine grace like steady showers of Sāvan has come;
By the Master's guidance on the Name Divine meditate.
This all suffering, hunger and pining shall annul,
As rain[1] in torrent falls.
The earth has grown green, and grain in heaps is harvested.
The Lord in His grace inspires spontaneous laudation,
And Himself approval grants.
Devotees of God ! on the Lord meditate,
Who at the last liberation shall grant.
In laudation and devotion of the Lord lies bliss,
Whereby joy everlasting in the heart comes to abide.
Those that by the Master's guidance on the Name
have meditated,
Gone is their suffering and hunger.
Nanak, servant of God, in singing Divine laudation
fulfilment finds.
Lord ! in Your abounding love grant me Thy sight. (3)

Pauri (Stanza)

Guru pūrei kī dāti nit devai charhai sawāīyā

The blessing of the Master, perfectly-endowed
Is perpetual, ever-increasing.
Himself in His pleasure He grants it, and noway can be concealed.

1. Used symbolically for grace.

Illumined is the Master's lotus of the heart and in the state
of absorption[1] has he entered.
Whoever tries such a one to emulate, on his head falls ashes.
Saith Nanak : None the greatness of the Master,
perfectly-endowed can approach. (34)

Sloka (Guru Amar Das)

Amaru veparwāhu hai tisu nāli siyāṉap na challaī
na hujjati karṉī jāe

Above constraints is the Lord's command—
Against that cleverness or argument avails not.
Let man discarding his ego, the Divine shelter seek, P. 1251
And accept the Divine Will.
By devotion to the Master[2] comes not Yama's chastizement,
And egoism from the self is banished,
Saith Nanak : Such alone may be called God's true servants
As in truth are absorbed. (1)

Sloka (Guru Amar Das)

Thou Divine effulgence ! all blessings are Thine;
All visible forms too Thine.
To me belongs only cleverness and egoism.
From excess of worldly activity[3] arise only greed and attachment;
In egoism is not ended transmigration.
Saith Nanak : The Lord prompts *us* to do what pleases Him :
All that pleases Him is best. (2)

Pauri (Guru Arjan Dev[4])

Sachu khāṉa sachu paihnaṉā sachu Nāmu ādhāru

Those whose sustenance and wear and support is the holy Name,
By the Master, perfectly-endowed are to the benevolent
Lord united.
Such are rendered perfectly fortunate, and on the Formless
Supreme Being meditate;
The world by attachment to holy company is saved.
Saith Nanak : Laud the Lord; hail Him. (35)

Sloka (Guru Arjan Dev)

Sabbhei jīya samāli apṉī mehar karu

Lord ! all beings pray cherish; show Thy grace.

1. Unman=turīyā or the state of total absorption in God.
2. By turning the face Master-ward.
3. Action.
4. This *paurī* as against the rest, is of Guru Arjan Dev's composition.

Let grain and water be in plenty; shattering suffering and
penury, save us.
The benevolent Lord to our prayer listened,
And joy-cooled was all creation.
Lord ! to your bosom clasp us, banishing all suffering.
Nanak, on the Name meditate; in the Lord's home none unfruitful remains. (1)

Sloka (Guru Arjan Dev)

The pleasing clouds have rained, as the Creator commanded.
Is grown plenty of food, and joy-cooled is the world.
By contemplation of the Lord inaccessible, limitless
Are mind and body in bloom of joy.
Holy Creator, Lord ! show Thy grace.
He does as pleases Him—Nanak to Him is a sacrifice. (2)

Pauri (Stanza)

Waḍḍā āpi agam hai waddī waḍiyāī

Great and inaccessibie is He,
Exalted His greatness.
Beholding Him by the Master's Word am I in bloom of joy,
And have inner peace obtained.
Himself solely He operates, Himself alone exists.
The Lord all existence has subdued;[1] all under His decree work.
Saith Nanak : Each acts as pleases the Lord;
All His Will follow. (36) (1)

(Found correct[2])

In the Measure Sarang—Composition of the Bhaktas
Of the Venerable Kabir
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Kahā nar garbasi thorī bāt

Why man, art puffed up over small things.
For ten maunds[3] of grain, and a few coins are thou
swollen stiff. (I-Pause)
May be thy great glory comprises a hundred villages in fief,
And royal charter for annuity of lakh takas[4] :

1. (The figure is from the halter drawn through the nose of oxen).
2. Direction in the original, Shuddha.
3. A measure of weight, varying from time to time.
4. An old coin, equivalent to a rupee.

With all this, thy lordship four days shall last,
As freshness[1] of forest-leaves. (1)
None this wealth brought into the world, none shall carry it away.
Greater kings than Ravana in an instant are destroyed. (2)
Immutable are God's devotees; venerate these,
Who the Divine repeat.
Those having the Lord's grace to the holy congregation
are joined. (3)
Mother, father, wife, progeny and wealth, P. 1252
In the end go not *with man.*
Saith Kabir : Madman ! to the Lord be devoted;
Thy life fruitlessly is passing. (4) (1)

Rājāshram miti nahīṇ jānī Terī

The extent of Thy Royal mansion to me is not known,
By me who am Thy devotees handmaid. (I-Pause)
One that departs smiling, in tears returns.
One departing in tears returns in joy.[2]
One well-settled in home is rendered homeless;
One homeless finds abode. (1)
Oceans into dry land He turns,
Dry land into pits;[3]
Pits[3] into mountains turns.
From earth does He lift some to the sky.
Those sky-high are brought low. (2)
Beggars He turns into rulers, rulers into beggars.
Stupid persons does He makes learned;
The learned into stupid ones. (3)
Female He turns to male; males into females.
Saith Kabir : Beloved of devotees—
To His image am I a sacrifice. (4) (2)

In the Measure Sarang—Composition of the Venerable Namdev
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Kāeṇ re mana bikhiyā ban jāe

My self ! why stray into forest of evil ?
Intoxicated by *Maya's* drug of stupor art thou
gone astray. (I-Pause)

1. Green colour.
2. Smiling.
3. Wells.

Like to the fish living in water,
That forgetful of the net, *instrument of* death,
For pleasure of palate the iron *hook* it swallows :
Even thus is man bound by attachment to gold and woman. (1)
As the bee that endless honey gathers;
Its honey snatched, as ashes into its mouth are thrown.
The cow for its calf, gathers milk;
But the cowherd tying it by neck milks it. (2)
For wealth man makes much effort,
And into the earth buries it.
Gathering all this, thoughtless *man* realizes not,
That with the body turned dust, wealth in the earth
will remain. (3)
Man in lust, wrath and desire excessively burns;
And never holy company enters.
Saith Namdev : To His shelter come,
And from fear becoming free, to the Lord be devoted. (4) (1)

Banduh kī na hod mādhou mo siuṇ

Lord ! enter with me into a wager :
Without the Lord is not known the servant, by the servant
only the Lord—
Such is the game that devotees play with Thee. (I-Pause)
Himself is He deity and the temple, Himself offers worship.
From water appear waves; waves to water turn—
Only in a manner of speech are they separate. (1)
Himself He sings, Himself dances and plays the trumpet.
Saith Namdev : Thou my Lord art,
I Thy servant am imperfect; perfect Thou. (2) (2)

Dās aninn mero nij rūp

Saith the Lord : The servant solely devoted to me is my own image.
By a moment's sight of the Lord comes release from
the three maladies;
By His touch from the pit of the world. (I-Pause)
What I bind may my devotee unbind;
What the devotee binds that can I not unbind.
Should he bind me ever, no replication can I make. (1)
Bound by their merit am I life of all; P. 1253
My devotees my life.
Saith Namdev : Whoever this in mind realizes,
Equal light of Love bears. (2) (3)

In the Measure Sarang—Composition of Shri Guru Arjan Dev
In the Name of the Sole Supreme Being, Realize by
the holy Preceptor's Grace

Tai nar kyā Purānu suni kīn ā

Man ! what by listening to the Puranas hast thou achieved ?
Neither in thee has arisen ceaseless devotion,
Nor hast thou to the hungry given charity. (I-Pause)
Lord ! neither have we discarded lust, nor wrath or greed.
Calumny or others has not left our lips;[1]
Fruitless is all our worship.[2] (1)
In highway robbery others' home has the sinner robbed,
And thus his belly filled.
What in the hereafter shall bring him ignominy
Out of ignorance has he performed. (2)
Violence his mind has not left; to *God's* creation has he
not shown compassion.
Saith Parmanand : in the holy congregation has he not
listened to[3] the holy discourse. (3) (1) (6)
My self ! leave company of those turned away from God.

Note : Only this single line of a hymn from Bhakta Sūrdās is left intact. The rest of the hymn is rubbed over with the solution of sulphur.

In the Measure Sarang—Composition of Bhagat Parmanand
ascribed to Surdas

Hari kai sang basei Hari lok

God's devotees with Him alone abide.
Body and mind and all else *to Him* have they dedicated.
In spontaneous joy by *Divine* music intoxicated. (I-Pause)
At sight of the Lord are they relieved of their evil,
And all boons have achieved.
At sight of Lord's beauteous visage to
Naught else are they attached. (1)
Those discarding the beauteous Lord, seeking aught else
Are like leeches sucking lepers' blood.
Saith Surdas : The Lord my heart in His hand has grasped,
And thus joy of the hereafter granted me. (2) (1.8)

1. Mouth, tongue.
2. Lit. service; implies ritual acts of worship.
3. Made current, joined.

In the Measure Sarang—Composition of the Venerable Kabir
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Hari binu kaunu sahāī mana kā

Who other than the Lord shall prop the mind ?
Mother, father, brother, progeny, wife—
Attachment to all these is mere play. (I-Pause)
For the future make a raft—undependable is wealth.
What reliance on the body's vessel may be placed,
That with small jolt may be shattered. (1)
In seeking dust *of feet* of God's devotees
Merit of all religious performances shall you obtain.
Saith Kabir : Listen, devotees of God !
This mind is like a bird of the forest,
Ever on the wing. (2) (1.9)

RAGA MALAR

In the Measure Malar—Composition of Sri Guru Nanak Dev P. 1254
Quartets (Chaupade)

SCORE 1

In the Name of the Sole Supreme Being; Reality Eternal;
Creator Immanent; Above Fear; Above Rancour; Form Eternal;
Unincarnated; Self-Existent; Realized by the holy
Preceptor's Grace.

Khāṇā pīṇā hassṇā sauṇā visari gyā hai marṇā

In involvement in eating, drinking, laughter and sleep
Is dying put out of mind.
In being forgetful of the Lord is your life cursed :
Know, not forever are you going to last. (1)
Thou creature of God ! on the Sole Name Divine meditate,
Thus with honour proceed to your true home *in God.* (I-Pause)
Lord ! those worshipping you nothing to you can give,[1]
But beg for boons, which last not.
Thou art Provider of all beings, and the life in all creatures. (2)
Devotees that *on Thee* meditate, receive amrita—
Such alone are rendered pure.
Creature of God ! day and night the Name repeat,
Whereby are the impure made pure. (3)
As be the season, to the body comes its joy;
This in turn the body affects.
Saith Nanak : The agreeable season is that spent in
devotion to the Name;
Without the Name what good the season's *delights* ? (4) (1)

Karouṇ binou Guru apne Prītam Hari-varu āṇi milāveh

To the Master dearly loved supplication I make
With the Divine Spouse to grant me union.
On hearing thunder *of the Master's teaching* is the heart's
peacock joy-cooled;

1. What can they give ?

Thy tongue dyed red *in the Lord's love* His laudation sings. (1)
By such cloud's shower is my heart joy-drenched;
On the heart has fallen in joy the amrita drop.
Charmed by the Master, my heart joy in God
has taken. (I-Pause)
The woman whose heart in the Master's Word has fixed faith,
Is spontaneously joyful, beloved of the Spouse.
By joy in the Divine Spouse has the woman
Found blessed conjugal life,
Her mind and body joyful in love. (2)
Discarding demerits has she from the world turned away;
With the Lord is her conjugal bliss eternal.
To such a one never comes sorrow and sequestration—
The Lord to her is gracious. (3)
Transmigration is no more; the mind no more wanders—
As shelter with the Master I have taken.
Nanak, by guidance of the Master the Name thou repeat—
Of such a one is the matrimony truly blessed. (4) (2)

Sāchī sürati Nāmi nahīṇ triptei haumai karat gawāiyā P. 1255

Those not finding fulfilment through the Name have not
the true enlightenment;
In egoism is their life wasted.
In lure of others' wealth and women, in calumny of others
Have they swallowed poison and got suffering.
By contemplation of the Word have they not found release
from fear and fraud,
In their mind and on their tongue is ever pursuit of lucre :
Carrying dragons' heavy load, they constantly die and are born—
Their life a waste. (1)
Those to whose heart is the Word pleasing are joyful.
Beings wandering in species numerous garbs[1] have assumed;
Only with the Master's protection have they
attained truth. (I-Pause)
Men have bathed at holy spots, yet shed not their impulses[2]—
The Name Divine to such is not pleasing.
The jewel have they cast off and given away—
As they came, so are they left.

1. Implies forms.
2. Tamas, the lowest of the 'three qualities' is implied.

Worms, out of ordure they grew;
Therein again absorbed.
Much pleasures excessive maladies brings.
Without the Master's guidance comes not enlightenment. (2)
With my mind fixed in service, in joy may I sing
Divine laudation;
By the Master's guidance illumination may I contemplate.
The truly contemplative are saved, the disputations destroyed;
To the enlightener Creator am I a sacrifice.
We are low, of low understanding;
Thou ennobler through thee holy Word.
Where is contemplated the self art Thou the Saviour,
By the truth granting liberation. (3)
In the holy spot *in congregation* Thy laudation may I utter
Which of Thy merits, who art limitless can I utter ?
Unknowable, inaccessible, unincarnated,
Overlord of those called lords.
By what example[1] may I compare Thee ?
All are beggars, Thou the Provider.
Nanak, devoid of devotion on Thy Portal has set his gaze :
May I obtain devotion to Thy Name that in my heart
I may cherish. (4) (3)

Jini dhan Pir kā sādu na jāniyā sā bilakh badan kumlānī

The woman[2] that with the Spouse has not had joy,
Shall ever wail, with countenance withered.
Caught in noose of *past* deeds will she be in despair;
Sequestered from the Master, in doubts lost. (1)
Rain thou cloud ! the Beloved has come home.[3]
To the Master may I be a sacrifice who to the Divine
Lord has united me. (I-Pause)
Ever new is love for the Lord; each day is devotion
evermore pleasing.
By the Divine sight granted by the Master are we liberated—
In each age bears devotion a noble aspect. (2)
Yours are we; the three-fold universe too Yours;
Thou are mine, I Thine.

1. Beholding whom ?
2. Image for the seeker.
3. Symbol for the self.

By contact with the holy Preceptor is obtained the
immaculate Lord,
Whereafter no more return we to ocean of the world.[1] (3)
At sight of the Divine Spouse is the woman in bloom of joy;
With truth bedecked,
As by the Master's guidance prop of the Name to her is granted,
By union with the immaculate Lord, unborn,
Is she rendered holy. (4)
As the Master her bonds has loosened, liberation has
she attained;
By fixing her mind in the holy Word *truly* is she honoured.
As the Master has united her with himself and the Lord;
She cherishes God's Name in her heart. (5) (4)

Par dārā par dhaṇu par lobhā haumai bikhai bikār
Desire for others' womenfolk, wealth, and greed for
others' *possessions,*
Egoism and evil passions, evil-doing discard.
Discard also evil tendencies, others' calumny,
And demoniac lust and wrath. (1)
In the *body's* mansion is lodged the Lord inaccessible, P. 1256
limitless.
Within it those alone fine amrita,
Whose performance it is to live the jewel of the
Master's Word. (I-Pause)
Such look upon suffering and joy equably
And reck not the world's blame or praise.
Such by love for the Master and holy company
Enlightenment, true wisdom and absorption in the
Name Divine attain. (2)
Day and night profit of the Name Divine by them is attained,
Of which the munificent Master is provider.
Such alone the Master's teaching obtain
As have the Master's glance of grace. (3)
The body's mansion is the Lord's temple and abode;
Within it has He placed His illimitable light.
Saith Nanak : Such of the devotees inside the Mansion are called,
As by the Lord, bestower of union, to Himself are united. (4) (5)

1. That is, do not enter upon transmigration.

In the Measure Malar—Composition of Sri Guru Nanak Dev

SCORE 2

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Pawaṇai pāṇī jāṇai jāti

Let man realize Him from whom come into being air and water;
And by casting out fire *of passion* free the body of doubt.
Should man realize the source wherefrom beings
come into existence,
May he be called a learned savant. (1)
Mother mine ! unknowable are the Lord's attributes :
What is invisible is beyond expression.
By what comparison may He be expressed ? (I-Pause)
The Lord that is on high in heaven and in the nether world,
By what mode and thought may He be expressed ?
Joy of repeating the Name by such is realized
As silently in heart contemplate it. (2)
Such alone as have Divine favour
Have realization,
And utter and express what lies beyond doubt.
On that day and night in *the Lord* is absorbed,
Into holy truth is merged. (3)
Should any from among the higher castes serve *the Lord,*
Beyond expression is his praise.
But should one from among the lower castes be His servant,
May he wear shoes made *from my skin.* (4) (1.6)

Dukhu vechhoṛā iku dukhu bhūkh

One malady is alienation from God, another is hunger.
Still another is *torment* of Yama's minions aggressive.
Another malady is the disease that rushes to grip the body.
Thou simple-minded physician—seek not to treat these. (1)
Thou physician simple-minded, seek not these not treat.
The pain of *separation from the Lord* brings torment to the body.
Brother : therefore is not your treatment efficacious. (I-Pause)
Man forgetful of the Lord in delights has involved himself.
Thereby is the body with maladies infected.
The blind mind to chastizement is subject.
Thou simple-minded physician ! seek not this to treat. (2)
The merit of sandalwood is its fragrance.

Man's existence on the breath in the body is dependent.
As vanishes breath, declines the body;
Whereafter relatives give up food.[1] (3)
With the pure self within is the body *like* gold—
Therein is the Name immaculate the *Divine* Essence.
Thereby is suffering and malady annulled.
Saith Nanak : May by devotion to the holy Name
liberation finds. (4) (2.7)

Dūkh mahurā māraṇ Hari-Nāmu

Suffering is poison; its antidote the Name Divine.
On the slab of content, with the hand of charity P. 1257
is it pounded.
By daily consumption of this declines not the body.
At the last with this mayst thou kick off Yama. (1)
Ignorant man ! this medicine thou take,
Whereby may vanish thy evil tendencies. (I-Pause)
Royal authority, wealth, beauty of youth,[2] all are as shadows.
As moves chariot of the sun, appears the *naked* spot.
In the hereafter shall *strength of* the body, great name and
high caste be not reckoned.
Know, this world is dark like night; in the next is it day.[3] (2)
Make of thy pleasures firewood, thy desires ghee and oil,
Thy lust and wrath put into *this* fire.
Let thy fire-sacrifice, offerings and recitation of Puranas
Be submission to the Lord's Will. (3)
On the sheet of austerity inscribe the decree of *devotion to*
the Name—
Those having this inscribed have the *true* treasure.
As their true home they reach, wealthy they appear.
Saith Nanak : Blessed is the mother of such. (4) (3.8)

Bāgei kāpaṛ bolai baiṇ

Sister[4] ! white is thy wear, fine thy speech.
Sharp thy nose, black thy eyes :
With all this hast thou ever on the Spouse set eyes ? (1)
Lord almighty, by strength given by Thee
Can I fly and into the sky soar.

1. (That is, in grief and mourning.)
2. Joban is youth; implied meaning, beauty.
3. That is, the sight of God will be revealed there.
4. The description fits the crane or *Koonj,* flying high.

Sight of water, land, mountains and river-banks I have.
Brother ! in all spots is pervasive the Lord. (2)
He who creating the body granted it wings,[1]
And yearning and passion for flight,
By His glance of grace poise I may find;
And behold Him as my sight He directs. (3)
In the hereafter shall go neither this body nor these wings :
This body is an amalgam of air, water and fire.
Saith Nanak : Should Divine grace be aidant, may one by the Master's guidance
Repeat *the Lord's Name.*
Then will this body in truth be absorbed. (4) (4.9)

In the Measure Malar—Composition of Sri Guru Amar Das
Quartets (Chaupade)
SCORE 1
In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Nirankāru ākār hai āpei āpei bharmi bhulāe

He is the Formless yet visible;[2] Himself casting *man* into delusion;
Himself the Creator and Cherisher,
He inclines man in any direction it pleases Him :
His servant's exaltation in obedience to His Ordinance lies. (1)
His Will He knows Himself :
By the Master's grace is it realized :
Thus does inclination to Maya[3] turn to the Eternal,[4]
And man to the world dies. (I-Pause)
Some the Vedas study,
And therefrom make disputation about Brahma, Vishnu and Shiva :
This Maya of the three qualities has deluded the world and the fear of birth and death is prevalent.
Those that by the Master's grace know the Lord to be one and sole,
Have their mind's illusion lifted. (2)

1. Symbolically, yearning for sight of the Lord.
2. Form.
3. Shaktī.
4. Shiva.

We that are humble, foolish, thoughtless creatures,
Be You our cherisher.[1]
In Your grace, make me slave of Your slaves,
To render service to You.
On me bestow Thy devotion's wealth,
That day and night I contemplate Thy Name. (3)
Saith Nanak : By the Master's grace may you have
this realization :
As foam and bubbles on water, is this world;
Merging with Him from whom it arose— P. 1258
Thus is its expanse ended. (4) (1)

Jinnhīṇ Hukamu pachhāṇiyā sei melei Haumai shabdi jalāe

Those realizing the Divine Ordinance,
Are *to God* united, their egoism consumed by the Word.
Day and night in sincere devotion engaged,
To truth constantly devoted;
Ever have they vision of the holy Lord.
Through the Master's Word spontaneously inspired. (1)
My self ! bow to the Ordinance—thus to thee will come joy :
The Lord with His own Ordinance is pleased—
Whoever this blessing is given, no impediment meets. (I-Pause)
In the Three Qualities lies restlessness—
Those in these involved have neither love nor devotion.
Never shall they attain the liberation state—
By Ordinance bound, shall they in action remain bound.
All happens as is the Lord's Will :
Man by consequence of his deeds in transmigration wanders. (2)
By the holy Preceptor's touch do mind's *inclinations* die,
And the Name Divine in it is lodged;
Inexpressible, beyond utterance is this state :
Then is man in the Fourth State[2] lodged,
And in truth absorbed. (3)
Inaccessible, unknowable is the Lord;
Inexpressible His worth—
By the holy Preceptor's grace realized,
By the Word are actions guided.
Nanak ! Laud thou the Name,
Thus at the Portal Divine mayst thou be exalted. (4) (2)

1. Take care of us.
2. The state of *turiyā* (super-consciousness).

Guṛumukhi koī virlā būjhai jis noṇ nadari karei
Rare are such as by the Master's guidance realization find :
This by His grace comes.
None but the Master is true Bestower,
Should he show grace.
By the Master's guidance comes serenity.
And constant devotion to the Name. (1)
My self ! meditate thou on the Lord's ambrosial Name :
By touch of the holy Preceptor, perfectly-endowed,
is attained the Name.
And in it perpetual absorption. (I-Pause)
Egoists are eternally alienated, none with them to associate.
Egoism is a malady malignant;
Therein falls on the head Yama's chastizement.
By the Master's teaching, ever contemplating the Name,
Is one never from holy company sequestered. (2)
Thou the sole creator of all.
Ever cherishing Thy creation.
Some by the Master's guidance to Thee are united,
With treasure of devotion blessed.
All to Thee is known—to whom may man carry
his supplication ? (3)
The Name Divine is true ambrosia, by grace attained :
By perpetual utterance of the holy Name attained,
In the way of serene contemplation by the Master granted.
Saith Nanak : The Name is true wealth—
To it must thou be devoted. (4) (3)
Guru sālāhīṇ sadā sukhdātā Prabhu Nārāyaṇu soī
Ever laud I the Lord, the Supreme Master, Bestower of
joy everlasting;
By His grace is attained the Supreme State, the highest exaltation :
Those lauding perpetually the holy eternal,
In truth are absorbed. (1)
My self ! by the Master's guidance contemplate
God with devotion;[1]
False ties of family thou shed; poisonous egoism and
desire discard;

1. In heart.

Remember thou the departure hence. (I-Pause)
From the holy Preceptor comes boon of the Name Divine, P. 1259
from nowhere else.
Those blessed with spirituality by him are fulfilled,
In the holy Name absorbed.
Everlasting in their hearts is the Lord pervasive,
In serene meditation their absorption. (2)
By the holy Preceptor's Word is the mind pierced;
The holy Word in the heart lodged.
The Lord, inaccessible, unknowable,
By the Master's guidance is known, inexpressible His secret.
By grace of the Bestower of bliss alone comes devotion to Him
on whose palm rests the universe.[1] (3)
Cut is transmigration by serene contemplation under the
Master's guidance :
By contemplation comes union of the self with the Lord.
In the Supreme Self is the self[2] absorbed.
By discarding egoism comes absorption in the holy Eternal. (4)
The One sole Lord in the self abides, none other.
His ambrosial Name alone is delectable,
That is the Sole truth in the universe.
Saith Nanak : By Divine grace is *devotion* to the Name obtained.
By those in Primal Time predestined. (5) (4)

Gaṇa gandharb Nāmei sabhi üdharei Guru kā shabadu vīchāri

Demi-gods[3] by the Name are saved,
By contemplation of the Master's Word;
By discarding egoism and bearing ever in mind *the Name,*
And in the heart the Lord :
Whoever He so favours has realization;
Himself He grants union.
Those chanting evermore the Divine texts and the holy Word,
In truth are constantly absorbed. (1)
My self ! each instant the Name contemplate :
The holy Word is Divine blessing, bringer of joy everlasting,
That eternally with these shall last. (I-Pause)
The egoist from hypocrisy is never freed;
In duality caught, bears suffering;

1. *Sārang-pāni.*
2. (In this line *mana* is repeated under several shades of signification).
3. Gaṇa—Gandharva (Gandharb).

Forgetful of the Name, his mind in poison immersed,
His life a waste.
Never again this occasion[1] shall he find
Ever in regret shall he pine.
Dying again and again to traverse births
Bereft of realization, in filth shall he be absorbed. (2)
The God-directed, in the Name dyed, liberation have found
By contemplation of the Master's Word;
By meditation on the Name Divine,
The Lord in their heart they cherish :
Pure their mind and body; pure, exalted their understanding,
Ennobled their speech.
One sole Creator, one Lord they realize, no other. (3)
Himself is the Lord Creator, Himself the cherisher.
The devotee's mind and body in the Master's Word is dyed,
His thoughts in his service absorbed
Within is lodged the inaccessible, unknowable Lord,
That the God-directed alone realize.
Saith Nanak : Devotion He confers on whomsoever He pleases—
Such He guides as it pleases Him. (4) (5)
Couplets (*Do-tuke)*

Satiguru tei pāwai gharu daru mahalu süthānu

The true abode, the Portal and holy resting-place
By the Master's *gift* are attained;
By the Master's Word is egoism lifted. (1)
Those on whose forehead has *devotion* to the Name been
recorded in Primal Time,
Ever and eternally on the Name meditate,
At the holy Portal exalted. (I-Pause)
From the holy Preceptor the way they learn to subdue the mind,
And ever and eternally in meditation on the Lord are engaged :
In the Master's Word dyed, P. 1260
Ever are they in a state of dispassion—
At the holy Divine Portal exalted. (2)
By Divine Ordinance is bound the mind engaged in its play;
In an instant in all ten directions running.
By grace of the holy Lord alone,
Is the mind by the Master's guidance in an instant subdued. (3)

1. Human life is meant.

The mind that by contemplation of the holy Word
attains realization,
Alone its own secrets may penetrate.
Saith Nanak : Contemplate ever the Name—
Thereby mayst thou cross ocean of the world. (4) (6)

Jīo pindu prāṇ sabhi tis kei ghaṭi ghaṭi rahiyā samāī

Life, limbs, breath—all are His who each vessel pervades;
None other than the *Sole Supreme Being* do I worship[1]
This realization the holy Preceptor has granted. (1)
My self ! ever to the Name is attached.
By guidance of the Master's Word,
Meditate on Him—the invisible, unknowable,
trânscendent Creator. (I-Pause)
As is formed attachment to the sole Creator,
In supreme serenity is the self absorbed.
By attachment to the Sole Supreme Being,
By the Master's grace is lifted doubt and fear. (2)
As man by the Master's guidance acts on truth,
Comes realization of Divine truth.[2]
One among millions such realization has :
Such to the Name Divine are attached. (3)
Wherever I look, the One Supreme Being I *behold*—
This realization from the Master's teaching comes.
Saith Nanak : Discarding egoism,
Lay before Him mind, body, breath itself. (4) (7)

Merā Prabhu sāchā dūkh-nivāraṇu shabadei pāiyā jāī

The holy Lord, redeemer from suffering, by the holy
Word is realized.
Those dyed in devotion are eternally *from attachment* liberated,
At the holy Portal honoured. (1)
My self ! in *questing after* the mind be absorbed.
By the Master's guidance is the mind in the Name
Divine immersed,
And devotion to the Lord arises. (I-Pause)
My Lord is Inaccessible, Unknowable, but through the
Master's Word is realized.
We are engaged in truth, self-discipline and noble endeavour,
and to the Lord is our heart attached. (2)

1. Lit. Know.
His state and extent.

Himself the Word, Himself true teaching;
In His holy Light He absorbs light of the human self :
This body of clay, to breathing resounds—
By the Master's guidance *into it* is poured amrita. (3)
Himself the Creator; Himself has He set all to various tasks.
The holy Eternal all existence pervades.
Saith Nanak : Bereft of the Name, none has value;
From the Name *alone* comes exaltation. (4) (8)

Haumai bikhu manu mohiyā laddiyā ajgar bhārī

The mind to poison of egoism is attracted,
Under a heavy dragon-load placed :
By utterance of the holy Word, antidote *to such poison,*
Is the poison of egoism eliminated. (1)
My self ! terrible is the malady of egoism and attachment :
With these the ocean of the world becomes impassable—
By the Master's guidance is it crossed. (I-Pause)
The expanse of Three qualities, of Maya-illusion
In all creation[1] is pervasive;
In holy company is acquired the Supreme State of absorption,[2]
Wherein by Divine grace comes liberation. (2)
Widely pervasive is delectable fragrance of sandalwood;
Such are the noble deeds of the man of God— P. 1261
From him spreads over the world Divine laudation. (3)
Show Thy grace, Lord ! in my heart let God find lodgement.
Saith Nanak : As came guidance of the holy Master,
The self in contemplation of the Name Divine has
got engaged. (4) (9)

In the Measure Malar—Composition of Sri Guru Amar Das

SCORE 2

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Ehu manu girahī ki ehu manu udāsī

The mind is householder; so also it an anchorite;
The mind by castes is unbound, eternal, immortal. (1)
The mind is restless; so also with the world unconcerned;
Where from has clung to it acquisitiveness? (1)
Thou man of learning ! contemplate the mind's *nature*—

1. Forms.
2. Turīyā.

Why study other than this, that is a sheer burden ? (I-Pause)
Maya and acquisitiveness by the Creator are attached—
Such is the Ordinance governing creation
Brother ! by the Master's grace this may you realize;
Abide ever under shelter of God. (2)
The true Pandit[1] is one that casts off load of the Three Qualities;[2]
Every passing day utters the sole holy Name,
From the holy Preceptor receives guidance,
Before the holy Preceptor bows his head,
Lives ever untouched by the world—
Such a Pandit at the Divine Portal finds acceptance. (3)
The true Pandit in all creation beholds manifestation of the one Supreme Being;
Beholding thus, this he realizes.
The Lord unites to Himself those on whom His grace falls;
To such comes bliss here and in the hereafter. (4)
Saith Nanak : What devices avail man ?
For, liberation by His grace alone comes.
To such is comes as ever laud the Lord—
Scriptural learning[3] they transcend.[4] (5) (1.10)

Bhrami bhrami joni manmükh bharmāī

Wandering through[5] births innumerable, are egoists deluded;
By Yama, agent of death in ignominy chastized.
By devotion to the holy Preceptor is servitude to Yama lifted;
In union with the Lord is found abode in the Divine Mansion. (1)
Man ! under the Master's guidance contemplate the Name :
Thy valuable birth in duality is lost,
For *a cowrie* shell thrown away. (I-Pause)
Lord ! show Thy grace, that by the Master's guidance may devotion he induce;
In the heart Inspire devotion to the Lord—

1. Pandit (Pundit) stands for the learned Brahmin, with implication of disputatious orthodox. Here there is a kind of figure of the words *pandit* and *pand* (load, bundle).
2. See Glossary.
3. Shāstra, Veda.
4. Listen not to its sound.
5. Passing through existence.

Devotion that by the holy Word grants liberation,[1]
And the devotees at the holy Portal is adjudged pure. (2)
One in numerous rituals involved receives not the holy
Preceptor's *instruction;*
Without the Preceptor's guidance are many by Maya deluded,
And caught in egoism and greed are in strong grip of attachment;
The egoist in duality involved gets terrible suffering. (3)
Inaccessible and unfathomable is the Creator;
His contemplation by the Master's Word is true gain.
The Lord, ever-present, ever manifest, all desire transcends,
Saith Nanak : By the Master's guidance comes absorption
in the Name. (4) (2.11)

Jīvat mūkat Gūumattī lāgei

Those in the Master's teaching absorbed, while living, P. 1262
find liberation;
In devotion to the Lord engaged, each day are they ever awake;
Discarding egoism, the holy Preceptor they serve;
Their holy feet I yearn to touch. (1)
I live as the Lord's praise I sing.
The supreme elixir, sweet beyond words, is the Master's
teaching :
From devotion to the Name Divine comes the state of
liberation. (I-Pause)
From Maya-attachment arises dust-storm of ignorance;
Egoists by it deluded are thoughtless, ignorant;
Ever in pursuit of wealth is their life passed;
They die and are born and reborn, ever chastized. (2)
The God-directed to the Name Divine are attached;
False greed thy shun.
All to them comes serene tranquillity,
Quaffing joy in God with ecstatic palate. (3)
One among millions realization finds;
On such He Himself confers exaltation.
Whoever in Primal Time is destined, never can be alienated.
Saith Nanak : *Those so blessed* in the Lord's Name find
absorption. (4) (3.12)

Rasnā Nāmu sabhu koī kahai

All by Word of mouth the Name utter—

1. Helps crossing the occean of the world.

The Name by service of the Master alone is attained.
He that has the Name, snapped asunder are his bonds;
In the abode of liberation he abides,
And by guidance of the Master's Word, in the house immutable abides. (1)
My self ! why complain ?
In Kali-Yuga, the Name Divine is source of gain—
Ever from your heart on the Master's teaching meditate. (I-Pause)
The *chatrik* each moment wails;
Without sight of the beloved finds it not rest.[1]
Unbearable its pain of separation—
By touch of the holy Preceptor, spontaneously comes union. (2)
Whoever without the Name is, is destroyed, bears suffering;
By thirst parched, insatiable his hunger.
The Name without good fortune is not attained.
Any without the Name, from action[2] has no respite,
By his many-faced struggle exhausted. (3)
Those cogitating Vedic teaching in the Three Qualities[3] remain bound;
In impurity of poison caught, poisonous their dealing;
In transmigration caught, into ignominy they fall.
The state of perfect absorption from the Master's guidance comes,
By lodging good qualities in heart. (4)
All are convinced of the merit of venerating the Master;
By accepting the Master's Word comes poise[4] to the mind.
To such comes noble repute in all Four Ages.
Saith Nanak: Rare are such as can be called *truly* God-directed.[5] (5) (4.13.9.13.22)

In the Measure Malar—Composition of Sri Guru Ram Das

Quartets (Chaupade)

SCORE 1

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Andinu Hari Hari dhiyāiyo hirdai mati gurmati dūkh visārī

Day by day on the Lord have I meditated;

1. Sleep.
2. (Reference to philosophy, which affirms liberation consists in cessation of action arising from desire).
3. See Glossary.
4. Coolness of joy.
5. Gurmukh.

In the heart is lodged the Master's teaching
And forgotten is suffering.
Shattered are bonds of desires and the minds inclinations :
Such is the Lord's grace. (1)
My eyes in the Lord are fixed fast.
At sight of the holy Preceptor is my heart in bloom.
As the Lord's servant the Lord has met. (I-Pause)
Whoever of the Name is neglectful, under a curse P. 1263
is his whole family.
Lord ! bring not any to birth among such—
Their mothers make widows. (2)
Lord ! with the holy grant me contact,
In whose heart day and night is lodged the Lord.
At sight of the Master is the disciple in bloom of joy,
As a child at sight of its mother. (3)
The self that is the wife and the Divine Spouse together live,
Yet between them is erected the tough wall of egoism;
This wall of egoism by the Master, perfectly-endowed is shattered,
Whereby has Nanak with the Lord attained union. (4) (1)

Gangā Jamunā Godāvarī Sarsutī tei karehn uddamu dhūṛi
sādhū kī tāiṇ

Ganga, Yamuna, Godavari and Saraswati[1] seek dust of feet
of the man of God.
Full of impurity of sins are we; our impurity by dust *of feet*
of the holy is shed. (1)
Bathing at sixty-eight sacred spots *avails little* :
As flying dust of the holy concourse into our eyes fell,
Shed is all our impurity of foul understanding. (I-Pause)
Ganga by the recluse Bhagirath was brought down;
Holy Kedar[2] by Shiva incarnated as the Buffalo is made.
Banaras[3] *and the spot* where Krishna tended kine,
By contact with the holy are exalted. (2)
All sacred spots sanctified by the gods,
Seek dust *of feet* of the holy.
Should God's devotee, the holy Preceptor be met,
Dust of *his feet* on my face would I rub. (3)

1. These are rivers reckoned holy.
2. Name of a peak in the Himalayas.
3. Original, Kāshī.

Lord ! all Your creation after dust *of feet* of the holy quests.
Saith Nanak : Whoever has this *good fortune* on
forhead inscribed.
By the Lord with dust of feet of the holy finds liberation. (4) (2)
Tisu jana kau Hari mīth lagānā jisu Hari Hari kirpā karai
One blessed with Divine grace shall find the Lord sweet.
One uttering Divine laudation of all hunger and suffering
shall be freed. (1)
The self by uttering the Lord's Name liberation shall find.
One listening to the Master's Word and meditating thereon
The ocean of existence shall cross. (I-Pause)
To one having Divine grace are we slaves purchased.
By contact with God's devotees find we joy;
And shed is impurity of foul understanding. (2)
God's devotee hungers after God; by contemplating Divine
laudation he feels fulfilled.
God's devotee is a fish in the river that is God—
In separation from God dying. (3)
He who this love inspired, alone knows of it,
Or one in whose heart is this lodged.
Nanak servant of God, by sight of the Lord finds joy,
All his body's hunger gone. (4) (3)
Jitnei jīya jant Prabhi kīnei titnei siri kār likhāwai
Over the heads of all creatures made by God is recorded
His Ordinance.
On His servant has the Lord conferred exaltation,
And to *a noble* task appointed him. (1)
The holy Preceptor the Name Divine confirms in *our mind.* P. 1264
Brethern, Master's disciples, utter the Lord's Name,
This across the ocean of existence shall carry you. (I-Pause)
The devotee that venerates and serves the Master,
to the Lord is pleasing.
Serve the Lord and venerate the holy Preceptor,
Who in his grace liberation shall grant. (2)
The ignorant, and the purblind lost in doubt, in their illusion
pluck flowers *for offerings* :
Lifeless objects they worship and at their tombs render service—
Wasted is all their endeavour, (3)
The *true* holy Preceptor is one that contemplates the
Supreme Being,

And on the Lord discourses.
To such a Master in reverence in various ways offer clothing.
food and silken robes—
Never shall you feel scarcity after such offering. (4)
The holy Preceptor, Divinely-inspired is the Lord's image,
Who of the ambrosial word discourses.
Saith Nanak : Fortunate is the devotee
Whose mind in the Lord's feet is fixed. (5) (4)

Jinh kai hīyarei badiyo merā Satiguru tei Sant bhalei bhal-bhānti

Noble and pure are the devotees of God in whose heart is
lodged the holy Preceptor.
At their sight is my heart in bloom; ever to them am
I a sacrifice. (1)
Enlightened ones ! days and night repeat the Lord's Name.
Gone is the thirst and hunger[1] of such as by the
Master's guidance,
Partake of joy in God. (I-Pause)
God's devotees, the holy, His servant are our friends,
By whose contact is removed doubt.
As the swan separates milk from water,
Even so the holy remove from the self the fire[2] of egoism. (2)
Those without love in heart are the fraudulent,
Ever practising fraud
None *from without* need feed their *evil*; themselves they sow
the seed and eat of the produce. (3)
That which is the Lord's characteristic is His servant's too—
Himself the Lord His *essence* in His servant places.
Blessed be Guru Nanak, of equable vision,
Who all praise and censure transcended. (4) (5)

Agamu agocharu Nāmu Hari ūttamu Hari kirpā tei japi laiyā

The noble, inaccessible, unknowable Name of God
By His grace have we repeated.
By great good fortune have we attained holy company;
In company of the holy have we attained liberation.[3] (1)
Day after day is my heart in joy :

1. Symbols for desire.
2. Also interpreted as 'essence'.
3. Lit. Gone across the ocean.

As by the Master's grace the Name Divine I uttered,
Removed is my doubt and fear. (I-Pause)
Lord ! in Your grace join me to company of such
As the Lord's *laudation* have sung, His *Name* repeated.
By their sight have we attained joy, and gone is the suffering
and malady of egoism. (2)
Those that day by day in heart lodge the Name,
Fruitful is their life.
Themselves are they liberated;[1] to the world brought liberation :
Liberated too their forebears. (3)
The world hast Thou created, and under Thy power placed it.
To Nanak, His servant has the Lord shown grace, P. 1265
And from drowning[2] rescued him. (4) (6)

Guru-parshādīṇ amritu nahīṇ piyā trishnā bhūkh na jāī

Those that by the Master's grace amrita have not quaffed,
Unassuaged is their thirst and hunger.[3]
Egoists thoughtless in their pride burn; in *their* egoism they suffer.
Caught in transmigration, of their life have they made waste,
Suffering and repenting
He who created them, they contemplate not—
Cursed is their life and what they consume.[4] (1)
Thou creature of God ! by the Master's guidance on the
Name meditate.
The Lord in His grace grants union with the Master,
Wherewith one in the Name is absorbed. (I-Pause)
Wasted is the egoist's birth; in transmigration is he covered
with shame.
Those pride-filled by lust and wrath are ruined;
In egoism burning.
Berefit of fulfilment and dim is their understanding;
Caught in wave of greed they suffer.
Without the Master's guidance have they got terrible suffering;
Gripped by Yama they wail. (2)
The Name Divine unknowable by the Master's guidance
Spontaneously have *we* attained.

1. (Figure of swimming across as in the above is employed).
2. Implies spiritual ruin.
3. Implies desire.
4. Implies the pleasure of life.

As treasure of the Name in the self is lodged,
Our tongue Divine laudation has sung.
The mind fixed on the Sole Word of God,
Day and night is in joy.
By the holy Preceptor's blessing
Boon of the Name spontaneously have we attained. (3)
By the holy Preceptor's guidance in mind is lodged the Lord—
To the holy Preceptor am I ever a sacrifice.
My mind and body all to him shall I dedicate,
And on the Master's feet fix my mind.
Master perfectly-endowed, pray show grace
And yourself grant union.
We are iron, the Master boat and ship :
Nanak shall he carry across. (4) (7)

In the Measure Malar—Composition of Sri Guru Ram Das
In variable rhythm (Partāl)
SCORE 3
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Harijana bolat srī Rāma-Nāmā mili sādh sangati Hari tor
Lord ! God's devotees in unison with the company of Thy saints
To the Name Divine give utterance. (I-Pause)
Hold commerce in Divine wealth; the Divine wealth garner
That from thieving is immune. (1)
The chatrik and the peacock cry day and night
As sound of thundering clouds they hear. (2)
The deer, fishes and birds that cry
Give not utterance to other than God. (3)
Saith Nanak : God's servant by singing Divine laudation
From Yama's dreadful sound release has found. (4) (1.8)

Rāma Rāma boli boli khojatei bad bhāgī
Those endowed with good fortune uttering God's Name seek Him.
I touch the feet of one that the way to the Lord
to me reveals. (I-Pause)
The Lord is our friend and companion—
With the Lord are we fallen in love. P. 1266
The Lord's *laudation* alone we utter; the Lord's Name
alone utter—
Love for all else have we discarded. (1)

The beloved Lord is heart-charmer, eternally joyful, unattached.
Nanak by sight of the Lord finds life,
If even for an instant he may view Him. (2) (2.9.9.13.9.3)

In the Measure Malar—Composition of Sri Guru Arjan Dev
Quartets (Chaupade)
SCORE 1
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Kyā tūṇ sochehṇ kyā tūṇ chitwehṇ kyā tūṇ karehṇ upāe

What point thy anxiety, thy thinking ? Why makest this effort ?
What recks he whose helper the Lord is ? (1)
My sister-friend[1] ! clouds *of grace* are raining, and saintly
guests[2] in our home have arrived.
Lord, ocean of grace, in the Name, repository of Nine Treasures[3]
Absorb me, humble one. (I-Pause)
Viands of numerous kinds are prepared, with many dishes
sweet-tasting.
Purified is the kitchen-Divine monarch, pray partake
now of these. (2)
Destroyed are evil-doers,[4] joyful are friends,[5]
And this house of *the body* have they adopted as their own.
As the precious Beloved into this house has stepped,
All joys have I felt. (3)
In holy company have I found shelter with the Master
perfectly-endowed—
This by the primal writ is granted.
Nanak, servant of God the playful Spouse has attained,
Whereafter no suffering touches him. (4) (1)

Khir adhāri bāriku jab hotā binu khirai rahanu na jāī

While the infant on milk is dependent,
Without milk can it not live.
As the mother cherishing it, puts it in its mouth,
The infant feels fulfilled. (1)
We are infants, the Lord the bountiful giver :
A million times the child may forget Him,

1. Symbol for fellow-devotee.
2. These are feelings of devotion.
3. See Glossary.
4. The sources of evil in the mind.
5. Noble qualities like truth and content.

Yet no other place has it to go. (I-Pause)
Unstable is the poor infant's understanding, touching with its
hand snakes and fire.
As mother and father clasp it to their bosom,
In spontaneous joy it disports. (2)
Lord ! what hunger may an infant feel whose father Thou art ?
The Name, repository of Nine Treasure in Thy home lies—
Thy servant obtains whatever his heart desires. (3)
The gracious Divine father has ordained, let the infant obtain
all it desires.
The infant Nanak for the Divine sight yearns—
May *His* feet ever in my heart abide. (4) (2)

Sagal bidhī juri āharu kariyā tajiyo sagal aṇdesā

All devices have I brought together, and made effort *towards liberation.*
All anxiety have I discarded :
All endeavour have I initiated, in the Lord reposing
all my trust. (1)
The delightful music of bliss am I hearing;
At sight of the Beloved's face is risen *light of* day,
And in my home is ringing pleasing sound of felicity. (I-Pause)
With zeal the spot of *the heart* have I purified. P. 1267
Querying the holy about *the way.*
After long quest is the Divine quest met—
Bending at His feet offer I devotion. (2)
As came the Beloved and on the cushion in my
home was settled,
Paeans of joy I sang,
As the Lord with the Master, perfectly-endowed
granted union,
My companions and friends were comforted. (3)
Were all my friends[1] with joy filled, as the Master
granted me fulfilment.
Saith Nanak : The Bridegroom, fount[2] of joy is met,
Who never shall desert me and go far off. (4) (3)

Note : In this hymn the symbolism of the self as the Bride and the Lord as Groom is maintained.
1. Symbol for fellow-seekers.
2. Original, giver.

Rāj tei kīṭ tei surpati kari dokh jaṭhar kau bhartei
The Lord who turns kings into worms, worms into kings of gods—
Discarding Him, men by evil-doing fill their bellies—
Discarding that ocean of grace other *than He* they worship;
Such are thieves, committing suicide. (1)
Those discarding the Lord in suffering die.
Innumerable times wandering in births,
nowhere finding rest. (I-Pause)
Those discarding the Lord and contemplating any other
Are thoughtless, stupid, foolish asses.
How may a paper-boat cross the ocean ?
Vain is their *boast*[1] that they swim. (2)
Shiva, Brahma, demons and deities,
All in the fire of death burn.
Lord-Creator ! cast not away Nanak, who shelter with *Your*
lotus feet has taken. (3) (4)

In the Measure Malar—Composition of Sri Guru Arjan Dev
Duos (Dupade)
SCORE 1
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Prabh merei ue bairāgī tiyāgī
Without my Master, indifferent to the world, recluse,
Not for a moment can I live :
With him am I in love. (I-Pause)
In his company contemplate I the Lord;
By grace of the holy am I *spiritually* awakened.
By listening to their teaching is my heart purified,
And immersed in joy, sing I Divine laudation. (1)
By giving away my heart have I made the holy my friends;
By great good fortune are they turned gracious.
Saith Nanak : Great, indescribable joy have I attained,
As in dust of feet of the holy I am immersed. (2) (1.5)

Māī mohe Pritamu dehu milāi
Mother mine ! With the Beloved grant me union.
All my sister-friends in whose homes lives the precious Beloved,
Find joyful sleep. (I-Pause)
The Lord to my faults is ever gracious—

1. Statement.

What clever plea can, I devoid of merit, make ?
To claim equality with those immersed in the Lord,
Is only stubbornness of egoism. (1)
Turning humble, sole shelter of the holy Preceptor, source of joy have I sought :
Saith Nanak : In an instant has he annulled my suffering.
And in joy have I passed my night *of life.* (2) (2.6)

Barasu megh jī tilu bilamu na lāo P. 1268

Cloud so cherished, rain down ! delay not.
Cherished one, prop of heart, rain ! that thee heart may ever be joyful. (I-Pause)
Lord ! in Thee lies our prop; why dost put us out of mind ?
I that am Thy wife, humble as bondwoman,
Without the Spouse feel not honoured. (1)
As the Lord to my supplication listened,
In grace came He quickly *to me.*
Saith Nanak : Now is my conjugal life blessed;
Exalted is my honour, reputed all my doing. (2) (3.7)

Prītam sāchā Nāmu dhiyāe

On the holy Name of the Beloved have I meditated :
Shattered are suffering and pain and entering the ocean of existence,
As image of the Master in heart have I lodged. (I-Pause)
Destroyed are foes; evil designers in distress are caught,
As shelter with the Lord I have taken.
The Divine succourer by strength of His arm has succoured me,
And boon of the Name I have obtained. (1)
In His grace has the Lord annulled all my sins,
And the holy Name in heart lodged.
Saith Nanak : *The Lord*, treasure of merit in my heart is lodged,
Whereafter suffering has not come. (2) (4.8)

Prabh merei Pritam prān piyārei

Beloved Lord ! dear as life !
Pray, out of grace grant loving devotion and *Love of* Your Name. (I-Pause)

Note : The mystical symbolism of the conjugal life is woven into the above hymn.

Beloved may I contemplate Your *holy* feet, and in heart
cherish desire for You.
To the holy I make supplication, as my heart
for a sight *of the Lord* yearns.[1] (1)
Sequestration *from the Lord* is death, union *with Him* life :
Pray, to the devotee grant Your sight.
Saith Nanak : Prop of the Name is my life's wealth :
Lord *this* in grace *grant.* (2) (5.9)

Ab apnei Prītam siūṇ bani āyee

Now with the Beloved am I in accord.
By contemplation of the Divine Monarch have I obtained joy,
As has rained the joy-giving cloud of the
Master's teaching. (I-Pause)
As the Divine Ocean of joy not for an instant is forgotten,
The Name, source of Nine Treasures[2] have I obtained.
Awakened is perfect good fortune, as the holy
true helpers I have met. (1)
Aroused is joy, destroyed is all suffering, as the mind to
the Supreme Being is attuned.
As Nanak on the Divine feet has meditated.
Crossed is the impassable ocean of existence. (2) (6.10)

Ghanihar barasi sagal jagu chhāiyā

Rained down is the cloud *of the Master's teaching*
and over the whole world spread.
As the Divine Beloved grace has shown, bliss, felicity
and happiness have I obtained. (I-Pause)
Effaced are torments, assuared is thirst.[3]
As on the Supreme Being in my heart I have meditated.
Annulling transmigration in holy congregation,
In no other direction has my mind rushed. (1)
My mind and body in the Name immaculate dyed,
To the Divine lotus feet are attached.
The Lord has cherished him as Nanak shelter
with Him has taken. (2) (7.11)

Bichhurat kiun jīvei ue jīvan

How in separation *from the Lord* may *His devotees* find life.

1. Thirsts.
2. See Glossary.
3. Implies desire.

Their hearts full of yearning and passion for union,
And quaffing elixir of His lotus feet. (I-Pause) P. 1269
Beloved ! those thirsting after You no distance *from You* feel.
Those forgetful of the Beloved,
Are as dead, and die. (1)
Mind and body in the Lord[1] are absorbed,
And ever behold Him close.
Saith Nanak : In all beings is He immanent,
In all pervasive, (2) (8.12)

Hari kai bhajani kaun kaun na tārei

Vast numbers by devotion to the Lord are saved[2] ?
Those bearing bird's body, fish's body, deer's, boar's body[3]
In company of the holy are saved. (I-Pause)
Those of deities' lineage, demons' lineage, titans' lineage and
of the human race,
The ocean of existence have crossed.
Those that in the holy congregation devotion have practised,
Annulled is all their suffering. (1)
Such of lust, wrath and overmastering[4] pleasures of evil
are relieved.
Nanak contemplating the Lord compassionate to the humble,
gracious,
Ever to Him is a sacrifice. (2) (9.13)

Āju maiṇ baisiyo Hari hāṭ

Today at the Lord's shop[5] did I sit,
And sharing capital of the Name with His devotees,
To Yama's wharf would I not go. (I-Pause)
In His grace has the Supreme Being saved *me,*
And door panels of illusions are thrown open.
The Divine merchant-prince, of endless *wealth* have I attained,
And earned profit of treasure of *devotion* to His feet. (1)
With the Lord immutable, immortal have I taken shelter;
My sins has He picked up and cast out.
Effaced are the torments of His servant Nanak :
Nevermore shall the body's vessel enter transmigration. (2) (10.14)

1. Lord of the Universe.
2. Lit. How many....are not saved ?
3. Here there are mythological allusions to certain devotees who had assumed these forms.
4. Great.
5. Implies the holy congregation.

Bahu bidhi Māyā moha hirāno

In numerous way by Maya-attachment are we beguiled.[1]
Rare among millions is the Lord's perfect devotee,
Of lasting devotion. (I-Pause)
By rushing in various directions and with much effort is
wealth obtained,
Yet it becomes another's.
Man in concealment from the world practises robbery,[2]
And the Lord ever by his side has not realized. (1)
In torments of lowly birth of deer, bird and fish he whirls
Prayeth Nanak : Lord, save this stone,
That in the holy congregation joy I obtain. (2) (11.15)

Düshṭ mūe bikhu khāī rī māī

Mother mine ! the evil-doers[3] have swallowed poison and died :
He whose creatures we are, in His grace has saved us. (I-Pause)
Brother ! the Lord to whom each heart is known, in all
is pervasive—
Why then have any fear ?
The Lord visible in all spots, ever is by our side,
Never shall He desert us. (1)
Cherisher of the helpless, shatterer of suffering of the meek,
To His sash has attached us.[4]
Saith Nanak : Lord ! under Thy shelter servants find life :
With the Lord have I taken shelter. (2) (12.16)

Mana merei Hari kei charan ravījai

My self ! The Lord's feet contemplate.
Yearning for His sight my heart has attracted :
Lord ! *fly on* wings to meet me. (I-Pause)
After long search have I found the way : Serve the holy.
Lord ! show grace, that the holy Supreme Divine P. 1270
elixir I quaff. (1)
Seeking Your succour to Your shelter have we come :
To me, burning in fire show grace.
With Your arm grasp Your slave—
Make Nanak Your own. (2) (13.17)

1. Lit. Robbed.
2. Thuggee.
3. Implies the five sources of evil.
4. That is, granted His protection.

Prabh ko bhagati vacchhalu birdāiyo

The Lord's way is to cherish His devotees.
Traducers has He trampled under feet,
And His glory made manifest. (I-Pause)
Over the entire universe has resounded His victory :
Compassion *for me* in all beings has He infused.
His servant to His bosom has He clasped to save;
Not a whiff of hot air has touched Him. (1)
The Lord to His bosom has clasped me;
Effacing doubt and fear, joy has He granted.
Saith Nanak : Such of the serving of God as have faith in heart,
In supreme joy abide. (2) (14.18)

In the Measure Malar—Composition of Sri Guru Arjan Dev.
Quartets (Chaupade)
SCORE 2
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Gurmukhi disai Brahm pasāru

By the Master's guidance the world is seen as manifestation
of the Divine.
By the Master's guidance is it seen as expanse of the
Three Qualities.[1]
In the Master's guidance lies contemplation of the mystic
Note and Scriptures.
Without the Master, perfectly-endowed all is pitch darkness. (1)
My self ! by uttering the Master's Name is attained eternal joy.
By the Master's teaching is the Lord in heart lodged :
With each breath and morsel on the Lord meditate. (I-Pause)
To the Master's feet am I a sacrifice.
Each day the Master extol.
In dust of the Master's *feet* take bath;
Then at the holy Portal may honour be obtained. (2)
The Master is the ship, carrying *beings* across the ocean
of existence.
By contact with the Master is one not born in species.[2]
Those alone to serve the Master are destined
For whom such fortune in Primal Time is recorded. (3)

1. See Glossary.
2. That is escape transmigration.

The Master is my life and prop.
The Master is my *way of life* : the Master *alone* my family.
The Master is my overlord; with the holy Preceptor I seek shelter.
Saith Nanak : The Master is image of the Supreme Being,
beyond evaluation. (4) (1.19)

Guru kei charan hirdai wasāe

The Lord in His grace with the Master has granted union,
And his feet in our heart lodged.
His servant the Lord in His service engages :
Beyond expression is the value of such a one. (1)
Provider of joy to perfection, show grace :
By Your grace the mind You enter,
Whereafter day and night in Thy love we remain
absorbed. (I-Pause)
Singing Thy laudation, listening to it, all by Thy Will comes.
Whoever Thy Ordinance realizes, in truth is absorbed.
Such a one in uttering Thy Name finds life.
To me no place of shelter is other than Thee. (2)
Suffering and joy by the Creator's Ordinance and Will comes, P. 1271
Be it His pleasure to grant pardon or to chastize—
Of both worlds[1] is He the Creator.
To Thy glory am I a sacrifice. (3)
To Thee alone is Thy worth known.
Thyself alone dost realize and Thyself dost expound it.
Such alone turn devotees as please Thee.
Nanak to such is ever a sacrifice. (4) (2.20)

Parmesaru hoā diālu

Merciful has been the Lord God,
Nectar unceasing rain the clouds,
Bringing content to all creation.
Wishes of all have come to fruition.
Name Divine must I secure in my mind,
Which I have attained cherishing the Perfect Guru.
And which will remain my support here and hereafter. (1)
The Eradicator of Fear has ended all suffering.
He takes care of all of His creation,

1. Ends.

Ever compassionate is our Protector.
Forever may I be a sacrifice to Him. (2)
The fear of death has the Creator Himself annulled.
May I forever be repeating His Name.
His eye of grace falls equally upon all, and all receive
His protection.
Sing daily the praise of the Lord Benevolent. (3)
The Sole Creator by Himself exists,
His devotees alone discern His glory.
He protects the honour of His Name.
Nanak makes the utterance as by His inspired. (4) (3) (21)

Guru sharṇāī sagal nidhānu

In *seeking* shelter with the Master lie all treasures.
Thereby is obtained honour at the holy Portal.
All doubts, fear and suffering too thereby goes :
Ever therefore, in the holy congregation sing Divine laudation. (1)
My self ! laud the Master, perfectly-endowed :
Contemplate day and night treasure of the Name;
And your heart's desire attain. (I-Pause)
None is great as the holy Preceptor.
The Master is *image of* the Supreme Being, the Lord.
From affliction of transmigration he saves.
Then does one nevermore taste Maya-poison. (2)
Beyond expression is the Master's praise :
By *devotion to* the holy Name is the Master the Lord's *image.*
Holy his self-discipline, holy all his doing :
Pure is the mind that to the Master is attached. (3)
By great good fortune is attained the Master, perfectly-endowed.
Then are cast off from the mind lust, wrath and avarice.
In Your grace at the Master's feet grant me resting-place :
Lord ! this is Nanak's ardent[1] prayer. (4) (4.22)

In the Measure Malar—Composition of Sri Guru Arjan Dev
(Partāl) In variable rhythm

SCORE 3

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Guru manāri Priya diyār siun kīyā

By propitiating the Master, with the Lord gracious had I joy.
Sister-friend ! all bedecked was I,

1. True.

And all evil inclinations discarded.
Poised was the unstable mind. (I-Pause) P. 1272
My self ! by discarding the ego, thus attain the Lord,
And with the holy keep company.
Then shall ring trumpets and play drums unstruck;
Koel *of the tongue* then shall utter the Name Divine,
In tones extremely sweet and pleasing. (1)
As is the beauty of Thy sight, limitless, loved and of unfailing effect,
Such are the holy keeping Thee company.
By utterance of the Name is crossed the ocean of existence.
Those telling the rosary of God's Name,
In mind in unison with God's saints,[1]
Saith Nanak, have the Divine Spouse for Beloved. (2) (1.23)

Manu ghanai bhramai banai

The mind in thick forests[2] is wandering,
Moving with yearning for joy of union with Lord. (I-Pause)
Maya of three qualities[3] to delude *me* is coming :
To whom shall I relate my distress ? (1)
All other efforts have I made, yet this suffering they cannot remove.
Nanak, seek shelter with the holy,
Which joining, Divine laudation thou sing. (2) (2.24)

Priya kī shobh sühāwanī nīkī

Pleasing and noble is the Lord's laudation,
That is loud tones celestial choristers and fairies in joy and bliss sing beautifully. (I-Pause)
Accomplished *singer* in innumerable styles.
In sweet tunes His noble beauty express. (1)
Noble repute of the Beloved over mountains, trees, on land and water,
In each heart is pervasive and spread.
Saith Nànak : Whoever has purity of faith,
In the holy congregation joy in the Lord has attained. (2) (3.25)

Guru preeti piyārei charan kamal rid antari dhārei

By love for the cherished Master the *Divine* lotus feet
In heart have I cherished. (I-Pause)

1. Companions.
2. Used metaphorically for various devices of creeds.
3. See glossary.

The sight fulfiller of desires have I beheld,
Whereby are all sins vanished,
And purified and illumined is the mind. (1)
In wonder and marvel am I wrapped.
By utterance of the Name are millions of sins annulled.
My head at the Master's feet I placed and prostrated myself.
Lord ! Thou art sole and unique.
Thy devotees with Thee seek shelter,
Nanak, servant of God, at Thy Portal seeks shelter. (2) (4.26)

Barasu Sarasu āgiyā

Thou cloud *of grace* ! by Divine decree rain down :
That all who are fortunate get joy. (I-Pause)
In company of the holy is the mind in bloom,
As the earth in union with the cloud has conjugal bliss. (1)
The peacock loves thundering clouds;
The chatrik's heart to the drop *of rain* is turned—
Even such is the heart's love for the Lord.
Saith Nanak : *The heart* discarding Maya-illusion
In company of the holy is awakened. (2) (5.27)

Güna Gopāl gāo neet

Ever sing Divine laudation,
And the Name Divine cherish in heart. (I-Pause)
Discard pride, leave notions of your own greatness,
And with the holy keep company.
Friend ! with a sincere heart contemplate the Lord,
Whereby may thy sins be effaced. (1)
The Supreme Being is gracious;
Snapped are snares of evil.
Saith Nanak, touching feet of the holy P. 1273
Should man ever Divine laudation sing. (2) (6.28)

Ghanu garjat Gobind rūp

The cloud of *the Master's* teaching, image of the Lord
Is thundering.
By singing Divine laudation come joy and peace. (I-Pause)
By taking shelter with the Divine feet is crossed the ocean
of existence;
And in His tones joy of unstruck mystic music received. (1)
The mind of the wayfarer athirst
On the spiritual pool is fixed

To have a *sip of* water.
To Nanak, servant of God, in His grace
The Lord grants His loving sight. (2) (7.29)

Hei Gobind hei Gopāl hei dayāl lāl

Lord, cherisher, gracious, so precious. (I-Pause)
Lord of life, cherisher of the helpless.
Annuller of suffering of the humble. (1)
Thou who art mighty, inaccessible, all-perfection.,
To me show grace. (2)
From the dark well, extremely terrible,
Extricate Nanak. (3) (8.30)

In the Measure Malar—Composition of Sri Guru Nanak Dev

Ashtpadiyān (Octets)

SCORE 1

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Chakvī nain neend nahiṇ chāhai binu Pir neend na pāī

The Chakwi's[1] eyes wish not for sleep;
Without the beloved finds it not rest.
With sunrise with her eyes she seeks the beloved to behold,
That bowing may low His feet she may touch. (1)
The Beloved, companion *of heart* she seeks :
Without Him for an hour finds she not life—
Such is her yearning and thirst. (I-Pause)
In the pool is the lotus, in the sky the *sun's* ray;
Yet spontaneously by its touch it blossoms,
Such is the love for the Beloved in heart,
Whereby light in light is merged. (2)
The chatrik[2] in absence of water cries Prio, Prio,[3]
Wailing piteously.
With thundering clouds in ten directions raining,
Yet without *the drop* of water goes not its thirst. (3)
The fish living in water from water is born—
By its former deeds its joy and sorrow determined;
For an instant, for the duration of a sesame grain without water not living,
In water its death and life. (4)

1. A bird, believed to love passionate the sun.
2. A tiny bird, symbol of yearning in love.
3. Lit. Beloved, Beloved.

The woman is forlorn with the spouse gone to alien lands;
In this state to the holy Master she makes supplication.
As merit she garners and lodges in heart the Lord,
Dyed in devotion finds she joy. (5)
All creation for the Beloved cries;
By the Master's grace is met the Beloved.
The Beloved ever is with *us,* ever in truth by *us*—
By the Master's grace is union brought about. (6)
He is the life in all, in all beings pervasive :
By the Master's grace in the self[1] casting illumination,
Whereby *the seeker* spontaneously in the equable state
gets absorbed. (7)
Lord, donor of joy ! fulfil yourself your objective.
By the Master's grace in the self is found the Beloved;
Thereby is assuaged Nanak's burning agony. (8) (1)

Jāgatu jāgi rahai Guru sevā binu Hari maiṇ ko nāhīṇ

By service to the Master is *the self* kept awake :
Other than the Lord none is mine.
Despite innumerable efforts lasts not the body; P. 1274
As glass before heat it melts. (1)
Say, why be proud of body and wealth ?
Madman ! in a short while are these shattered;
Yet involved in egoism is the world destroyed. (I-Pause)
Hail Lord, saviour, who dost cherish and judge.
All creation from Thee emanates; none Your equal. (2)
Creating beings, yet their device of life in His power has
He kept;
Himself by the Master grants collyrium *of illumination.*
He is immortal, without a master, supreme over all,
Destroyer of death, life, and doubt and fear. (3)
This poor world is a citadel of paper,
Cleverly painted and featured :
By a tiny drop or whiff of wind its fine look it loses,
And in an instant *enters* birth and death. (4)
Life is like a house or tree situated along a river bank;
With a she-serpent[2] living in the house.
As falls on it the river, where is the house and the tree ?
The she-serpent of duality in mind too then stings. (5)

1. Home.
2. Implies Māyā.

Illumination by the Master given, and meditation on the
Master's Word
Is the poison-healer;
By the Master's teaching is burnt away the poison *of duality.*
As is truth attained, mind and body become *cool like* snow—
Unique is devotion to the Lord. (6)
All creation to Thee makes supplication; Thou to all creation
showest grace.
Lord ! with Thee have we sought shelter, save our honour;
Holy truth may I attain. (7)
Creation gone blind to its purposes is tied and sees not aught
And murderously acts.
By contact with the Master it sees and has realization,
And truth and illumination is mind is absorbed. (8)
This meritless body, devoid of truth is frail;
Thus from the Master have I learnt.
Saith Nanak, the Master of the Lord grants vision;
Other than the holy Lord is the world all a dream. (9) (2)

Chātrik meen jal hi tei sukhu pāweh sāriṅg shabdi sühāī

The Chatrik and fish from water derive joy; the deer
from sound. (1)
Mother mine ! at night cried to the papiha[1] *of the self*
on the Lord. (I-Pause)
Love that has Thy approval is noble; never from the Beloved
it turns away. (2)
Gone is sleep *of ignorance,* exhausted is egoism of the mind,[2]
And holy understanding in heart is absorbed. (3)
Among trees and plants as I fly, still remain hungry :
Only when then Name with love quaff, am I fulfilled. (4)
My eyes are fixed in gaze, my tongue wailing;
Only the sight of the Lord my thirst has assuaged. (5)
Decking myself in absence of the Spouse only burns the body;
Clothing brings not comfort to limbs. (6)
For a moment find I not rest without the Beloved;
Without union with Him find I not sleep. (7)
The helpless female[3] realizes not the Lord is near;
The holy Preceptor sight of Him has granted. (8)

1. The Chatrik.
2. Body.
3. Symbol for the human self.

As spontaneously He is met, joy have I attained.
And my thirst with the holy Word assuaged. (9)
Saith Nanak : Lord ! by Thy grace is my mind fixed in faith.
Beyond expression is *Thy* worth. (10) (3)

In the Measure Malar—Composition of Sri Guru Nanak Dev P. 1275
Ashtpadiyān (Octets)
Score 2
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace
akhlī ündī jalu bhara nāli

The Stork[1] over the Sea is flying.
In the way is the lofty mountain, and a ditch deep as
nether regions.
By contemplation of the Master's Word does the sea grow
easy to cross.[2]
By suppression of egoism the path grows wide. (1)
To me, blind of eyes, the Name gives light.
By prop of the Name, inspired by fear of the Master,
The secret path indicated by him. I take. (I-Pause)
One by the Master's Word knowing the path;
By strength by the Master granted and the holy strength
traverses it.
Such a one by help of the noble Word the Name contemplates.
Should it please Thee, Thy portal he realizes. (2)
Whether I fly or be settled, in one fixed absorption I remain—
By the Master's Word making the Name my prop.
For such are not *impediments* of water or mountain or
its high peaks.
In their own home settled, for such is not left the worldly
way or need to go along it. (3)
Thou alone knowest the devices whereby in anyone's self
Thou takest lodging :
Another knows not of Thy mansion.
Without the holy Preceptor's *guidance* comes not this
understanding;
The whole world under a thicket is buried.
Seeking to expiate for its sin, it wails;

1. Symbolizes the self.
2. Lit. Cool.

Without the Master's guidance comes not utterance for the Name.
The Name in the twinkling of an eye confers release, should
one the Master's Word realize. (4)
Some are foolish, blind, thoughtless barbarians;
Some standing in fear of the holy Preceptor prop of the
Name seek—
The holy Word is sweet like amrita-stream,
Which whoever quaffs, finds liberation's door. (5)
Those that in fear and love lodge in heart the Name,
And act upon the Master's holy Word,
For them rains the cloud *of grace.*
Beautified is the earth.
And in their heart is absorbed the Divine light,
The mark of one by the Master uninstructed is :
In foul thinking in alkaline soil[1] he casts seed.
Without the Master's guidance all is pitch darkness,
Such in ignominy die.[2] (6)
All happens by the Divine will.
In effaceable is what is recorded in Primal Time.
Man bound by the Divine Will engages in action.
By absorption in the sole holy Word in truth is he absorbed. (7)
Lord ! in all four directions is Thy Ordinance operative—
In all four directions and nether regions.
In all beings is operative the holy Divine Word;
By grace comes union with the Lord of immutable abode.
Birth, death, hunger, sleep and dissolution over *our* head
are seen standing.
Saith Nanak : By glance of grace of the Lord, abode of joy.
Is attained the Name end to the heart is pleasing. (8) (1.4)

Maraṉ mükati gati sār na jānai

Self-female ! thou knowest not the truth of death and liberation.
Sitting apart on the bank, by the Master's Word cannot
thou realize it. (1)
Female Stork ! how did thou get caught in the net ?
The inaccessible Lord thou realizest not,
Nor with thy heart dost remember Him. (I-Pause)

1. Implies a life of evil.
2. Lit. without water (idiomatic expression).

For *preserving* the sole life other lives dost thou consume :
Floating on water, yet in this very water art thou sunk.[1] (2)
All creatures hast thou subjected to torment.
When caught, must thou repent. (3)
As the heavy noose circles thy neck,
Despite spreading thy wings wouldst thou not be able to fly. (4)
The egoist fool, though are picking up the taste of joy.
When caught, by contemplation of the Master's teaching P. 1276
release wouldst thou find (5)
By service to the holy Preceptor is shattered *grip of* Yama,
agent of death.
In Thy heart the holy Word contemplate. (6)
The Master's holy teaching is the purest of words.
Those devoted in heart the Name Divine cherish. (7)
Those indulging in enjoyment of pleasures
In the hereafter must meet suffering.
Saith Nanak : Without *devotion to* the holy Name comes
not liberation. (8) (2.5)

In the Measure Malar—Composition of Sri Guru Amar Das

Ashtpadiyān (Octets)

SCORE 1

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Karamu hovai tāṇ Satiguru pāyīai viṇu karamai pāiyā na jāi

By good fortune[2] is the holy Preceptor met—
Without good fortune may he not be found.
The holy Preceptor's touch turns *base metals* into gold,
Should such be the Divine pleasure. (1)
My self ! cherish the Name Divine :
By the holy Preceptor's guidance is attained the holy Lord,
In whom is *then* the self absorbed. (I-Pause)
As from the holy Preceptor's teaching arises illumination,
Is doubt dispelled.
By the holy Preceptor's teaching is the Lord realized,
That emancipation from the birth-cycle brings. (2)
By the Master's grace does *the mortal* die to the world,[3]

1. That is, by being, forgetful of the Lord.
2. *Karam.* Good fortune made by good deeds of former births. This may also be interpreted as 'grace' (from the Arabic).
3. Lit. Die while living.

From such death he finds life again, to live the Word.
Such alone attain the Door of liberation,
As their egoism discard. (3)
By the Master's grace is *the mortal* in the abode of
Eternity[1] reborn,
Discarding influence of Shakti;[2]
Treads the path beyond mortal reach,
Attains discriminating wisdom,
And by guidance of the all-knowing Master
To the Supreme Being is united. (4)
Mankind berefit of wisdom, to the evanescent world is *attached.*
Departing after forfeiting even the capital :
In holy divine company lies gain—
This by grace comes. (5)
None *to such state* without the holy Preceptor's guidance
has attained—
In your mind ponder this.
By supreme good fortune is met the Master,
By whose guidance is crossed the ocean of the world. (6)
The Name Divine is our prop;
The Name our sole support.
Lord ! show Your grace; grant the Master's touch,
That the Door of liberation I attain. (7)
Ineffaceable is the Divine writ on our forehead, inscribed in
Primal Time.
Saith Nanak : Such to perfection have attained,
As in obeying the Divine Will feel joy. (8) (1)

Beid bāṇī jagu wartdā trai gūṇa karei bīchāru

The world following traditional texts[3] in thoughts of Three
Qualities[4] is involved;
Bereft of the Name, Yama's blows it bears,
And in transmigration remains involved;
By touch of the holy Preceptor comes release,
And the Door of liberation attained. (1)
My self ! In the Master's service be absorbed;
By supreme good fortune is the holy Master met.
Meditate thou on the Name Divine. (I-Pause)

1. *Shiva-ghar.*
2. Māvā.
3. Beid (Veda) Bāṇī.
4. See Glossary.

By His Will has the Lord created the universe;
Himself He sustains it.
By His Will has the Lord granted purity of mind,
And inspired devotion;
By Divine Will is the holy Preceptor met,
Who all *future* births purifies. (2)
Wonderful is the true Divine Word, P. 1277
That rarely one God-directed realizes.
In wondering ecstasy should the Lord be lauded,
Who is supreme over all :
Himself He grants liberation, Himself union—
This by His grace comes. (3)
Of the eternal Lord Supreme, the holy Preceptor has
granted vision,
Whereby has rained amrita, the heart found poise,
And fixed in devotion in the *holy* Pool abides.
By blessing of the Name Divine is life ever green,
Withering or dried never. (4)
Without the holy Preceptor's guidance none ever
found the Lord—
Test it whoever may.
By Divine grace is the holy Preceptor met,
In spontaneous lucky meeting.
The egoist in delusion lost,
Bereft of luck, finds not the wealth of *devotion* to the Lord. (5)
All that bears the Three qualities[1] is evanescent—
Some study and cogitate this.
Such find not release, nor ever reach the Door of Liberation.
Without guidance of the holy Preceptor are bonds not snapped,
Nor devotion to the Name inspired. (6)
Brahmin scholars and ascetics vowed to silence,
have studied Vedas to exhaustion :
Such cherish not the Lord's Name, nor find abode in their
true self;[2]
Yama, agent of death leaves not them alone—
By falsehood within are they destroyed. (7)
All yearn after *devotion to* the Name Divine—

1. See Glossary.
2. Home.

Without supreme good luck is it not attained.
Should by Divine grace the Master be found,
The Lord's Name in the self is lodged.
Saith Nanak : By *devotion to* the Name alone comes exaltation—
May I forever in the Lord remain absorbed. (8) (2)

In the Measure Malar—Composition of Guru Amar Das
Ashtpadi (Octet)
SCORE 2
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Hari Hari kirpā karei Guru kī kārai lāe

By grace the Lord appoints *man* to the Master's service;
Banishing suffering, in the Name Divine absorbs *him.*
By devotion to the holy Eternal is man's state ennobled,
As is absorbed the Master's teaching enshrined
in his Word. (1)
My self ! serve the Lord, wherein lies *true wealth* :
By the Master's grace is attained the wealth that is God,
And in everlasting serene meditation is the
self engaged. (I-Pause)
Should the woman[1] away from her Lord, deck herself,
Would she be reckoned a wanton, and into ignominy fall.
Vain is the egoist's way :
The Name he neglects and numerous ritual acts performs. (2)
Should the woman by the Master's guidance *blessed,*
deck herself,
By teaching of the holy Word
Is her Lord in the heart lodged.
Suppressing egoism, one Sole Master she honours[2] :
Such a one is called a woman of noble repute. (3)
None has *to the Lord* attained without guidance of the
benevolent Master;
The egoist to lure of duality is attracted.
Let the enlightened this realize;
Without the Master's touch comes not liberation. (4)
All indulge in various kinds of verbiage :
Till the mind be subdued, arises not devotion

1. Symbol for the seeker.
2. Lit. Knows, recognizes.

By illuminating wisdom blooms lotus of the heart :
In such heart is lodged solely the Name. (5)
Many that in egoism seek to perform devotion. P. 1278
Neither is their mind in it immersed, nor comes to them joy.
All their talk is display of ego :
Worthless their devotion; wasted their life. (6)
The devotees, of the Lord approved are such,
As constantly to the Name are devoted;
Ever they behold manifest to them the holy vision of God,[1]
That in the Master's Word is pervasive. (7)
The Lord Himself grants liberation and devotion,
In the world egoism is the great malady.
This malady by the Master's grace is cured;
Those cured of it are holy,
In the holy Eternal absorbed. (8) (1.3.5.8)

In the Measure Malar—Composition of Sri Guru Arjan Dev

Chhant (Lyric)

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Prītam prem bhagati kei dātei

Beloved, donor of loving devotion,
Thy servants to Thyself hast Thou devoted :
To Thy self day and night Thy servants hast Thou devoted :
For an instant they put not Thee out of mind,
Thou who art preserver, treasure of merit,
Ever by our side, Lord repository of all merit.
With Thy feet is the heart charmed;
Thy servants with elixir of the Name intoxicated.
Saith Nanak : Of the Beloved ever gracious,
A rare one out of millions has realization. (1)

Prītam Terī gati agam apārei

Beloved ! unknowable, beyond limit is Thy grace.
Great sinners hast Thou saved,[2]
Lord, that art purifier of the fallen, beloved of devotees;
Ocean of grace.
Thou to whom is known the state of our heart,

1. Name.
2. Those fallen greatly hast thou ferried across.

In holy company spontaneously
May I ever lovingly contemplate Thee !
Those for millions of births in births wandering,
By contemplation of the Name hast Thou saved.
Nanak for Thy sight thirsts;
Pray cherish him. (2)

Hari charan kamal manu līnā

In the Divine lotus feet is the heart absorbed.
Lord who art water; Thy servants are *like* the fish.
Lord, I that am a fish in water, to another I turn[1] not.
By the arm grasp me; grant the Name.
By Thy grace comes exaltation.
In holy company with single-minded devotion lovingly contemplate
The Lord, gracious to the humble.
Nanak, helpless, low to His shelter has come;
By grace has He made him His own. (3)

Āpas kau āpu milāyā

To His essence has Himself
The Divine monarch, shatterer of doubt, united me.
Met is the wondrous Lord, knower of the heart,
treasure of merit beloved.
Arisen is great joy and happiness, as Divine merit have
I ever contemplated.
By union with Him are we exalted; by His sight charmed—
Thus is attained what is primally recorded.
States Nanak humbly : I seek shelter with such
As on the Lord have meditated. (4) (1)

1. Know.

Vār in the Measure Malar—Composed by Sri Guru Nanak Dev*
(To be sung in the tune Rana Kailash and Maldeo)**
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sloka (Guru Amar Das)

Guru miliyai manu rahasīyai jiuṇ wüṭhai dharaṇi sīṇgāru

By the Master's contact is the heart delighted,
As is the earth decked when rain falls.
All around is vendure visible, and ponds and pools P. 1279
to the brim are filled.
The heart with deep red dye[1] of truth is saturated;
Abloom is lotus of the heart; in the mind is lodged truth,
That from the Master's Word is in bliss.
The egoist from this is away—this you behold with insight :
Like the deer in snare caught, death over his head
looms visible.
Hunger and thirst *for the world*; slander, lust and wrath—
These are evils of terrifying aspect,
Without contemplation of the holy Word.
These truths to the bodily eyes visible are not.
Should it please Thee Lord ! those *in Thee* contented,
From entanglements are freed.
In service of the Master is *devotion's* root made firm—
The Master is ladder as well as boat.
Saith Nanak : By devotion is found the Essence,
When the devotee's mind is sincere. (1)

Sloka (Guru Nanak Dev)

Heko pādharu heku daru Gür pauṛī nij thānu

One is the Way, one the Door :
The Master is the ladder leading the *seeker* to his true home.
Saith Nanak : Supremely beautiful is the Lord—
In devotion to the holy Name lies all bliss. (2)

* In this Vār the Paurīs (Stanzas) are of Guru Nanak Dev's composition. The slokas interspersed are of the composition of Guru Nanak Dev, Guru Angad Dev, Guru Amar Das and Guru Arjan Dev, as indicated in the text.

** The directions for the choric signing of Vārs occurs elsewhere also in the text of the holy Granth Sahib. Certain popular tunes, suited to the metres were so indicated.

1. *Majith* (madder) symbol of fervent devotion.

Pauri (Stanza)*

Āpīnai āpu sāji āpu pachhāṇiyā

His self He created and Himself realized;
Separating sky and earth, the canopy He spread.
Unpropped by pillars He holds the sky, by His manifest Ordinance.[1]
Then created He sun and moon, whose light is pervasive;
Then by a wondrous miracle made He night and day.
Then were instituted holy bathing-spots,
For ritual bath and discourses *dharma* on sacred days.
None Thy equal—what can one say in description of Thee ?
He on the throne eternal is seated—
The rest all is evanescent. (1)

Sloka (Guru Nanak Dev)

Nānak sāvaṇi jei wassai chahu omāhā hoe

Nanak, by the shower of Savan[2] these four get delight :
Serpents, deer, fishes and the wealthy to pleasure inclined. (1)

Sloka (Guru Nanak Dev)

Nanak, by the shower of Savan these four suffer agony of separation :
Cow-calves, the poor, wayfarers and those serving others. (2)

Pauri (Stanza)

Tūṇ sachā sachyiāru jini sachu vartāiyā

Thou art true and holy;
Righteousness hast Thou established.
In Thy ecstasy of meditation, the origin hast Thou concealed,
Brahma, supreme *among gods,* has not yet Thy extent known.
Neither hast Thou father no mother, who might have born Thee.
Neither has He form or feature or any hue out of the universe.
Of hunger and thirst has He no feeling, eternally fulfilled,
In the Preceptor has He merged His self—
His Ordinance[3] in the universe is in operation.
By true devotion is He pleased,
In truth absorbed. (2)

* All *Pauris* in the Vār are of the composition of Guru Nanak Dev.

1. Shabda=Word.
2. The rainy month-July-August.
3. Shabda.

Sloka (Guru Nanak Dev)

Vaidu bülāiyā vaidagī pakaṛi ḍhanḍolei bāṇh

They called in the physician who felt my pulse :
The simple physician not knowing, the pang from the heart arises.[1] (1)

Sloka (Guru Angad Dev)

Vaidā vaidu swaidu tūṇ pahilān rogu Pachhāaṇu

Thou wise physician, diagnose first the malady;
Prescribe then the remedy that all maladies may cure—
Such a medicine as all maladies may remove and to the body bring comfort.
Saith Nanak : Heal thyself first—then mayst thou be called a true physician. (2)

Pauri (Stanza)

Brahmā Bishanu Maheshu Dev üpāiyā

Then did the Lord create the gods Brahma, Vishnu and Shiva.
On Brahma did He confer the Vedas, and worship to him assigned.
Among the ten Incarnations[2] was manifested Rama the King,
Who by Divine will the demons destroyed.
After created Shiva, called Ishvara and Mahesh, who the extent has not found.
On holy principles is His throne established. P. 1280
Setting creation to various tasks, has He concealed His Self.
His Primal Ordinance for righteous action has given direction. (3)

Sloka (Guru Angad Dev)

Sāvaṇu āiyā he sakhī kaṇtai chitti karehu

My sister-friend[3] ! Savan has come; contemplate the Beloved.
Saith Nanak : In sorrow pine the abandoned wives,
That to others are inclined. (1)

Sloka (Guru Angad Dev)

My sister-friend[3] ! Savan has come; rain-clouds are looming.
Saith Nanak : In joyful sleep lie the blessed wives that their lords truly love. (2)

1. This sloka is associated with an episode with an episode in Guru Nanak Dev's life.
2. These are incarnations of Vishnu, the principal ones being Rama and Krishna.
3. Symbol for the seeker.

Pauri (Stanza)

Āpei chhinjh pawāi mallāṇ khāṛā rachchiyā

Himself has He made the arena and contest of champions arranged;
In tumult have they in the arena descended;
God's devotees *there at* are delighted.
Egoists thoughtless and raw, are overthrown !
Himself the contender, Himself the victor.
Himself Master of the contest.
One sole Lord is over all—by the Master's guidance realized.
Without pen and ink has His writ
By Ordinance for all been recorded.
Holy company and congregation is
Where the Lord's praises are the theme of discourse.
Saith Nanak : By the holy Word and Divine laudation
Is truth realized. (4)

Sloka (Guru Amar Das)

Ūṇnavi ūṇnavi āiyā awari kareṇdā wann

Come the rain-clouds, flying low, with changing hues :
How may I know what hue my love for the Lord will assume ?
Joyful[1] will grow the woman[2] that in her heart bears fear and love.
Saith Nanak : The woman without fear and love
Never shall find happiness. (1)

Sloka (Guru Amar Das)

Low clouds have come,
Raining showers of pure water :
Saith Nanak : unhappy is the woman[3] whose love for her Lord is snapped. (2)

Pauri (Stanza)

Dowaiṇ tarfāṇ üpāi iku vartiy

He made the two sides—the *worldly* and the *unworldly*—
And Himself is manifest among both;
By Scriptural scholasticism[3] is introduced disputation.
In the worldly way and the way of renunciation

1. In these slokas *rang* stands for 'hue' as well as for the implied sense of 'joy'.
2. 'Woman' as elsewhere, is symbol for the seeker.
3. *Veda-bānī.*

Dharma is guide along the path.
Egoists unprincipled[1] and false.
At the Divine Portal are found lacking in faith.
Those by the Master's Word guided are the true heroes,
Subduing lust and wrath.
In the Eternal Mansion by the holy Word are they exalted.
Thy devotees, attached to the holy Name, with thee find favour :
The holy Preceptor they serve—
May I be a sacrifice to such ! (5)

Sloka (Guru Amar Das)

Ūṇnavī ūṇnavi āiyā varsai lāe jhaṛī

Low are the rain-clouds flying,
In continuous shower raining.
Saith Nanak : The woman that to her Lord's Will is obedient,
Shall find joy everlasting. (1)

Sloka (Guru Amar Das)

Why behold this poor cloud ? Nothing in its power lies.
Bear ever in your thoughts Him who this cloud has sent down.
Him in mind will keep whoever has Divine grace.
Saith Nanak : All without grace fall into moaning
and wailing. (2)

Pauri (Stanza)

So Hari sadā sarevīyai jisu karat na lāgai vār

Be devoted ever to the Lord who in an instant raises creation;
Who the firmament has spread,
And in an instant unmakes and makes.
Himself has He created the universe,
And His might contemplates.
Egoists in the Hereafter are called to reckoning, P. 1281
And are grievously chastized.
The God-directed honourably render their account,
And with wealth of noble qualities are rewarded.
There none can reach, none to hear their wailing and shrieking.
There the holy Preceptor alone is the true friend,
And at the end brings succour.
These creatures no other help have :
The holy Preceptor, God-appointed, is their helper. (6)

1. Raw.

Sloka (Guru Amar Das)

Bābīhā jis noṇ tūṇ pükārdā tis noṇ lochai sabhu koi

Chatrik ! All seek Him for whom thou dost cry.
By grace shall He send the shower,
Turning all to verdure.
By the Master's grace is He attained—
Thus the rare spirits realize.
In all states must He be meditated on—
Thus shall come joy everlasting :
Saith Nanak : Perpetually is raining *amrita* in showers :
On those by the Master guided, does the Lord confer it. (1)

Sloka (Guru Amar Das)

Kalmali hoi medanī ardāsi karei liv lāi

The creation that is in distress,
With mind concentrated makes supplication.
The Lord, attentively listening spontaneously[1] sends comfort.
He commanded Indra[2] who sent down ample showers,
Whereby shall grow good and wealth plentiful.
Beyond reckoning His favour.
Nanak, laud thou the Name—
The Lord to all sends down sustenance :
Such is His blessing—its consumption brings joy,
Banishing forever suffering. (2)

Pauri (Stanza)

Hari jīo sachā sachu tūṇ sachei laihi milāe

The Lord pure and holy, to Himself unites the pure *in heart* :
Those *given to* duality are on the other side :
For such no union may be.
Himself He unites and casts asunder;
Himself by His might becomes manifest.
In worldly attachment lies sorrow and sequestration—
Each, what is recorded for him, earns.
May I be a sacrifice to such as to the Lord's holy feet
are devoted;
As the lotus in water, so are they situated.
Such are truly blessed as their egoism have cast off.

1. Sahj-Subhāi.
2. The god of rain.

Never comes sorrow or sequestration to such,
As to Lord's person cling. (7)
Sloka (Guru Amar Das)
Nānak so sālāhīyai jisu wasi sabhu kichhu hoe
Saith Nanak : Praise is due to Him who is Almighty :
All you that live, worship Him; nothing else is *real*.
As by the Master's guidance is the Lord in the self lodged,
Comes joy everlasting;
Doubt is dispelled and all anxiety relieved.
All bliss *then* spontaneously comes;
Indescribable is this state.
As the holy Master in the self is lodged,
Are all desires[1] fulfilled.
Saith Nanak : To those in His reckoning approved,
With cherished care[2] He listens. (1)
Sloka (Guru Amar Das)
Amrita perpetually is in slower—only to the enlightened
comes this realization.
Those that by the Master's guidance get realization,
In their hearts is lodged amrita.
Such, banishing egoism and desire,
In ecstasy quaff amrita perpetually.
The Lord's Name that is *true* amrita,
By His grace descends in showers.
Saith Nanak : By the Master's guidance becomes manifest
The Lord, the Supreme Self, the Supreme Might.[3] (2)
Atulu kiun tolīyai viṇu tolei pāiyā na jāe P. 1282
How weigh Him who beyond computation is ?
Without comprehension may He not be attained.
By the Master's Word contemplate Him,
And in His qualities be absorbed;
Himself shall He compute,
Himself grant union.
Beyond computation, beyond expression He abides.
May I be a sacrifice to the Master,

1. (The world of reference herein spiritual).
2. From a close distance.
3. Murāri.

From whom has true realization come.
The world is tricked : amrita in abundance[1] lies about.
Of this the egoist no awareness has.
Nothing but the Name shall go *with man* in the Hereafter—
The egoist shall depart, his life made waste.
Those by the Master's teaching awakened, guard their home—
Minions of evil prevail not against such. (8)

Sloka (Guru Amar Das)

Bābīhā nāṇ billāī nāṇ tarsāi ehu manu khasam kā hükamu manni
Chatrik ! wail not nor let thy heart yearn—
To the Lord's Will submit.
Saith Nanak : By submission to the Divine Will is desire banished,
And the face with joy ruddied. (1)

Sloka (Guru Amar Das)

Chatrik ! By water dost thou survive; in *search of* water
dost wander;
Ignorant of the true sustaining water of devotion
Art thou wailing.
In all four directions is this water flooding—
No place of it is deprived.
With this extent of water, those that still thirst,
Are truly unfortunate.
Saith Nanak : By the Master's guidance has
realization come to such,
As in their selves the Lord have lodged. (2)

Pauri (Stanza)

Nāth jatī sidh pīr kinai antu na pāiyā
Supreme Yogic, celibates, sidhas, pirs[2]
None *God's* extent has discovered;
The God-directed, meditating on the Name,
In Thee have been absorbed.
To spread darkness over thirty-six Yugas was His pleasure;
Then was manifest nothing but the territory expanse of waters;
The Creator, great in extent, immeasurable, inaccessible,
Alone then existed.
Then created He fire, air and hunger and thirst.

1. Lit. Amrita is there to carry away in loot.
2. Siddha is an accomplished Yogī : Pīr a Muslim mendicant or Sūfī.

Over the world appointed He death and duality;
Such alone are by the Creator saved
As realization of the Word are granted. (9)

Sloka (Guru Amar Das)

Ihu jalu sabhtai varasdā varsai bhāi subhāi

Everywhere falls rain-water,
By the benevolent Divine Will.
In this rain such are fresh and green
As in the Master's teaching are absorbed.
Saith Nanak : By Divine grace comes joy,
And all creation of suffering is relieved. (1)

Sloka (Guru Amar Das)

In the dew-drenched hours of night did the lightning flash,
And in showers fell the rain;
By this rain, as is the Lord's Will,
Grows wealth of grain in abundance
Which consumed, satisfies hunger,
In this water lies the secret of life.
Worldly wealth is a form of Divine play,
Coming and going by turns.
The enlightened find their wealth in the Name—
Therein are the ever absorbed.
Saith Nanak : To such alone is granted this wealth,
As by Divine grace are favoured. (2)

Pauri (Stanza)

Āpi karāi karei āpi hauṇ kai siuṇ karīṇ pukār

Himself the chief cause of all, Himself is He doer,
To whom may man carry supplication ?
Himself the reckoner and prompter to action.
All happens as He Wills—only ignorant fools *think*
their will prevails.
From Him comes liberation and absolution.
All is within His sight and hearing—
Of all creation to He prop.
Solely He pervades all creation, and each one judges.
By self-search with the Master's guidance,
arises love for truth. P. 1283
Saith Nanak : Whom else may we supplicate for anything ?
He is the Supreme Bestower. (10)

Sloka (Guru Amar Das)

Bābīhā ehu jagatu hai mat ko bharami bhulāi

The whole world is turned chatrik—on this be not in any illusion :
The Chatrik is of the animal creation, bereft of thought :
It known not, the true Amrita is the Name Divine
That all thirst removes.
Saith Nanak : Whoever by the Master's guidance quaffs this,
Never again feels thirst. (1)

Sloka (Guru Amar Das)

Soothing[1] is the measure Malar[2] :
Meditation on God by *this* brings serenity.
This to the whole world comes by Divine grace.
As falls rain, all creation finds the way of life,
And the earth is decked.
Saith Nanak : Water is the source of all life—
From water all find sustenance.
Rare are such as by the Master's guidance find realization—
Liberation everlasting to these comes. (2)

Pauri (Stanza)

Sachā vepārwāhu ikko tūṇ dhaṇī

Holy, above desire—Thou the true Master.
All in Thy power lies—who else may count ?
Man with false pride is filled—
Thou the true jewel,[3]
In transmigration has Thou cast creation.
Those serving the holy Preceptor alone for anything count.
Should egoism be cast out, of no account would man hold himself.
The egoist in the dust of attachment is involved,
as one in jungle lost,
One particle of the Name, of countless sins is annuller. (11)

Sloka (Guru Amar Das)

Bābīhā khasma kā mahalu na jāṇahī mahalu dekhi ardāsi pāi

Chatrik ! thou knowest not the Master's mansion :
On beholding it, make supplication.
On thy own prompting speakest thou much;
of little avail is thy wailing.

1. Cooling.
2. Name of the measure of this composition.
3. (*Mani* there is a possible ambiguity. It may imply value, greatness).

Mighty bestower is the Lord—all wishes He grants :
Not the Chatrik's only, the whole world's thirst He quenches. (1)

Sloka (Guru Amar Das)
In the dew-drenched night cried the chatrik,
In serene truth of heart;
In water lies my life; without it may I not live.
This water from the Master's Word comes, as is egoism discarded.
Saith Nanak : He without whom for an instant may one not live,
By the Master is union with Him granted. (2)

Pauri (Stanza)
Khaṇḍ patāl asankh mai gaṇat na hoī
Innumerable, beyond count are the continents and nether worlds.
Of these art Thou Creator and Preserver—
From Thee their creation; from Thee their destruction.
The creation into eighty-four lakh species divided,
From Thee has originated.
Some are made kings, nobles and lords arrogant in their titles;
Others are bankers[1] with loaded wealth—
In duality caught, have they missed true honour.
Some are donors, some beggars—
Of all He is Master.
Those bereft of the Name are vulgar,
Destined to face *Yama's* terror.
Saith Nanak, Falsehood shall be destroyed;
What is made true by Him shall last. (12)

Sloka (Guru Amar Das)
Bābīhā guṇvantī mahalu pāiyā augaṇvantī dūri
Listen, thou chatrik ! The woman that has merit the Lord's mansion has attained;
One with demerits is cast off :
The Lord within thee abides,
Ever made manifest by the Master's teaching.
Those beholding Him wail not nor cry,
Saith Nanak : Those dyed in the Name find union spontaneous. P. 1284
Through endeavour *to live* Master's Word. (1)

1. Shāh : This is the usual style to designate a Hindu banker or money-lender.

Sloka (Guru Amar Das)
Supplicates the chatrik : By grace grant me the boon of spiritual life;
Of me bereft of water, is not quenched the thirst :
Life out of me is ebbing.
Thou art bestower of endless bliss,
Giver of hoards of merit.
Saith Nanak : By the Master's guidance the Lord grants liberation,
And at the end is the succourer. (2)
Pauri (Stanza)
Āpei jagatu üpāi kai guṇa augaṇ karei bīchāru
The world has He created, and *each one's* merits and demerits judges.
The Three qualities are a terrible snare,
Keeping away the self from devotion to the Name.
Those discarding good and doing evil,
At the Divine Portal find ignominy;
Their life, forfeited as at gambler's throw.
What good their sojourn on earth ?
Merit is in those that by guidance of the holy Word their ego subdue,
That day and night to the Name are attached;
And in the heart have lodged the holy Lord inaccessible, without extent.
Thou art bestower of the store of merit, we sinners.
Those by His grace blessed,
Contemplation of the Master's Word obtain. (13)
Sloka (Guru Arjan Dev)
Rāti na wihāvī sākatāṇ jinnhāṇ wisrai nāuṇ
Heavy on the misbelievers, bereft of the Name, falls the night.
Saith Nanak : For those singing the Lord's praise, happy are nights and days. (1)
Sloka (Guru Arjan Dev)
Saith Nanak : Those that please the Lord, Shine at the Portal in splendour :
On their foreheads shine rubies, diamonds, pearls and all precious stones.[1] (2)

1. Used symbolically.

Pauri (Stanza)

Sachā satiguru sevi sachu samāliyā

By service of the holy Preceptor truth have I contemplated.
Deeds by the Master's teaching done,
At the end stand by *man.*
Yama, agent of death, dare not touch
One by the holy Eternal protected.
By light of the Master's teaching my lamp have lighted.
Egoists false, bereft of the Name,
Wander about like goblins :
Animals in human form, wrapped around with skins,
Black their hearts.
By light the holy Word have I beheld
Truth operating everywhere.
Saith Nanak : The Name is true wealth,
As by the holy Master revealed. (14)

Sloka (Guru Amar Das)

Bābīhai hükamu pachhāṇiyā Guru kai sahji sübhāi

By the Master's teaching spontaneously inspired,
Has the chatrik realized the Divine Ordinance :
The cloud rains by Divine grace, in thick showers.
Then is the chatrik's wailing stopped,
And joy in his heart lodged.
Saith Nanak : Laud Him who to all creation sustenance provides. (1)

Sloka (Guru Amar Das)

Chatrik ! Thou knowest not for what really thou dost thirst,
And by what may this be quenched.
In involvement in duality, holy amrita may not be obtained.
Should He show grace, without search is the holy Preceptor found.
Saith Nanak : From the holy Preceptor is obtained amrita,
Whereby comes absorption in serenity. (2)

Pauri (Stanza)

Iki vaṇkhandi baisahi jāi saddu na devahīṇ

Some to forests repair, and send not back an echo;
Others bear cold frost, frozen water and ice;
Still others smear ashes over the body, washing not their filth.
Some these are that bear matted locks, fearful of aspect,
And ruin their homes.

Others wander about nude day and night, P. 1285
And sleep not a wink.
Some expose their limbs to burning flames, tormenting themselves :
Without devotion, with ashes on the limbs—
What good all their wailing ?
Only by serving the holy Preceptor
Would they shine in splendour at the Portal Divine. (15)
Sloka (Guru Amar Das)
Bābīhā amrit velai boliyā tāṇ dari sūṇī pukār
As rose the chatrik's cry in the morning's ambrosial hours,
To the Divine Portal it penetrated;
Came to command to the cloud to rain by Divine grace.
May I be a sacrifice to such as in their hearts
Truth have cherished.
Saith Nanak : From devotion to the Name, from contemplation of the Master's Word,
All *life* is verdant *joy*. (1)
Sloka (Guru Amar Das)
Listen thou chatrik ! By wailing how so long,
Shall thy thirst not be quenched;
By Divine grace is the holy Preceptor met;
By grace is inspired devotion.
Saith Nanak : With the Lord in the self lodged,
The mind from evil is freed. (2)
Pauri (Stanza)
Iki Jainī ūjhaṛ pāi dhuruhṇ khuāiyā
Jains are thrown astray, by Primal Writ misled—
They utter not the Name :
With their hands they pluck their hair cutting not these.
In filth they remain involved night and day,
To devotion to the holy Word indifferent.
Neither perform they cast obligations nor have decencies,
Their life a waste.
Impure their minds, unused to caste codes,
Impure[1] the food they consume.
None without submitting to the holy Word
Has found way to true conduct.
The God-directed into the holy Supreme Being are absorbed. (16)

1. Jūthā=that which has been foulded by touch.

Sloka (Guru Amar Das)

Sāvaṇi sarasī kāmaṇī Guru-shabdīṇ vīchāri

In Savan[1] is the woman joyful, contemplating the Master's Word.
Saith Nanak : One that to the Master is devoted,
Is of eternally blessed matrimony. (1)

Sloka (Guru Amar Das)

In Savan[1] burns his sorrow the woman without merit,
That to duality is attached.
Saith Nanak : One that to her Lord is not attached,[2]
With all her decking in ignominy must fall. (2)

Pauri (Stanza)

Sachā alakh abheo haṭhi na patījaī

The holy Lord, inaccessible, of deep mystery,
By forced penance is not won over.
Some *sing to Him* in measure and tunes;
By music is He not pleased.
Some to rhythm perform dances—
Such is not the way to devotion.
Some that are unwise starve themselves—
What good are these ?
With their inordinate desires, noway are they satisfied.
Many in ritual actions bound,
In distraction exhaust themselves.
In *devotion* to the Name lies true gain—
Those so devoted quaff amrita.
Only the God-directed derive *joy* of loving devotion. (17)

Sloka (Guru Amar Das)

Gurmukhi malār rāgu jo karehṇ tin manu tanu sītalu hoi

Those that by the Master's inspiration sing the measure Malar,
Joyful[3] are they in mind and body;
By guidance of the Master's Word realize they the sole Lord,
The holy One without a second.
Pure their mind and body, pure their repute by *devotion* to
the holy Lord,
With devotion in their heart, exaltation to them
spontaneously comes.

1. The months of rains (July-August); 'woman' is symbol for the seeker.
2. The original word would imply, 'understands not the way of her Lord'.
3. Cool.

In Kali Yuga is spread pitch darkness;
Egoists in it are strayed from the way.
Saith Nanak : Truly fortunate are those,
That by the Master's guidance see the Lord manifest. (1)
Sloka (Guru Amar Das)
As by grace Indra sends rain,
Is mankind joy-filled.
He by whose command Indra sends showers,
To Him may I be a sacrifice a hundred times !
By the Master's guidance contemplate the holy Word, P. 1286
And chant the holy Lord's praise.
Saith Nanak : Those in the Name dyed are pure—
In serenity in truth absorbed. (2)
Pauri (Stanza)
Pūrā satiguru sevi pūrā pāiyā
By devotion to the holy Preceptor, perfect in realization,
Is the Lord all-perfection attained.
By supreme good fortune, through meditation,
Is the holy Word perfect, in the self lodged.
By means of perfect illumination and meditation
Is impurity *of mind* banished.
Realizing the Lord to be the true holy bathing-spot,
Has the mind therein taken the dip.
Blessed is their birth from the mother's womb,
That subdue the ego and in the holy Word die.
Such, in holiness *wrapped*
To the holy Portal come.
One that the Master has pleased,
From all scrutiny is exempt.
Saith Nanak : Those to laudation of holy truth given,
Receive what for them is recorded. (18)
Sloka (Guru Nanak Dev)
Kūlahāṇ deṇde bāwalei laiṇde waḍei nilajj
Ignorant fools confer caps *of distinction.*
That those without shame receive :
Like to the rat are they that may not find entrance to the hole
Yet may tie a winnower on its back to drag within.
They die when confer blessing and those that they bless also die.
Saith Nanak : *To them* is not visible the Divine Ordinance,
To that its operation may lead.

My rabi[1] harvest is God's sole Name; my kharif the holy Name :
At the Lord's Portal is recorded the rental due from me.
Many are the entrances and exists to the world—
Innumerable are those that enter here and depart.
Many are the supplicants; many more beg *blessings of God*
and depart. (1)

Sloka (Guru Nanak Dev)

A hundred pounds[2] of ghee and molasses is the elephant's food,
And five hundred pounds[3] of grain;
After this it grunts, blows and raises dust,
And in regrets yields breath.
The purblind world by arrogance is rendered mad.
Only when to the Lord it submits, it wins favour.
Half a grain is the sparrow's ration, yet in the sky it flies and
utters its yearning.
Such a woman alone wins the Lord's favour
As utters God's Name.[3]
As the powerful tiger kills a hundred deer,
Others after him feed on these :
On that in *arrogance* of power exceeds limits,
In regrets yields breath.
Blinded by power, at whom does the tiger roar ?
Of the Lord is his growling unapproved.
The hopping insect that loves the bitter akk,[4]
On the akk[4] branch settled, on it feeds.
Him the Lord may favour, should he repeat God's Name.
Saith Nanak : Four days is life's[5] duration—
Quest for pleasure in it leads only to suffering.
Many boast of removing it, yet few practise *what they claim,*
Caught in sweets dies the fly :
Those under Thy protection feel not death's approach :
Such the world's ocean cross. (2)

Pauri (Stanza)

Agam agochar tūṇ dhaṇī sachā alakh apāru

Inaccessible, unknowable—Thou art the holder of all bliss—

1. *Rabī* is the spring harvest, of wheat, gram, barley etc. *Kharīf* is the autumn harvest of rice, sugarcane, maize : The imagery here is from farming.
2. *Man*, a weight now equivalent to 880 lb., is old days a pound or half seer.
3. Khudāi, khudāi.
4. A bitter plant, yielding small oval fruit.
5. World.

Holy, beyond reach, of extent unknowable.
Thou the Donor, all beggars *at thy Door*—
Thou the sole Giver.
Those serving Thee find joy,
In contemplation of the Master's teaching.
Some it pleased Thee that to Maya they be attached.
Man, following the Master's Word,
Should laud the Lord and the heart bear love and devotion.
Without love no devotion can be,
Without the holy Preceptor's guidance is not inspired love.
Thou the Lord; Thee all are serving—
I a minstrel at Thy gate raise supplication.
Confer on me blessing of contentment,
And prop of Thy holy Name. (19)

Sloka (Guru Nanak Dev)

Rātīṇ kālu ghaṭai dini kālu P. 1287

At night and in the day is life's span[1] reducing;
The body disintegrating, straw-like is becoming
All worldly entanglements being then over,
Even the practice of austerity is forgotten.
Man, purblind, in worldly involvement exhausts himself.
When dead, the survivors wail and wish him back alive :
Without realization no insight comes.
Wailing for the dead, people themselves *in the end die,*
Saith Nanak : Such is the Lord's Will.
Those neglectful of the Lord are truly dead. (1)

Sloka (Guru Nanak Dev)

Everything dies—affection and love, as also hostility and strife.
Gone is the fine hue, tarnished is beauty of form;
The frame cast in suffering neglected lies.
Whence came he, where to gone ?
What was he, what not[2] ?
The egoist passed life in loose talking,
In pleasure and self-gratification indulged.
Saith Nanak : Without attachment to the Name,
Man is like one to shame exposed, with clothing from head too foot torn. (2)

1. Time.
2. (Such are the philosophical issues raised after death).

Pauri (Stanza)

Amrit Nāmu sadā sükhdātā antei hoi sakhāī

The Name, giver of life,[1] brings joy everlasting,
And at the end is our succourer.
Without the Master's *guidance* is the world as mad,
In the Name uninstructed.
Those serving the holy Preceptor are approved of God—
With the holy Light is their light merged.
He is the Master : His true servitor is one
That His Will in his heart cherishes.
Who by his own will guided has found joy ?
Blind himself, blind his acts.
Maya-poison satisfies not hunger,
The unenlightened never are rid of desire.[2]
All involved in duality are lost—
From the holy Preceptor alone comes realization.
Those serving the holy Preceptor *alone* find bliss—
This by the grace of the Lord of the Will[3] comes. (20)

Sloka (Guru Nanak Dev)

Saramu dharamu due Nānakā jei dhanu pallai pāi

Nanak ! decency and righteousness are both *with man,*
Should *God* endow him with the wealth *of devotion.*
Not such wealth is our friend as brings chastizement.[4]
Those that have worldly pelf, are truly the destitute.
Those in whose heart Thou art lodged, are store-houses of merit. (1)

Sloka (Guru Nanak Dev)

Painfully is worldly wealth garnered;
Falling away, suffering it causes,
Saith Nanak : Except by devotion to the holy Name, none fulfilled feels.[5]
Beholding of *human* beauty satisfies not hunger—
Its sight each time stimulates desire for it.
Indulgence in bodily pleasures brings only more suffering. (2)

1. Amrita.
2. Their hunger is not satisfied.
3. (The meaning is, one whose will is absolute).
4. By which blows fall on the head.
5. Gets rid of hunger.

Sloka (Guru Nanak Dev)
In performing thoughtless[1] acts the mind grows blind;
Blindness of mind makes blind the physical faculties.
How may mud secure a bank when even stone embankments
give way ?
As breaks the embankment,
Neither boat nor raft avails in the immeasurable depth.
Saith Nanak : Bereft of succour of the holy Name,
Are numerous banks sunk. (3)
Sloka (Guru Nanak Dev)
A man may be master of lakhs of weights of gold and silver,
And may be wealthiest among millions of the wealthy;
He may be lord of vast hosts, of bands and lance-bearers,
And rule over lakhs of mounted soldiers.
There is a spot where the ocean is to cross,
That is full of water and fire to immeasurable deaths;
Its shore not visible with cries and wails unending heads.
Saith Nanak : There will it be tested who is the true king. (4)
Pauri (Stanza)
Iknāṇ galīṇ zanjīr bandi rabbāṉīyai
Some are bound in chains of devotion to God;
Such by realization of truth are from bonds freed.
Whatever is recorded is by man received—of this you
be certain.[2]
By the Ordinance is made the judgement—this after P. 1288
departure *from life* is known.
Realize that by the holy Word is the ocean of the world crossed.
Thieves, philanderers, gamblers—
All in the press are crushed.
Slanderers and traducers of others in manacles are bound.
Those that by the Master's guidance in truth are absorbed,
At the Divine Portal find honour. (21)
Sloka (Guru Angad Dev)
Nāuṇ fakīrai pātissāhu mūrakh panditu nāuṇ
A mendicant is given the title *patishah*; a fool called *pandit;*
A blind man is called evaluator—such is nature of the
usual parlance.

1. Blind.
2. Know to be true.

A mischief-monger becomes chief, and a bad woman is seated
at the head.
Saith Nanak : By the wisdom granted by the Master,
Know such to be the way of Kali-Yuga. (1)
Sloka (Guru Nanak Dev)
Dear, falcons and state officials are given training,
That in snares spread around, their follows they get entangled—
In the Hereafter shall they find no rest.
Such are truly learned, well-taught and wise,
As live in accordance with holy piety.[1]
Only that which has roots to grow from, can cast a shade
from above.
Rulers are turned beasts of prey,[2] their officers hounds;
None do they allow in peace to rest.
The subordinates wound *the people* with their claws :
You dogs ! lick on the blood and marrow of *the poor.*
Know, that there, where creation will be judged,
All such will be disgraced[3] and branded as false. (2)
Pauri (Stanza)
Āpi üpāe medanī āpei kardā sār
Himself creation He raise, and cherishes,
Without fear of God is not snapped illusion,
Nor love for the Name in the *heart* instilled.
By the holy Preceptor's teaching arises fear,
And the Door of liberation attained.
From fear comes the serene state,
And merging of none's light with the endless effulgence.
By fear is crossed the ocean of the world
Through contemplation of the Master's teaching.
Through entertaining fear is attained the Lord without fear,
Endless, of extent unknowable.
Egoists know not the secret of such fear;
Burning in desire, they wail.
Saith Nanak : Through devotion to the Name[4] is attained bliss,
As in the heart is cherished the Master's teaching. (22)

1. Nām.
2. Tigers.
3. Their noses shall be chopped off.
4. Nām.

Sloka (Guru Nanak Dev)

Rūpai kāmai dostī bhükkhai sādai gaṇḍhu

Beauty and lust in bond *of attraction* are tied;
Appetite whets taste.[1]
Greed and wealth inextricably are tied.
To the drowsy and narrow strip is a luxurious bed.
In wrath one barks, gets ignominy
And blindly does senseless chattering.
Saith Nanak : Silence best;
Bereft of the holy Name, the mouth fills with foul stench. (1)

Sloka (Guru Nanak Dev)

Empery, wealth, beauty, pride of caste and youthfulness—
All these five are robbers[2] of *goodness* :
By these five marauders is the world robbed—
None caught by these preserves decency.
Those that the Master's feet worship,
May these robbers themselves rob.
Saith Nanak : Those that are unfortunate,
Everywhere are robbed. (2)

Pauri (Stanza)

Paṛhiyā lekhedāru lekhā mangīyai

One that education has received, is liable to accounting—
His reckoning must be called.
One bereft of the Name is false and into hardships must fall :
In difficult paths and roads blocked,
Lanes barricaded, *is he caught.*
To the contented comes the Word of the holy Lord,
above desire.
He is unfathomable, deep,
Immeasurable His depth.
None without the Master's teaching liberation shall find—
Several chastizement to him must come.
By devotion to the Name does one in honour depart for the
true abode.
Know that breath and sustenance by His Ordinance to *each*
comes. (23)

1. Lit. There is a tie between appetite and taste.
2. *Thug*, a robber. The current meaning of 'cheat' is a later addition.

Sloka (Guru Nanak Dev)

Pauṇai pāṇī agnī jīo

From air, water and fire are living objects made, P. 1289
Subject now to pleasure, now to pain.
On the earth, in the nether regions and the sky,
At His Portal are all objects His servitors.
Some are long-lived; others die of wasting diseases.
Some have more than can by spending end;
Others ever remain beggars.
By His Ordinance He makes and unmakes millions each instant :
All by His nose-string[1] are controlled—
To some He grants liberation and their restraints[2] removes.
Without hue and feature, incalculable, inaccessible—
How Him to expound, how His greatness express ?
All-holy, true is His aspect.
All doing, all exposition is by His power—
Yet inexpressible He remains.
One that to the exposition of the Inexpressible listens,
To him come esoteric powers, enlightenment,
Realization and joy everlasting. (1)

Sloka (Guru Nanak Dev)

One that the holy ecstasy contains,[3]
Over the nine sources of sense-experience gains control.
Should he with each breath worship the Lord,
Everlasting shall his life[4] be.
Whence has man come, whither shall he go ?
Should he die while living, with God shall he find approval,
One that of the Ordinance has knowledge,
And the Essence realizes—
Such awareness by the Master's grace comes.
Egoism, says Nanak, leads to bondage.
By discarding egoism is transmigration annulled. (2)

Pauri (Stanza)

Paṛhīyai nāmu sālāh hori büddhīṇ mithiyā

True learning in lauding the holy Name lies—

1. Bullocks etc. by this are subdued.
2. Nose-string (of animals).
3. Lit. Bears the unbearable (a mystical expression).
4. Wall (used as symbol).

All other kind of knowledge is false.
Away from holy commerce *with God,*
Life is going waste,
Without limit or extent,
None has found His *reality.*
The whole world, to truth indifferent,
In a dark dust-storm is involved.
Those indifferent to the Name, in burning cauldrons shall roast—
On blazing fire they throw the oil of duality.
Such into the world arrive,
Then is their play up—
All their life in straying passed.
Saith Nanak : One in truth dyed, to holy truth is united. (24)
Sloka (Guru Nanak Dev)
Pahilāṇ māsuhṇ nimmiyā māsai aṇdari vāsu
Born out flesh, in flesh does *man* live.
With life comes love of flesh, bones, skin, limbs[1]—
All are flesh.
As from flesh the living body issues, the breast that is flesh,
It grasps in mouth.
Of flesh is the mouth, of flesh the tongue,
Through flesh is breath *drawn.*
As is man grown up, matrimony he enters,
And brings home flesh.
Of flesh is born flesh,
With flesh are all relationships established.
By touch of the holy Preceptor is the Divine Ordinance realized,
Whereby comes fulfilment.
Not by man's own effort comes liberation :
Saith Nanak : Such talk only to perdition leads. (1)
Sloka (Guru Nanak Dev)
Over the fetish of flesh[2] dispute blind fools,
Of enlightenment and contemplation ignorant.
Which is flesh, which vegetation ?
Which to sin leads ?
After the tradition of the gods, was the rhinoceros slaughtered,
And *of its flesh* burnt sacrifice offered.

1. Body.
2. Crying 'flesh, flesh'.

Those that at night-time gobble up flesh,[1]
Pose to discard flesh and stop their noses.
A great show of piety they make before others—
Of enlightenment and contemplation ignorant.
Saith Nanak : What avail arguing with the purblind.
Neither would they say anything sensible,
Nor follow whatever is told them.
Truly blind is one whose actions are blind—
The mind's eye he lacks
From mother's and father's blood are they born,
Yet flesh and flesh they abjure.
As at night come woman and man together,
Foul is their conduct.
Of flesh are we begotten, from flesh born; P. 1290
Of flesh are we vessels.
Brahmin ! ignorant of enlightenment and contemplation,
Thou art yet reputed to be wise.
Revered sir ! the flesh that is brought from outside dost thou discard,
But those in thy home, of flesh made, thou thinkst good.
From flesh are all living objects made.
In flesh is life lodged.
Those by the false[2] protector *instructed;*
Consume what is forbidden[3] and discard what is lawful to each;
Know, that of flesh are we begotten, from flesh born;
Of flesh are we vessels.
Brahmin ! ignorant of enlightenment and contemplation,
Thou art yet reputed to be wise.[4]
In Puranas and in Muslim books is *consuming* flesh commended;
In all Four Ages is flesh in general use.
In sacrifices and in fine wedding ceremonials
Is *use* of flesh in vogue.
Women and men, of flesh are born,
As also kings and great potentates.
Shouldst thou feel to hell are they wending their way,
Receive thou not their charity.

1. (Refers to cruelty, exploitation).
2. Blind.
3. Implies meat slaughtered according to Muslim rites, forbidden to a Hindu.
 Implies unlawful gains.
4. The point is that the orthodox Brahmins' stock-in-trade is forbidding flesh food and such other articles of orthodoxy.

What absurdity that the donor to hell may go,
While the recepient to enter heaven is *believed.*
Brahmin ! ignorant thyself, others thou dost instruct—
Strange that thou art declared wise !
Brahmin ! thou knowest not where from is flesh born :
From water grows grain, sugarcane and cotton;
From water is the world reckoned born.
Water claims to be pure, yet from water comes much that
arouses evil.[1]
Saith Nanak after contemplation :
Shouldst thou discard all such delectable objects,
Mayst thou claim to have exercised true renunciation. (2)
Pauri (Stanza)
Hauṇ kyā ākhāṇ ik jībh terā aṇtu na kinahī pāiyā
How may I express Thee with my one tongue ?
None has Thy extent known.
Those the holy Word contemplating,
In Thee are absorbed.
Some in ochre robes wander along—
None without the holy Preceptor's guidance has
the Lord attained.
Over many lands they wander to exhaustion;
Thou from sight[2] art concealed.
A *shining* jewel is the Master's Word,
That by its light reveals the Divine sight.
One by the Master's teaching realizing the self,
Into truth is absorbed.
Showmen of piety that make exhibition of themselves,
Are vulgar exhibitionists and into transmigration *fall.*
Those that to the holy Eternal are devoted,
Laud Him in constancy. (25)
Sloka (Guru Nanak Dev)
Nānak māyā karam birakhu phal amrit phal visu
Saith Nanak : Actions in the world performed, are the tree;
Its fruit amrita or poison.
All is as the Creator disposes—
Some are made to partake of one, some of the other. (1)

1. i. e. Liquors, flesh etc.
2. Inside.

Sloka (Guru Angad Dev)
Saith Nanak : Burn into flames worldly honours :
These accursed ones have caused neglect of the Name,
And at departure go not with man. (2)
Pauri (Stanza)
Siri siri hoi nibeṛu hükami chalāiyā
By Divine Ordinance each for *his* actions shall be judged.
Judgement in Thy hand lies : Thou to the heart art pleasing;
When death leads our being away in bonds, none can
then save it;
Old age in its might, riding our shoulders
Shall its dance enact.
The holy Preceptor, who is the ship, the boat, *alone*
may *then* save.
Raging fire shall ever blaze.
Like a bird, our being shall pick grains in bondage—
By Divine grace[1] may it find release.
All shall happen as the Creator may Will :
Falsehood shall be destroyed. (26)
Sloka (Guru Nanak Dev)
Ghar mehṇ gharu dekhāi dei so satiguru pürakhu sujāṇu
He that in our self may reveal vision of our true abode
Is the enlightened holy Preceptor.
Then shall play the mystic music of five P. 1291
esoteric instruments,
And the drum of the holy Word resound.
In that state shall be revealed wondrous continents,
Regions, lands and zones.
Loud wire instruments there play;
On the righteous throne sits there the King *of Universe.*
In the state of serene enlightenment[2] shall the melody be heard,
And in unbroken ecstasy shall consciousness be fixed.
There shall the inexpressible discourse on the Lord
be contemplated,
And all desire annulled.[33]
The lotus of the mind turned upwards, with amrita shall be filled.
And the mind from wandering shall cease.

1. Command.
2. Sukhmanā.
3. Desire into the mind shall be absorbed.

Utterance *of the holy Name* without sound, neglected shall never be,
And the self in eternity be absorbed.
All sister-damsels of the senses with the five noble scions[1] shall find union,
And by the Master's guidance shall the self in its true home task abode.
Nanak is slave to such as in the Word searching,
This state attain, (1)
Sloka (Guru Nanak Dev)
The glamorous world is all mortal;
Yet my senses astray, see not the inevitable grave.[2]
Lord ! lowly and humble am I,
Thou a mighty river.
Grant me one sole boon :
The *world's* poison attracts me not.
In Thy wisdom hast Thou filled this unbaked pitcher of clay with water.
Whatever my strength, from Thy might comes.
Nanak the dog, with Thy court is infatuated—
Ever-increasing is this infatuation.
A *blazing* fire is the world;
To it God's Name brings soothing coolness. (2)
*Pauri Navīn Mahalla V (*New Stanza contributed by Guru Arjan Dev)*
Sabho vartai chalatu chalatu vakhāṇiyā
All is His wonder-play; a wonder-play is it to be called.
The transcendent Being, Supreme Lord,
By the Master's guidance is realized.
By resounding of the kettle-drum, are all evils fled;
In holy company are we saved,
And all desire annulled.
In contemplation of the bountiful Lord
Have we all joys experienced;
The whole world has been revealed as a canopy spread of grace.

1. (The five qualities of truth, contentment, compassion, righteousness and forbearance).
2. (Here the terminology points to these lines being addressed to Muslim listeners. There are some sentences and phrases in Persian).
*This Pauri is of Guru Arjan Dev's composition, the others being by Guru Nanak Dev.

Himself He grants liberation and union—
May I be a sacrifice a hundred times to Him !
Saith Nanak : Those pleasing the Master are to Him united. (2)
Sloka (Guru Nanak Dev)
Dhannu su kāgadu kalam dhannu dhannu bhāṇḍā dhannu massu
Blessed is the paper, blessed the pen, the inkpot and the ink;
Blessed the scribe, saith Nanak,
Who the holy Name has inscribed. (1)
Sloka (Guru Nanak Dev)
Āpei pattī kalam āpi üpari lekhu bhī tūṇ
Thou the sole Doer; all existence is of Thy making.[1]
Pauri (Stanza)
Tūn āpei āpi vartadā āpi baṇāt baṇāī
None besides Thee is real—in *all creation* art Thou pervasive.
Thou alone dost know Thy state and Thy extent;
Thine to evaluate Thyself.
Inaccessible, unknowable, beyond reach art Thou,
By the Master's teaching manifested.
In *our* mind is filled ignorance, suffering and doubt—
By enlightenment from the Master emanating
Are these eliminated.
On whomsoever falls His grace, He grants union—
Such a one in meditation on the Name is absorbed.
Thou art the Creator-Being inaccessible,
Everywhere pervasive.
Few are such as to Thy Will are obedient—
Such Nanak lauds. (28)
(Found correct)*

In the Measure Malar—Composition of the venerable Bhakta Namdev P. 1292
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace
Sevīlei Gopāl Rāi akül niranjan
God's devotees seek to serve the Divine Lord, unborn, immaculate,
Begging *of Him* devotion in charity. (I-Pause)
He in whose house the directions are seen as tents,
Whose home is the painted paradise,

1. Lit. Thou art solely the tablet the pen and writ thereon.
* Note in the original text, 'Shuddha'/ ('Shuddhu' ?)

And who fills all the seven worlds;
In His home abides Lakshmi[1] ever virgin;
He with whom moon and sun are lamps;
With whom time that enacts marvels is the citadel-keeper,
appointed over heads of all—
Such is the Divine puissant[2] monarch. (1)
He in whose house four-faced Brahma is potter, vessel-fashioner,
Who the world has made;
He in whose house is crazed Shiva,
World-teacher, enunciating the essence of enlightenment;
He at whose portal sin and merit are mace-bearers,
And whose reckoning Chitra and Gupta[3] record;
By whose decree Dharamraja makes dissolution
And is His door-keeper—
Such a monarch is the Divine Lord. (2)
He in whose house the celestial cherishers and the poor rishis
Are singing lays;
He for Him all the Shastras put on guises like mimics in this
small theatre,
Singing in chorus;
He for whom the wind waves the fly-whisk;
He whose handmaid is Maya, conqueror of all the worlds;
He whose hearth is this egg-shell, the earth—
Such is the monarch, Lord of the three worlds. (3)
He in whose home the Tortoise[4] is the bed, Basak[5] of a
thousand hoods the bed-string;
He for whom the eighteen lords of vegetation are flower-girls
And ninety-six crore[6] cloud-strings water-carriers;
He whose perspiration of toes is Ganga;
Whose pitcher stand are the seven seas;
Whose household effects are all creatures—
Such is the Divine monarch, master of the three world. (4)
He whose close associates are Arjuna, Dhruva, Prahlada,
Siddhas, the Buddha,
And whose players are the celestial charisters;

1. The goddess of prosperity.
2. Nar-Harī (man-lion).
3. The celestial recorders of men's deeds.
4. An incarnation of Vishnū.
5. The King of Serpents, Shesh-nāga.
6. Ten million..

He in whose home abide ever so many creatures;
The Lord all-pervasive :
His shelter Namdev seeks,
Whose flags all the devotees wave. (5) (1)

Mo kau tūṇ na bisāri tūṇ na bisāri

*Lord ! put me not out of mind; out of mind
put me not. (I-Pause)
The temples' inmates under illusion of my *low caste*
With me were offended.
Calling me Shudra they pushed me off—
Father Vithal,[1] what shall I do ? (1)
Should you grant me liberation after death, none of its
shall know.
This manikin of a Brahmin calls me untouchable—
Thereby does Thy glory recede. (2)
Thou art known as compassionate, gracious, long are Thy arms.
The Lord turned the temple-door towards Nama,[2]
And the petty Brahims stood repudiated. (3) (2)

In the Measure Malar—Composition of the Venerable Bhakta Ravidas P. 1293

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Nāgar janāṇ merī jāti bikhiyāt chmāram

You distinguished folk ! well-known is my cobbler's caste.
Yet in my heart laudation of the Lord I cherish. (I-Pause)
Should wine even in Ganga-water be mixed, God's devotees
of it shall not drink.
Wine or any other substance that is impure, mixing with
Ganga water
Remains not different from it. (1)
The *tār* tree is considered impure,
So also is paper *made from it* considered such.
But when words of the Lord's devotion over it are inscribed,
Is it worshipped and bowed to. (2)
People of my caste are hide-beaters and binders
Carrying carcases of cattle around Banaras.[3]

**Note* : This hymn recounts a well-known incident in Namdev's career.

1. One of the names of the Vishnū.
2. Short for Namdev.
3. The popular name of Vārānasī.

Yet distinguished Brahmins *to me* make obeisance,
As Ravidas, Thy servant with Thy Name has taken shelter. (3) (1)

Hari japat teū janāṇ padam kawlāspati tās samastūl nhīṇ ān koū

Those that contemplate the Lord's lotus feet none can equal.
None equals those that to the Lord's feet are devoted.
Him who being sole is spread in innumerable *forms,*
Put in thy mind that all-pervaise *Reality.* (Pause)
He in whose *home* is inscribed the Lord's word,
Is of the untouchable dyer's caste[1]
The Lord alone viewing, nothing else.
View it in the *writings* of Vyas or Sanak,[2]
Over seven continents is spread glory of the Name. (1)
He in whose family were kept Id and the goat-slaughter-Id;[3]
He whose people slaughtered cows,
And venerated Sheikhs, Muslim martyrs and Pirs[4] :
His father did that, yet Kabir who became famous the world over,
Differently acted. (2)
Ravidas, untouchable members of whose tribe
Still around Banaras[5] carry carcases,
Orthodox Brahmins to him make obeisance :
To God's devotees is he slave. (3) (2)

In the Measure Malar—Composition of the Venerable Bhakta Ravidas
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Milat piyāro prān-nāthu kavan bhagati tei

By what manner of devotion comes union with the Beloved
Lord of life !
By *joining* holy company is attained the supreme state. (Pause)
How long shall I wash soiled clothes[6] ?
How long slumber in sleep of ignorance[7] ? (1)
What I gathered *of sins* is all torn off,
And the shop of false merchandize closed. (2)
Saith Ravidas, as was the reckoning made,
All my deeds were to me made visible. (3) (1.3)

1. Reference to Namdev.
2. Names of two rishis.
3. Id is the Muslim festival following the Ramadān fasts; Bakar-Id (goat-slaughter Id) comes in another month.
4. Muslim holy men or saints.
5. (See note to preceding hymn).
6. Symbol for slander of others.
7. (That is, these must soon end).

RAGA KANARA

In the Measure Kanara—Composition of Sri Guru Ram Das P. 1294
Quartets (Chaupade)

SCORE 1

In the Name of the Sole Supreme Being, Reality
Eternal, Creator, Immanent, Above Fear, Above Rancour;
Form Eternal, Unincarnated, Self-existent,
Realized by the holy Preceptor's Grace.

Merā manu sādh janāṇ mili hariyā

By contact with the holy is my heart abloom.
To the holy am I a sacrifice :
By joining the holy am I liberated.[1] (I-Pause)
Lord ! show grace, that fallen at the feet of the holy
I abide.
Blessed be the holy who the Lord have realized—
In contact with the holy are the fallen saved. (1)
The mind in various ways strays; by contact with the holy is it
brought under control.
As by the fisherman who the net in the water has spread,
Like the fish is it caught. (2)
Good and noble are God's devotees; by contact with the holy
is impurity shed.
Cast off are egoism and evil, as cloth by soap treated. (3)
By the writ on the forehead inscribed by the Lord in Primal Time,
The holy Preceptor's feet in *my* heart are lodged.
Then is attained the Lord, shatterer of penury and suffering;
And Nanak, servant of God by *devotion to* the
Name is saved. (4) (1)

Merā manu sant janāṇ pag rein

My heart is turned dust of feet of the holy
By listening to Divine discourse in the holy congregation
By blank heart in God's dye is drenched. (I-Pause)

1. Have crossed the water.

We thoughtless, witless ones that know not of the exalted state
and God's measure,
By the Master are made wise.
The Lord, compassionate to the humble has made us His own,
Whereby our mind the Lord has contemplated. (1)
Should God's devotees, beloved of my heart meet me,
For them my heart would I cut off *in bits* and P. 1295
make offering.
Should God's devotees meet me, comes union with the Lord,
Whereby are we fallen ones purified. (2)
God's servants may be called pre-eminent in the world.
By whose touch are even stones penetrated.[1]
Praise of God's servant is beyond expression by me—
By the Lord are they exalted. (3)
Lord ! merchant-prince are You; to us traders prays grant
the commodity[2]
Lord ! to Your servant Nanak show compassion,
That merchandise of God he may load. (4) (2)

Japi mana Rāma-nām pargās

My self ! the illuminating Name Divine contemplate.
God's devotees, who enter upon devotion, engaged in
household duties yet are anchorites. (I-Pause)
From our hearts the puissant[3] Name of the Lord have
we contemplated,
By grace of the gracious Lord.
Each day was I joyful, abloom was the heart;
Fruitful is our endeavour with hope of union. (1)
With each breath and morsel to the Divine Lord have devoted.
In an instant are sins burnt away; snapped are Maya's bonds. (2)
What are we worms ? What acts of *piety* can we perform ?
The Lord has saved us thoughtless, witless ones.
Full of demerits, heavy stones are we : in holy company
saved. (3)
The entire creation of the Lord is noble;[4] we low, full of evil.
In constant with the Master are effaced our demerits,
Who to the Lord has united Nanak, His servant. (4) (3)

1. (That is, with devotion).
2. (Devotion is meant).
3. Nar-Harī (man-lion) an incarnation of Vishnū
4. High, exalted.

Merai mani Rāma-nāmu japiyo Guru-vāk
My mind the Name Divine by the Master's Word has uttered.
As the Lord, master of the Universe has shown grace,
Gone are foul understanding, duality and expectation
from others. (I-Pause)
Various are the Lord's forms and hues; in each being is the
Lord pervasive invisibly.
By contact with God's devotees is the Lord manifested,
And thrown open are doors of evil. (1)
Great is the repute of God's devotees who in heart the Lord,
Fount of joy have cherished.
By contact with God's devotees is met the Lord,
Joyously as the calf at sight of the mother-cow ! (2)
In the Lord's devotees abides the Lord;
Such are the most exalted among men.
In their hearts abides God's fragrance;
Gone is the *world's* foul stench. (3)
Lord ! Yours are these creatures, created by You;
Save them as Your own.
The brethren-in-God are Nanak's friends,
Mother, father, companions and relations. (4) (4)

Mere mana Hari Hari Rāma-nāmu japi chīti
My self ! contemplate in mind the Lord's Name Divine.
The Divine substance by Maya's citadel is enclosed;
By the Master's Lord is this citadel conquered. (I-Pause)
Caught in false delusions much have I wandered;
Attracted by love for progeny and wife.
Frail like tree-shadow is the body's wall,
Collapsing in an instant. (1)
By whose touch arises faith in the mind. P. 1296
Whoever by the Master's teaching in heart the Lord has
contemplated,
In him in abiding joy of love is the Lord pervasive. (2)
Noble are God's devotees, by whose contact is the heart
Dyed in *devotion.*
God's dye never fades or is washed off;
Those with it in devotion find union with the Lord. (3)
We sinners of numerous sins are guilty :
The Master these has snapped.
As in *our* mouth medicine of the Name Divine he has put.

Saith Nanak, servant of God,
Are the fallen purified. (4) (5)

Japi mana Rāma-nām jagannāth

Myself ! repeat the name of the Lord, master of the universe.
While in whirlpool of poisonous evil were we fallen,
The holy Preceptor by strength of his arms rescued us. (I-Pause)
Lord above fear, immaculate, mighty,[1]
Save us sinners, stones,
We that are attracted by lust, wrath, evil and avarice,
With You saved as iron swimming with wood. (1)
You the great immanent being, inaccessible, unknowable;
For Thee have we searched, yet found not Thy depth.
Thou art the farthest, transcendent;
Thy greatness, Lord of Universe, to Thee alone known. (2)
The Name in visible, unknowable joining the way of the holy
have we contemplated.
To the Lord's discourse in holy company have we listened;
And contemplated the Lord of discourse inexpressible. (3)
Lord master, Lord of the Universe, save me.
Nanak, servant of God is slave of Your slaves :
Lord ! in Your grace keep this servant close to Yourself. (4) (6)

In the measure Kanara—Composition of Sri Guru Ram Das
Partāl (In variable rhythm)
SCORE 5
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Mana jāpuh Rāma-Gopāl

My self ! contemplate the Lord, Preserver of the earth,
The Lord *precious as* diamonds, jewels, rubies.
The Lord's *Name* in the mint of the God-directed is minted.[2]
Thereby shall the Lord be gracious. (I-Pause)
Inaccessible, unknowable are Your merits :
What may my *sole* tongue , so poor, utter of these ?
Supremely precious[3] is the Lord.
Inexpressible is Your discourse, known alone to You—
By repeating the Lord's Name am I thrice blessed. (1)

1. Nar-Harī=man-lion, an avatār.
2. (That is, acquired).
3. A ruby.

The Lord is companion of my life, master;
The Lord is my friend; my mind, body and tongue *repeat*
the Lord's Name :
The Name Divine my wealth and substance,
Those so destined,[1] have wedded bliss with Him—
Such by the Master's teaching the Lord's merits sing :
To such am I a sacrifice.
By utterance of the Lord's Name am I thrice blessed. (2) (1.7)

Hari güna gāwuh jagadīsh

Sing laudation of the Lord, master of the Universe,
Multiplying the sole tongue into twenty lakhs.
Repeat *the Name* of the Lord, worthy of remembrance,
The Lord gracious. (I-Pause)
The Lord in His grace in service to Himself engaged us, P. 1297
And in repeating the Lord's *Name* did we engaged ourselves.
Your servants that repeat the Lord's *Name* are exalted :
To them am I a sacrifice, peregrinating them. (1)
Lord ! You are great, high, doing what pleases You.
Nanak, servant of God, by the Master's teaching amrita
has quaffed—
Praised and blessed be the Master ! (2) (2.8)

Bhaju Rāmo mani Rāma

My self ! to the Lord be devoted,
Who is without form or feature, and is supreme.
In holy company to the Lord be devoted,
That on thy forehead great good fortune be inscribed. (I-Pause)
The home and abode wherein is lauded the Lord,
is full of joy
By devotion to the Lord.
Sing laudation of the Name Divine, the beloved Lord;
To the holy Preceptor's teaching listen,
By devotion to the Lord comes joy. (1)
Lord-Creator ! in Your grace, the whole creation You cherish;
All existence by You[2] is *pervaded.*
Nanak, *Your* servant to Your shelter has come :
Grant him the Master's teaching,
Whereby to the Lord he be devoted. (2) (3.9)

1. (Implying the devotee symbolized the loving wife).
2. Thee.

Satiguru chāṭoun pag chāṭ

The holy Preceptor's feet I kiss,
By whose touch the way to God is made easy.
Quaff gleefully the Divine elixir :
Devotion to the Lord comes from the writ on the forehead
inscribed. (I-Pause)
In great measure are performed the six ritual acts,
By siddhas, yoga-practitioners and Yogis
With hair enmeshed in tufts.
By assuming ritual guises is not attained
Union with the Supreme Being :
The Lord in holy company is attained,
By teachings of the Master and God's devotees,
Whereby are thrown open doors of *illumination.* (1)
Thou art the Lord above all extent immeasurable,
All-pervasive over water and land;
Sole and unique His aspect.
Lord of Nanak, servant of God,
All states to Thee are known and realized,
In each being pervasive. (2) (4.10)

Japi mana Gobind Mādho

My self ! repeat Name of the Lord of Felicity,
Inaccessible, unfathomable.
By the wisdom granted by the Master is attained the Lord,
Which in Primal Time on our forehead is inscribed. (I-Pause)
By garnering of Maya-poison manifold evils the mind enter :
To the Lord be devoted in company of the holy,
Of the holy Preceptor's devotees.
As by the philosopher's stone's touch iron turns gold,
Even so the fallen in holy company, by absorbing the
Master's teaching
Are purified (1)
As with wood abundantly swims iron,
Even so are saved sinners in holy company
Of the holy Preceptor's devotees.
Four are the castes, four the stages of life[1]—
Whoever out of these, saith Nanak, has contact with the Master
Is himself saved and saves all his Forebears. (2) (5.11)

1. These are the stage of the celibate student, the householder, the recluse and the world-renouncer (*sannyāsi*).

Hari jasu gāwuh Bhagavān

Sing praise of the Lord, Master of Felicity;
By singing His praise are shed off sins.
With understanding the Master's teaching acquire,
And with your ears to laudation of the Lord listen,
That the Lord *to you* be gracious. (I-Pause)
Thy servants who on Thee with single mind meditate—
Such of the holy by repeating the Lord's Name
Treasure of the Name obtain.
Devotees meeting the holy Preceptor, master of felicity,
Thy laudation chant. (1)
Lord ! those in whose heart abidest Thou,
Obtain fruit of joy :
These cross the ocean of existence,
And are known as Thy devotees.
Lord ! in service of such engage me :
Lord ! Thou art saviour of Nanak, Thy servant. (2) (6.12)

In the measure Kanara—Composition of Sri Guru Arjan Dev

SCORE 2

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Gāīyai gūṇa Gopāl Kripānidhi

Sing praise of the Lord, treasure-house of grace,
Shatterer of suffering, provider of joy, the holy Enlightener
By whose contact are all powers[1] attained. (I-Pause)
By contemplation of the Name is the mind propped.
Thereby are millions of sinners in an instant saved. (1)
Whoever his Master to mind brings,
Feels not a bit of[2] suffering even in dream. (2)
Whomsoever the holy Preceptor saves as his own,
By his palate[3] of joy in the Lord has taste. (3)
Saith Nanak : By the Master's grace,
In this world and the next is our face made radiant. (4) (1)

Ārādhouṇ Tūjheh Swāmī apnei

Lord ! to Thee I make supplication.
Rising and sitting, in sleep and wakefulness,

1. (Miraculous powers are implied).
2. As much as a sesame grain.
3. Tongue.

With each breath the Lord's Name I utter. (I-Pause)
Such in heart have the Name lodged,
As this boon by the Lord are granted. (1)
In the heart of such enters peace,
And by the Master's Word with the Lord they have union. (2)
He alone has all powers and wisdom,
On whomsoever incantation of the Name
By the Master is conferred. (3)
Saith Nanak : To such am I a sacrifice,
As in Kali-Yuga *devotion to* the Name have attained. (4) (2)

Kīrati Prabh kī gāo merī rasnāṇ

My tongue ! sing praise of the Lord.
Innumerable times to the holy make obeisance—
With them abide the Lord's holy feet. (I-Pause)
Despite numerous devices the *Divine* Portal have I not attained.
Should He be gracious, the Lord's Name may I repeat. (1)
Despite millions of ritual acts is the body not made pure;
In company of the holy is the mind enlightened. (2)
By Maya of numerous varieties[1] is thirst *for it* not assuaged :
By repetition of the Lord's Name is all joy attained. (3)
As the Supreme Being became gracious,
Saith Nanak, were *Maya's* entangled snares snapped. (4) (3)

Aisī māṇgu Gobind tei

Beg this boon of the Lord :
Service of God's devotees, company of the holy,
And attainment of the supreme state by repetition of the Name Divine. (I-Pause) P. 1299
At the Lord's feet worship, and their shelter seek,
Weal comes as by the Lord granted. (1)
This body hard to attain *of such* fruitful be,
As have the holy Preceptor's grace. (2)
Whoever in heart the Master's feet has lodged,
Shattered is his ignorance, doubt and abode of suffering. (3)
Those that in holy company with joy on the Lord have meditated,
Saith Nanak, the Lord, perfection incarnate
Have attained. (4) (4)

1. Hues.

Bhagati bhagatan hūṇ bani āyī
Practice of devotion befits the devotees :
As *their* body and mind in the Lord are absorbed,
To Himself has He united them. (I-Pause)
The world in singing lays is absorbed :
Such alone are saved, as in heart have lodged *the Lord.* (1)
Many have we seen that serve *delicious* viands :
Such alone are filled as God's *lays* have chanted. (2)
The mimic puts on numerous disguises,
Yet *at the end* in his true aspect is he beheld. (3)
All discoursing is mighty snares.
Saith Nanak, servant of God : Truthful doing alone
is pure. (4) (5)

Tero janu Hari jasu sünat ümāhiyo
Thy servant on listening to Divine laudation
is joy-filled. (I-Pause)
At sight of the Lord's beauty is the mind illuminated
Wherever is then cast a glance, is He present. (1)
Beyond all objects highest of all,
Is He immensely profound, immeasurable. (2)
Completely to His devotees is He united;
From before His servant has He lifted the veil. (3)
By the Master's grace Nanak sings Divine laudation;
And in equable absorption is merged. (4) (6)

Sanatan peh āpi üdhāran āiyo
To save His devotees has He Himself arrived. (I-Pause)
At *the Master's* sight is man purified,
As spell of the Lord's Name in *the devotee's mind*
he confirms. (1)
As is taken medicine of God's *Name,*
Are maladies *ended,* and the mind rendered pure. (2)
Then are we made immutable, and in abode of joy lodged,
Nevermore anywhere to stray. (3)
Saith Nanak : By grace of the holy
Are saved those related to them,
And noway by Maya soiled. (4) (7)

Bisari gaī sabha tati parāī
Put away from my mind is envy of others,
As company of the holy I have attained. (I-Pause)

None now is our foe not a stranger—
With all are we in accord. (1)
All that the Lord does have we found good—
From the holy is such wisdom received. (2)
The sole Lord in all creation is pervasive :
At this sight in Nanak in bloom of joy. (3) (8)

Thākur jīo Tuhāro parnā

Lord ! under Your shelter I rest.
In Your support lies my honour and exaltation;
Under Your shelter and refuge I lie. (I-Pause)
In You is reposed my hope and trust;
Your Name in my heart have I lodged.
Yours is *my* strength, with You find I joy;
As You command we act. (1)
By Your compassion and grace joy we find;
By Your grace is crossed the ocean of existence.
The boon of fearlessness from the Name Divine is attained, P. 1300
As Nanak his head on the feet of the holy has rested. (2) (9)

Sādh sarani charan chittu lāiyā

Under shelter of the holy to the Divine feet is *my* heart attached.
The world had we heard of as dream, that we have beheld too as dream,
As the holy Preceptor spell of the Name is *us* has confirmed. (I-Pause)
Man with royal authority, beauty or wealth is not satiated,
And again and again *after these* rushes.
By singing Divine laudation is attained joy;
Assuaged is thrist[1] and peace is attained. (1)
Man without realization is as a beast;
Maya's illusion and attachment clinging to him.
Saith Nanak : In holy company is snapped Yama's noose,
And the self in poise absorbed. (2) (10)

Hari kei charan hirdai gāi

From *depth* of heart sing *laudation of* the Divine feet,
That are joy-cooling, image of peace :
Ever contemplate and meditate on these. (I-Pause)

1. Used metaphorically for desire.

Thereby shall all desires[1] be fulfilled,
And suffering of millions of births go. (1)
Absorption in holy company equals holy charity,
And innumerable ritual acts.
Saith Nanak : Thereby is ended agony of death;
Nevermore does death destroy thereafter. (2) (11)

In the measure Kanara—Composition of Sri Guru Arjan Dev

SCORE 3

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Kathīyai sant-sangi Prabh giānu

In the holy congregation of Divine illumination discourse—
The Supreme Lord, supreme inefrangible effulgence,
By whose contemplation comes exaltation. (I-Pause)
By Divine contemplation in holy company
Is annulled transmigration and all struggle flees.
By love of the Supreme Being, in an instant
Are the fallen purified. (1)
Whoever recites the Divine lays, whoever listens to these,
His foul understanding is destroyed.
Of such a one saith Nanak, are all objectives fulfilled;
All his hopes realized.[2] (2) (1.12)

Sādh-sangati nidhi Hari ko Nām

In holy company *is found* treasure of the Name Divine,
That is our companion and helper, valuable to the self. (I-Pause)
By bathing ever in dust *of feet* of the holy,
Are sins of several births removed. (1)
Exalted is utterance of the holy :
Saith Nanak : By its contemplation all creatures find liberation. (2) (2.13)

Sādhū Hari Hare guna gāi

In company of the holy sing Divine laudation :
Our mind, body, life all is the Lord's,
By whose contemplation is suffering annulled. (I-Pause)
Why to this spot and that be attracted ?
To the sole Lord attach your heart. (1)

1. Implies liberation.
2. (These *hopes* and *objectives* are spiritual in nature).

Supremely pure is the abode of the holy :
Joining their company on the Lord meditate. (2)
Nanak all else has renounced, and to *the Lord's* shelter come :
Pray grant him union with Thyself. (3) (3.14)

Pekhi pekhi bigasāuṇ sājan Prabhu āpanā ekānt

At sight of the Lord unique, *true* Friend P. 1301
Am I in bloom of joy. (I-Pause)
Nothing else is like unto the Lord,
Image of bliss and equable joy. (1)
By contemplation of the Lord even once,
Are millions of sins annulled. (2)
By contemplation of His merits flees suffering
And the heart grows peaceful. (3)
Saith Nanak : My tongue ! by contemplation of *Divine* merits,
Dyeing in joy of the Lord, quaff amrita elixir. (4) (4.15)

Sājanā sant āo merai

Devotees of God ! true friends, step into my house. (I-Pause)
By singing of blissful merits of the Lord,
Are sins effaced and move far off. (1)
As *my* forehead on feet of the holy I place,
In *my* dark house enters light. (2)
By grace of the holy is lotus of the heart abloom,
And beholding the Lord close, to Him am I devoted. (3)
By grace of the Lord have I met the holy-----
Nanak to that moment is a sacrifice. (4) (5.16)

Charan saran Gopāl terī

Lord ! at Thy feet I seek shelter :
From attachment, pride, fraud and doubt save me,
And my fetters snap. (I-Pause)
We that were sinking in the ocean of existence,
By contemplation of the Lord, mine of jewels are saved. (1)
Lord ! Thy Name is joy-cooling.
The Lord is the Master, perfection incarnate. (2)
The Lord is annuller of suffering of the humble,
Treasure of grace, saviour of the fallen. (3)
For millions of births suffering have I undergone :
Saith Nanak, by repetition of the Name by the
Master's guidance,
Joy have I attained. (4) (6.17)

Dhanni uh preeti charan saṇgi lāgī

Blessed is love fixed in the *Divine* feet.
As by good fortune are met the holy,
Joy of millions of recitations of holy texts,
Austerities *have we attained.* (I-Pause)
I, helpless slave am Thy servant—
All other shelter have I discarded.
All manner of doubts by contemplation of the Lord are snapped,
And by application of collyrium of enlightenment
Is the sleeping understanding awakened. (1)
Thou art fathomless, supreme Lord, ocean of grace,
Great[1] mine of jewels.
The mendicant Nanak the Name Divine begs,
And his forehead at the feet of the Lord placed. (2) (7.18)

Kuchil kathor kapat kāmī

Foul, hard-hearted, deceitful and lustful that I am,
Save me Lord ! in whatever manner may please Thee. (I-Pause)
Thou that art almighty, puissant to grant shelter,
Save me by force of Thy might. (1)
Release comes not by repetition of texts, austerities,
Keeping vows, ritual purity and self-restraint.
Lord ! From deep dark cavern pray succour Nanak,
By casting on him Your glance of grace. (2) (8.19)

In the measure Kanara—Composition of Sri Guru Arjan Dev

SCORE 4

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Nārāyan narpati namaskārai

To the Master, who to the Lord, Divine monarch makes obeisance
Am I a sacrifice : Saving himself, me too he saves. (I-Pause)
What of His merits may I express, Without end or limit that are ? P. 1302
Millions upon millions are these—
Who may do the reckoning ? (1)
Thou of deepest dazzling hue,
At Thy thought is my understanding struck with marvels.

1. Perfect.

Saith Nanak : God's devotees taste of joy *in God,*
Like the dumb that only smile at tasting delight. (2) (1.20)

Na jānī santan prabh binu ān

God's devotees know not other than the Lord.
High and low they reckon alike:
By their mouth giving expression to Him, in their minds
cherishing faith. (I-Pause)
The Lord that is my very life, ocean of joy,
Shatterer of fear, in each being is pervasive.
As the Master breathed the spell into my ear,
Was my mind illumined and fled were fears. (1)
The Lord, almighty, gracious controller of the inner self
Illumination grants :
Day and night Divine laudation sings
To seek His bounty. (2) (2.21)

Kahan kahāwan kau kaī ketai

Many are such as are so reputed :
Rare are God's servants that the essence of Yoga
realize. (I-Pause)
No suffering touches such as keep the sole Lord ever
before their eyes—
Pure joy they experience.
To such none is evil; all are good—
No discomfiture they know, all for them is triumph. (1)
Never knowing mourning, in perpetual joy they abide :
Not abandoning this, nothing else they seek.
Saith Nanak : God's servants are God's own *image,*
Transmigrating never. (2) (3.22)

Hīyeiko prītamu bisari na jāe

May the Divine Beloved never out of my heart be put.
My body and mind in Him are absorbed, mother mine !
Even though the charming Maya is enticing me. (I-Pause)
All those to whom my state I relate,
Are themselves *by her* caught.
One snare many forms has taken,
From whose bonds no escape may be found. (1)
After much wandering Nanak, servant of God
To seek shelter with the holy has come.
Ignorance, doubt and Maya-attachment have they snapped,
And to their bosom clashed him. (2) (4.23)

Ānand rang binod hamārai

Amid bliss, joy and pleasing spectacles we abide,
As the Name we sing, on the Name meditate;
The Name is prop of our life. (I-Pause)
Devotion to the Name is our illumination, the Name our holy bath;
The Name Divine of our objectives is fulfiller.
The Name Divine our noble repute, the Name our source of exaltation.
Across the ocean of existence hard to cross
The Name Divine carries us. (1)
The boon inaccessible, priceless jewel
By *touch of* the Master's feet is attained.
Saith Nanak : The Lord has shown grace,
And in the Divine sight cherished in heart
Are we absorbed. (2) (5.24)

Sājan mit swāmī nero

The Divine friend, companion, Lord is close to us.
By the side of all abiding
Everything He views and to all listens—
Why for achieving life's petty purposes,[1]
In evil doing engage ? (I-Pause)
Other than the Name, all in which thou art involved.
With these shall not last,
In the hereafter all shall become visible and manifest;
Here in darkness of illusion art thou caught. (1)
In *attachment to* progeny, wife and worldly pelf art thou caught, P. 1303
And the Divine Provider hast forgotten,
Saith Nanak : In the sole Lord my trust have I reposed—
The Master my bonds shall snap. (2) (6.25)

Bikhai dalu santani tümrai gāhiyo

The hords of evil by Your devotees is trampled under foot.
Lord ! Your prop, trust in You, Your shelter have I sought. (I-Pause)
Great sins of multiple births by Your sight are effaced.
Illumination, bliss and light of realization have come
And in equable absorption are we involved. (1)

1. Purpose, objective.

Who dares say nothing by Your power happens—
You that art immeasurably mighty ?
Saith Nanak : Thou ocean of grace !
In *devotion to* Thy Name have I obtained
B'essings such as joy and pleasures of beauty would bring. (2) (7.26)

Būḍat prānī Hari japi dhīrai

The sinking[1] creature by contemplation of the Lord gains poise,
And shattered are his attachment, doubt, suffering
and pain. (I-Pause)
Day and night the Master's feet I contemplate.
Wherever my glance I cast, your shelter I behold. (1)
By grace of the holy the Lord's laudation have I sung.
Saith Nanak : By *obtaining* sight of the Master
Joy have I attained. (2) (8.27)

Simrat nāmu maneh sükhu pāīyai

By contemplation of the Name obtain joy of heart.
In unison with the holy sing Divine laudation. (I-Pause)
By grace the Lord in *our* heart takes lodgement.
May my forehead on feet of the holy rest. (1)
My self ! contemplate the Supreme Being.
By the Master's guidance, saith Nanak, to Divine laudation
may I listen. (2) (9.28)

Merei mana preeti charan Prabh parsan

My heart for touch of the Divine feet yearns.
My tongue[2] with Divine victuals *alone* is satisfied.
My eyes in the Divine sight find fulfilment. (I-Pause)
The ears with laudation of the Beloved are full,
Whereby is filth of sins and evil cast off.
My feet must run along the Lord's joyful path;
My limbs by serving person of the holy are overjoyed. (1)
With the Lord perfection incarnate, immortal have I taken shelter;
In performing no other devices exhaust I myself.
Saith Nanak : His servants by the arm has He grasped;
Not *left to* perish in the terrible, dark ocean. (2) (10.29)

Kuhkat kapaṭ khapaṭ khal garjat marjat mīchu anik barīyā

Those within whom sound destructive fraud, and thunder
Brutes *of evil,*

1. Said metaphorically for one involved in sin.
2. Palate is implied.

Innumerable times encounter death. (I-Pause)
Behold Beloved, full of egoistic thinking, attached to
other *than God,*
Following foul understanding
In millions lanes[2] I wander. (1)
Immoral my conduct, my doing unprincipled;
Intoxicated by pride in wrath am I burning.
Compassionate, gracious lord, friend of the humble,
Pray save Nanak, who Your shelter has sought. (2) (11.30)

Jīya prān mān dātā

A great loss it is to be unmindful of the Lord,
Conferer of life, breath and honour. (I-Pause)
Those that discarding the Lord to other *than Him* are attached,
Are such as casting off amrita winnow dust.
Thoughtless man ! from pleasures of evil P. 1304
How mayst hope to get joy ? (1)
Lust, wrath and greed that cling *to thee*
Of transmigration are sources.
Nanak, know thou such a one to be saved
As to seek shelter with the *Lord* purifier of the fallen,
has arrived. (2) (12.31)

Avilokouṇ Rāma ko mükhārbind

The Lord's lotus countenance I behold :
After long search this jewel have I obtained,
Whereby is cast off[3] all *my* anxiety. (I-Pause)
By cherishing *God's* lotus feet in *my* heart,
Is shed foul suffering. (1)
The Lord is my royal authority, wealth and family.
Saith Nanak : In company with the help have I earned the gain,
Whereafter comes not death. (2) (13.32)

In the measure Kanara—Composition of Sri Guru Arjan Dev

SCORE 5

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Prabh pūjaho nāmu arādhi

By devoted contemplation of the Name,
And touching feet of the holy Preceptor,

1. For the sake of.
2. Symbol for worldly concerns.
3. Forgotten.

Worship the Lord.
In the mind find I the Lord illimitable,
And by grace of the Lord conquer the world.[1] (I-Pause)
Various kinds of worship, by various devices have I sought *to perform* :
True worship is that which pleases the Lord.
This marionette of clay put together,
What acts *of piety* can it perform ?
Lord ! the creature whom grasping by the arm You set on the way,
With You finds union. (1)
No other shelter behold I;
In the Lord's shelter alone my hope I repose.
What supplication may be offered by this humble one,
When the Lord in each being[2] abides ?
My heart for the Divine feet thirsts.
Nanak, Thy servant is known as Thy slave :
Ever to Thee is he a sacrifice. (2) (1.33)

In the measure Kanara—Composition of Sri Guru Arjan Dev

SCORE 6

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Jagat üdhāran nām prīya terai

Beloved ! Thy Name is the world's saviour.
With the Lord lies treasure of the Name, source of the Nine Treasures[3]
Beyond compare is joy in the Lord;
Then my mind ! why in *worldly* attachment art absorbed ?
Sight of the holy behold the eyes of such
As on forehead have this *blessing* recorded. (I-Pause)
At the feet of the holy I offer obeisance.
Dust of *their feet* I seek that purifies,
And equals bathing at the sixty-eight sacred spots that holiness confers.
With each breath, without turning *my* face away,
On the Lord I meditate.

1. Cf. Japuji 28.
2. Vessel.
3. See Glossary.

Wealth counted by the million accompanies not man !
The Name Divine alone at the end is the succourer. (1)
In the Sole Supreme Being fix your desires and pursuit
of honour.
And all feelings of duality discard.
Beloved ! what of Thy merits can I relate ?
Not one of Thy merits can I express. P. 1305
My heart for Thy sight excessively yearns.
Lord Enlightener of the world ! to Nanak grant union, (2) (1.34)

Aisī kaun bidhei darshan parsanā

By what device may the Lord's sight and
touch be obtained ? (I-Pause)
The Lord, of sight fulfilling desires I seek and thirst for;
For Him my heart yearns and pines. (1)
In humility am I absorbed and like the fish
For God's devotee thirst—
Thirst for dust *of their feet.*
To them I seek my heart to dedicate.
The Lord to me is gracious;
So pride and attachment have I discarded;
Thus Nanak with the Lord finds union. (2) (2.35)

Rangā rang rangan ke rangā

Various are the Lord's manifestation[1] :
In all, from the ant to the elephant is He pervasive. (I-Pause)
Some keep fasts and vows, bathe at holy
spots including the Ganga;
Bathe in currents of water and remain hungry and naked.
Folding together their limbs, worship they perform.
Circles on the body[2] they draw, and on their six
limbs[3] put paste-mark.
Without the holy congregation the Divine sight *comes not.* (1)
One may observe hatha restraints and stand without legs,[4]
Yet by malady of egoism one such gripped
And their impediment is not lifted.
Such in lust, wrath and desire burn.

1. Hues, varied doings.
2. (These are drawn at Dwārkā and Hinglaj),
3. (These are legs, arms, head and the middle portion of the body).
4. (That is, on one's head as in a yogic pose).

Saith Nanak : Such alone find liberations as
have a noble preceptor. (2) (3.36)

In the measure Kanara—Composition of Sri Guru Arjan Dev

SCORE 7

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Tikh būjhi gaī gaī mili sādh janāṇ

As company of the holy I joined, assuaged is my thirst.[1]
Fled are the five thieves;[2]
In joyful poise Divine merit I *constantly* sing,
Imbued with love for the Divine sight. (I-Pause)
How can I return the *benefaction* the Lord to me has done.[3]
To You is my heart ever and again a sacrifice. (1)
At first falling at the feet of the holy,
In love on You have I meditated.
Lord ! of what nature is Thy abode where the creation
Thou dost contemplate ?
Innumerable of Thy servants Thy laudation sing.
Such alone *With Thee* find union as please Thee.
Nanak, servant of God, in the Lord is absorbed.
Thou solely art real, solely Thou. (2) (1.37)

In the measure Kanara—Composition of Sri Guru Arjan Dev

SCORE 8

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Tyāgīyai gumānu mānu pekhtā dyāl lāl hāṇ hāṇ mana charan rein

Arrogance and Pride discard;
The gracious Beloved[4] is beholding all;
My mind ! be dust of feet *of the holy*. (I-Pause)
By teaching of God's devotees *is attained* illumination
on the Lord and meditation. (1)
With your heart sing the Lord's laudation;
Form love to the lotus feet of the Lord,
Compassionate to the humble, the charmer.
Gracious Lord ! show compassion and grace.

1. That is, desire.
2. The five sources of evil are meant.
3. Lit. How can I do what the Lord to me has done ?
4. Lāl=Lit. a ruby; implied meaning valued, loved.

Nanak seeks boon of the Name.
All attachment, doubt and pride discard. (2) (1.38)

Prabh kahan malan dahan lahan Guru milei ān nahīṇ upāo

Repetition of the Lord's Name impurities destroys. P. 1306
By touch of the Master is He attained,
By no other device. (I-Pause)
Bathing at river-banks, performance of the six ritual deeds,
Keeping long matted hair, performing fire sacrifices,
Carrying the hermit's staff—these avail not. (1)
Various devices, austerities, wandering;
Innumerable discourses, *reveal* not His depth or abode.[1]
All means have we studied :
Saith Nanak, joy from devotion to the Name comes. (2) (2.39)

In the measure Kanara—Composition of Sri Guru Arjan Dev

SCORE 9

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Patit-pāvanu bhagati-bacchhalu bhay haran tāran taran

The Lord is purifier of the fallen, beloved of devotees,
Annuller of fear, liberator.[2] (I-Pause)
By *His* sight are *my* eyes fulfilled;
The ears by listening to *His* laudation
Satisfaction-filled. (1)
Divine Provider to the helpless, lord of life;
Lord, refuge of the humble;
Fulfiller of hopes, destroyer of suffering
Nanak at the Lord's feet has sought shelter. (2) (1.40)

Charan saran dayāl ṭhākur ān nā hīṇ jāi

At the feet of the gracious Lord have I sought shelter;
No other place *of refuge* is for me.
To purify the faller is the Lord's law of grace;
All by meditating on the Lord are saved. (I-Pause)
The world is a marsh, an ocean of evil;
Man in attachment and pride is fallen and blinded,
And in Maya involvement is distracted.
Divine monarch, by the strength of Your arm extricate me,
Save me. (1)

1. Implies the Divine Essence.
2. One who ferries across water.

Cherisher of the helpless, succourer of the holy.
Annuller of millions of sins—
My heart yearns
For sight of the Lord perfection incarnate, repository of merits.
Lord who art compassionate, gracious !
May Nanak's tongue *ever* Divine laudation sing ! (2) (2.41)

Vāri vārouṇ anik ḍārouṇ

Over joy with the Beloved lasting even for the twinkling of an eye
Of a night,
Innumerable objects would I sacrifice. (I-Pause)
Sister-friend ![1] for gold, mansion, silken beds feel I not attraction. (1)
Pearls, rubies and innumerable joys,
Saith Nanak, without the Name are perishable.
With dry *crusts* of food and sleeping on bare ground,
Sister-friend ![1] in company of the Lord find I joy. (2) (3.42)

Aham tero mukhu joroṇ

Shattering egoism, with God's saints I *consort.*
My heart, invoking the Master, seeks *the Lord.*
The Beloved to my heart is dear. (I-Pause)
In the house of the self is *spread* the delightful couch;
In the open yard of the heart is peace :
Now with the five agents of evil snap ties. (1)
Now does *the mind* not wander and in its place is settled;
And the heart turned away *from God* is abloom.
Ended is egoism's turmoil.[2]
Nanak has sung laudation of the Lord, repository of merit. (2) (4.43)

In the measure Kanara—Composition of Sri Guru Arjan Dev

SCORE 9

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace P. 1307

Tāṇ te jāpi manāṇ hari jāpi

Hard is the way that the holy and the scriptures[3] mention,
In attachment involved, from fever of egoism art thou suffering.
To escape these, my self ! repeat the Lord's Name. (I-Pause)

1. Image for fellow-seeker.
2. Noise.
3. Vedas.

Those that to wretched Maya are attached, and with
her intoxicated,
By this attachment are in torment. (1)
Such alone by repetition of the Name are saved,
As by the Lord Himself are succoured.
Saith Nanak : By blessing of the holy
Is shattered attachment, fear and doubt. (2) (5.44)

In the measure Kanara—Composition of Sri Guru Arjan Dev

SCORE 10

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Aiso dānu dehu jī santahu jāt jīo balihāri

Holy ones ! grant me the boon to which my heart may
be a sacrifice.[1]
Pride my understanding has attracted, and the five evils
are assertive,
In these am I involved, living close to them.
With the holy have I sought shelter :
From company of the evil rescue me. (I-Pause)
For millions of births in species have I wandered :
Helpless, at Thy portal am I fallen. (1)
By grace of the Lord have I obtained prop of the Name.
Saith Nanak : Thus is the *human* birth, hard to attain, fruitful,
And across the ocean of existence am I carried. (2) (1.45)

In the measure Kanara—Composition of Sri Guru Arjan Dev

SCORE 11

In the Name of Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sahaj subhāye āpan āye

Spontaneously has *the Lord* come Himself.
Nothing know I, nor have practised[2] *any device.*
In my innocence has the Lord granted me union
and joy. (I-Pause)
By good fortune to the holy has He united me :
Now the mind wanders not, and in its own abode is settled.
The Lord, treasure-house of merit in the vesture
of the body is manifested. (1)

1. (That is, the born of devotion).
2. Shown.

All else is discarded by love of His feet,
Who in all spots is pervasive.
Now in great joy Nanak His laudation expresses. (2) (1.46)

Gobind Thākur milan durāiṇ

Hard is union with the Divine Lord.
Beyond measure is His form, inaccessible, unknowable,
In all creation pervasive. (I-Pause)
Neither by discoursing nor by wandering over
sacred spots is He attained,
Nor by skill in argument or clever devices. (1)
Various kinds of endeavour have we made—
By grace alone is He met.
Lord compassionate, gracious, ocean of grace,
To Nanak, Thy servant, pray grant dust
of feet of the holy. (2) (2.47)

Māī simrat Rāma Rāma Rāma

Mother mine ! Solely the Lord's Name I repeat—
None other than He is real.
Night and day His lotus feet with each breath
I contemplate. (I-Pause)
By love has He made us His own; this union now snaps not.
The Lord, treasure of merit,
Is my life, mind, wealth and all else. (1)
In all directions is the Lord pervasive—
This in depth of the heart have I beheld.
In shelter of the holy is Nanak saved,[1]
And his terrible suffering shattered. (2) (3.48)

Jana ko Prabhu saṇgei asnehu

The Lord's servant with Him is in love. P. 1308
Divine friend ! Thou my *true* companion art—everything
in Thy house lies. (I-Pause)
Honour I beg and strength;
Wealth, prosperity and progeny grant me; (1)
The Lord is donor of liberation, way of life's enjoyment,
Perfecting bliss, and enjoyment, supreme repository
of all treasures.
By fear[2] and loving devotion dost Thou confer joy :
Nanak ever *to Thee* is a sacrifice. (2) (4.49)

1. Has swum across.
2. (Fear of God is implied).

Karat karat charach charach charcharī

Yogis and those engaging in meditation, scholars
Hold endless discourses and over the earth wander. (I-Pause)
Many in egoism are involved :
Many stupid persons are *as* mad.
Wherever these go, death *grips* them. (1)
Discard, discard pride; death to thee is ever close.
To the Lord in love be devoted.
Saith Nanak : Listen thou thoughtless one;
Without devotion is life all gone waste. (2) (5.50. 12.62)

In the measure Kanara—Composition of Sri Guru Ram Das
Ashtpadiyān (Octets)
SCORE 1
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Japi mana Rāma-nāmu sukhu pāwaigo

My self ! the Name Divine repeat : Thereby joy shalt
thou obtain.
As *the Name* thou shalt repeat, joy shalt thou obtain,
And by service to the holy Preceptor *in the Lord*
be absorbed. (I-Pause)
God's devotees each moment *for the Name* yearn :
By repetition of the Name shalt thou too obtain joy.
All other pleasures leave *the mind;*
Other than the Name nothing shall delight thee. (1)
By the Master's teaching shall the Lord's *Name* taste sweet,
And the Master with utterance of sweet words shall
inspire thee.
The holy Preceptor's utterance is utterance of the
Supreme Being;
To the *Master's* utterance shouldst thou be devoted. (2)
By listening to the Master's Word is my heart grown tender,
The mind drenched in feeling, and to its true home
in God returned.
There plays evermore the mystic music, and the constant
stream *of joy* drips. (3)
As each instant is the Name Divine sung,
By the Master's teaching shalt thou in the Name be absorbed.
Then shall *the mind* listen to the Name, love the Name
And by the Name be fulfilled. (4)

Man may wear numerous armlets made from gold,
And dresses of various kinds :
Without the Name are all these insipid—
Involved in these shall man be born and die again and again. (5)
Heavy is Maya's veil; *therein caught* shall the mind in
whirlpool be revolved.
Sin and evil are heavy as iron;
With sin shall swimming across[1] be impossible. (6)
God's fear and non-attachment *to the world* is the ship;
The Master who is pilot by the holy word shall ferry you across.
By the Name Divine is encountered the Lord; P. 1309
By the Name shall *the self* in the Lord be absorbed. (7)
In ignorance is *the self* asleep; by the enlightenment given
by the Master shall it be awakened.
Saith Nanak : As be His Will, beings, He guides along. (8) (1)

Japi mana Hari Hari nāmu tarāwaigo

My self ! the Name Divine repeat—this shall ferry thee across.
Whoever repeats it, the Supreme state attains,
And like Dhruva and Prahlad[2] in the Lord is absorbed. (I-Pause)
By grace abounding[3] the Lord to repetition of the Name inspires.
In His grace with the holy Preceptor union He grants;
By union with the holy Preceptor is the Name meditated on. (1)
Impurity of egoism of multiple births to the self sticks;
In the holy congregation is this impurity shed.
Even as iron in company with wood swims, by attachment to
the Master's word
Is attained the Lord. (2)
Join company of the holy; in company of the holy
Shall be obtained joy in the Lord.
One pride-filled acting *contrary to* holy company,
Is as one drawing water and fouling[4] it with mud. (3)
The Lord is His devotees' guardian;
To God's servant joy in God tastes sweet.
Those each instant exalted by the Name,
By the holy Preceptor's teaching *in the Lord* are absorbed. (4)
Ever to God's devotees show humility;

1. Liberation is implied.
2. Dhruva and Prahlād are child-rishis.
3. *Kripā* (grace) is repeated several times.
4. Mixing.

One so showing humility shall obtain fruit of merit.
The evil-doer that the devotees calumniates,
Shall like Harnaksh[1] be destroyed. (5)
Brahma[2] who is born of the lotus and Vyas son of the fish,
By their austerity are worshipped.
Venerate all devotees : thereby shall wandering in
transmigration be annulled. (6)
Be not deluded by considerations of high and low caste :
Sukdev *Brahman* touching feet of Janak the *Kashtriya*
meditated on God.
Even though leavings of food fell over him, for an instant
Was his mind not shaken even a bit. (7)
Janak who the throne of the primal Janak occupied,
Dust *of feet of* nine sages[3] to his face applied.
Saith Nanak : Lord ! grant in Thy grace
That Thy servants' servant I become. (8) (2)

Manu Gurmati rasi güna gāwaigo

My self ! by the Master's teaching in joy sing
Divine laudation
One sole tongue increasing million-fold should the
Lord supplicate. (I-Pause)
Sheshnaga[4] with his thousands hoods the *Lord's Name* uttered,
Yet found not His extent.
Unfathomable, unknowable art Thou—
The Master's teaching alone to the mind shall bring poise. (1)
Those repeating Thy Name are alone distinguished—
Those repeating God's Name alone joy shall obtain.
Bidur,[5] maid's son, untouchable youth,
By Krishna was embraced and to his bosom clasped. (2)
From water is grown wood; yet wood it makes float over itself.
The Lord Himself exalts His servants,
And fulfils His law of grace[6] (3)
We are stones, iron, large blocks of stones—
In the Master's company as in boat are made to float.

1. Hrinyakashyapu, the demon-king, destroyed by the Lord.
2. (These stories come from the Purānic lore).
3. These were Mrīchi, Atre, Angirās, Pulasyu, Puleh, Kritu, Bhrigu, Vashisht and Atharvana.
4. In legend the king of serpents.
5. A devotee of Krishna.
6. Bird=wird (Ar.).

The weaver Kabir in company of the holy was saved; P. 1310
And to the heart of the holy was pleasing. (4)
In all states of standing, sitting, rising, the path
of the Lord we contemplate.
The holy Preceptor in his word is enshrined, the
word is the holy Preceptor,[1]
Pointing the way of liberation. (5)
By the Master's instruction, *repeating the Name* with each
breath have we obtained strength;
Now on the Name *liberator from Yama's* penalty we meditate.
Should egoism by the Master's grace be extinguished,
By the Master's instruction in the Name
shall we be absorbed. (6)
The holy Preceptor, donor of life to beings, to the
unfortunate is not pleasing.
Never again shall this occasion be grasped;
In torment shall man fall into regret. (7)
Whoever seeks his own good, before the Master must bow low.
Lord ! to Nanak show compassion;
Grant that I rub on *forehead* dust of *feet of* the holy. (8) (3)

Manu Hari rangi rātā gāwaigo

The mind, dyed in God *His laudation* will sing.
By fear *of God* are we turned pure; *now* the Master's chemical
dye in it shall settle. (I-Pause)
One dyed in God is eternally a recluse;
The home[2] of such shall the Lord approach.
By dust of feet of such find I life—this the Lord in
His grace shall grant. (1)
Beings gripped by duality in avarice are caught;
Their minds untreated, *God's* dye shall not catch.
As by the Master's Word their life takes a new turn,
And the Master, noble being meets them, does the dye catch. (2)
All ten organs of sensation are ever restless;
And the mind, subject to Three Qualities,[3] finds not poise.
By the Master's instruction is it subdued, and thereby
liberation attains. (3)

1. (This is a well-known doctrine in Sikh theology).
2. Symbol for the self.
3. See Glossary.

The Creator solely in all beings is pervasive;
All beings in the Sole Lord shall be absorbed.
Sole His form, yet various His manifestations;
All under His Sole Ordinance He directs. (4)
By the Master's guidance is realized the sole Lord;
By Godward-facing is He beheld.
The Godward-facing devotee in the Divine Mansion
with Him finds union,
And the mystic music makes. (5)
All creatures has the Lord raised : those that are Godward-
turned exaltation shall obtain;
Without contact with the Master non to the Divine
Mansion attains;
Such in transmigration shall suffer. (6)
Beloved ! for innumerable births have we been separated—
In Your grace with the Master grant us union.
By contact with the holy Preceptor supreme bliss have
we attained,
And even foul understanding blooms forth. (7)
Lord, Life of the Universe ! in me faith in the Name induce.
The Divine Enlightener with the holy Preceptor is one in essence,
Pray with the holy Preceptor grant me shelter. (8) (4)

Mana Gurmati chāl chalāwaigo

My self ! follow the way of the Master's teaching.
As a mad elephant by the goad is subdued, the Master the goad of
the holy Word shall repeatedly apply. (I-Pause)
The mind in ten directions rushes—the Master by inducing
love for God saves it.
The holy Preceptor by introducing in heart the holy Word,
In the seeker's mouth amrita of the Name pours in drips. (1)
Venomous snakes *of evil* with poison are filled; P. 1311
The Master, snake-healer[1], in *the seeker* mouth pours
the Word.
Maya the serpent approaches not such :
The Master, casting off poison in such a one
induces devotion. (2)
The hound of greed is assertive in the city of *the self*—
The Master in an instant shall drive him away.

1. (The snake-healer is a man believed to apply drugs and incantations to drive out snake-venom).

Truth, content and dharma has he settled therein—
Thereby in God's city shall *the seeker* Divine laudation sing. (3)
The creature in mire of attachment sinks—
The Master this sinking creature pulls out.
Crying for his shelter creatures to seek refuge come—
By *strength of* his arm he saves them. (4)
The world dream-like, is a play : this play will all scatter.
By the Master's guidance carry away profit of the Name :
Thereby at the Divine Portal shall you be invested
with honour. (5)
Man acts in pride, collecting cinders of sin.
When death arrives is he in suffering :
What man sows shall he consume. (6)
Devotees of God ! garner wealth of the Name Divine—
As this you spend shall you be honoured.
Consume and spend of it in plenty; the Divine Provider
no scarcity feels. (7)
In the heart is wealth of the Name Divine—
This wealth by seeking shelter with the Master
shall you discover.
Saith Nanak : The Lord compassion has shown,
Shattered are suffering and penury[1], and the creature
absorbed in God. (8) (5)

Manu satigur sharani dhiyāwaigo

The self that to take shelter with the holy Preceptor meditates,
Even though iron, with *touch of* the philosopher's stone
shall turn gold,
And its properties acquire. (I-Pause)
The holy Preceptor, exalted being is philosopher's stone :
Whoever touches him, this reward obtains.
As was Prahlad[2] saved by the Preceptor's teaching,
The Master his servant's honour shall guard. (1)
Noble is the holy Preceptor's Word—by the Master's Word
is obtained amrita.
One that on the holy Preceptor's Word by *utterance of* his
tongue meditates,
Like *the rishi* Ambrik the immortal state attains. (2)

1. Implies spiritual poverty.
2. Name of a rishī.

The holy Preceptor's shelter to *my* heart is pleasing—
On *the Master,* storehouse of amrita shall I meditate.
The holy Preceptor to the humble is compassionate,
And the way of the Lord indicate. (3)
Those seeking shelter with the holy Preceptor are exalted—
The Lord to save them shall come.
Whoever on God's servant aims an arrow,
On *the assailant* will it turn back and strike. (4)
Whoever to the Lord, holy Pool renders service,
This at the Divine Portal shall get him exaltation.
Whoever by the Master's teaching on the Lord meditates,
By the Lord is embraced, and in this state to others
provides union. (5)
The Master's teaching is the holy sound[1] and the true
scripture[2]—
By the Master's teaching on the Name meditate.
Such a one become the Lord's own image :
The Lord such a one makes worthy of reverence. (6)
The misbeliever[3] in the holy Preceptor has not put faith—
Such God-denier by the Lord are deluded.
Such in company with hound of passion of greed
To the carcase of pelf shall cling. (7)
The Name Divine is Saviour of the whole world— P. 1312
In the holy congregation on the Name meditate.
Saith Nanak : Lord, save me :
Those kept in the holy congregation *in the Lord* shall be
absorbed. (8) (6)

(One set of six-hymns)

In the measure Kanara—Composition of Sri Guru Arjan Dev

Chhant (Lyrics)

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sei udhrei jin Rāma dhiyāe

Such are saved as on the Lord have meditated.
Endeavour after Maya is to no purpose :
Those meditating on the Lord all reward obtain—
Blessed are such fortunate ones.

1. Nād.
2. Bed (Veda).
3. Sākta.

In the holy congregation are these awakened, and in the
Name absorbed :
To the Sole Lord is their heart's passion attached.
Discarding pride, attachment and evil passions,
To the feet of the holy attach thyself :
Thus shalt thou be saved.
States Nanak in humility : with the Lord I seek shelter,
By great good fortune is obtained His sight. (1)

Mili sādhū nit bhajah Nārāyaṇ

In company of the holy may we ever to the Lord be devoted,
And in great joy the Lord's praise sing :
In singing the Lord's praise find we life, and quaff amrita,
Whereafter may birth and death be annulled.
May we attain holy company and on the Lord meditate,
Whereafter may suffering not afflict us.
Benevolent Lord Creator, show grace,
That the holy we serve.
States Nanak in humility : Dust of *feet of* the holy we seek,
Whereby spontaneously in Divine sight we be absorbed. (2)

Saglei jaṇt bhajahu Gopālai

All you creatures, on the Lord lovingly meditate.
Thereby shall all your repetition of texts, austerity and
self-restraint be rewarded.
Ever on the Lord, controller of the inner self lovingly meditate,
Whereby may your entire life be made fruitful.
Whoever the Lord's praise chants, and ever on Him meditates,
Is of approved life.
Repetition of texts, austerity and self-restraint *to attain* the
immaculate Lord practise—
This Divine wealth alone shall accompany you.
Prays Nanak in humility : In Your grant me jewel of
Divine *devotion,*
That in my *pouch*[2] I may carry. (3)

Mangalāchār choj ānandā

Should the Lord, source of eternal joy in His grace great union,
Will come joy, frolic and bliss,
Should the Lord, provider of joy be met,

1. Fruit.
2. (The origin implies cloth folded to carry something).

Shall heart's desires be fulfilled.
Then shall sound concert of joy, and in noise we be absorbed,
Nevermore in suffering to wail.
The Lord to His bosom[1] has clasped us, granted joy,
And shattered are foul evils.
States Nanak in humility; The Lord, Being eternally joyous
To us has granted union. (4) (1)

Var in the measure Kanara—Composition of Sri Guru Ram Das
To be sung in the tune of Mūsa's Var
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Sloka (Guru Ram Das)

Rāma-nāmu nidhānu Hari gurmati rakhu urdhāri

By the Master's teaching keep in heart
Treasure of the Name Divine.
Annulling evil of egoism, turn *the Lord's* humble slave.[2]
Thereby shall be won the boon of this life,[3] P. 1313
discomfiture never coming.
Saith Nanak : Greatly fortunate are such as
By the Master's guidance joy in God have obtained. (1)

Sloka (Guru Ram Das)

Treasure of merit is the Lord.
By meditating on the Lord by the Master's teaching
Is attained honour at the Divine Portal.
By repetition of God's Name the face turns radiant
and one is exalted.
Saith Nanak : The Master is *image* of the Lord,
By whose union is attained the Name Divine. (2)

Pauri (Stanza)

Tūṇ āpei hī sidh sādhiko tūṇ āpei hī jüg jogīyā

Thou Thyself art the Yoga-practitioner,
Thou Thyself seeking union with Thy Essence.
Thou art Thyself the essence of joy, Thyself its enjoyer.
Thyself solely operative, all by Thy Will happens.

1. Neck.
2. Slave of slaves.
3. Liberation is implied.
Note : All Paurīs (Stanzas) in this Vār are of the composition of Sri Guru Ram Das.

Blessed is holy company and the holy Preceptor,
By joining which comes utterance of God's Word.
All in unison repeat the Lord's Name,
Whereby are all sins cast off. (1)
Sloka (Guru Ram Das)
Hari Hari Hari Hari nāmu hai gurmukhi pāwai koe
The Name Divine a rare one by the Master's guidance attains.
By this are egoism and avarice destroyed,
And foul thinking washed off.
Saith Nanak : Those that from Primal Time are so destined,
Each day to the Lord's praise give utterance. (1)
Sloka (Guru Ram Das)
Himself is the Lord gracious, almighty His Will.
Himself operative, none His equal.
All happens as He pleases; all that He Wills happens.
Limitless is the Lord, none His worth has found.
Saith Nanak : As by the Master's teaching is the Lord lauded,
Are body and mind joy-cooled. (2)
Pauri (Stanza)
Sabh joti terī jagjīvanā tūṇ ghaṭi ghaṭi Hari rang ranganā
Life of the world ! all that exists is Thy effulgence;
Each being Thou in God's dye dost universe.
Holy immaculate Being, beloved !
All on Thee meditate.
One Sole Provider is there, all others are beggars,
All from the Lord seek charity;
Thou art servitor and Lord; by the Master's teaching is
one exalted higher and higher.
All utter Name of the Lord, Controller of impulses,
Wherefrom are obtained all desires[1] (2)
Sloka (Guru Ram Das)
Hari Hari Nāmu dhiyāe mana Hari dargah pāwahi mānu
My self ! on the Name Divine meditate, whereby
at the Divine Portal
Mayst thou obtain honour.
Should thy mind in the Master's Word is fixed,
Shall all thy desires be fulfilled.

1. Fruit.

Annulled shall be all sin and evil,
And egoism and pride be cast off.
By the Master's teaching shall the heart's lotus bloom,
And all existence realized as the self and *image*
of the Supreme Being.
Lord ! show the grace that Nanak the Name Divine may repeat. (1)
Sloka (Guru Ram Das)
The Name Divine is holy, by whose repetition is
suffering cast off.
This in the mind of such lodges as from Primal
Time are so destined.
Of those following the Master's will are penury
and suffering cast off.
This no one by following his own will has attained : P. 1314
Folks ! in your heart determine this.
Nanak, servant of God, is humble slave of such
As the holy Preceptor's feet offer reverence. (2)
Pauri (Stanza)
Tūṇ thān thanantari bharpūru hehṇ Kartei sabh teri baṉat baṉāwaṉī
Lord-Creator ! all spots dost Thou fill.
All by Thee is made.
Creation made in multiple hues and aspects
All by Thee created in many ways.
All in Thy light operate,
Thou with the Master's teaching dost inspire all.
Those having Thy grace to the holy Preceptor are united,
And by the Master's teaching about the Lord are thus enlightened :
All utter the Lord's Name, the Lord contemplate,
Whereby is cast off suffering and desire.[1] (3)
Sloka (Guru Ram Das)
Hari Hari amritu nām-rasu Hari amritu Hari ürdhāri
Joy of the Lord's ambrosial Name in your heart cherish.
In the holy congregation is pervasive the Lord—this by
contemplation of the holy Word realize.
In the mind is contemplated the Name Divine,
Whereby is egoism's poison cast off.
Those not contemplating the Name Divine

1. Hunger.

On a gambler's throw have forfeited their *human birth.*
By the Master's grace is the Lord contemplated, and the
Name Divine in heart cherished.
Saith Nanak, servant of God : Such in that holy court
radiant faces bear. (1)
Sloka (Guru Ram Das)
Praise of the Lord and *repetition* of the Name
In Kali Yuga is noble and holy practice.
Inspiration to Divine praise by the Master's teaching comes;
The Name Divine is round the neck a string of pearls.
Supremely fortunate are those on the Lord meditating;
To such has the Lord entrusted *His* treasure.
Actions without *contemplation* of the Name bring *man* ever to
ignominy through egoism.
The elephant with water may be washed and rubbed,
Still must he throw dust over himself.
Lord ! in Your grace to the holy Preceptor unite *me,*
Whereby may the Supreme Being in my mind be lodged,
Saith Nanak, servant of God : Hail such
As listening to the Master's teaching in the Lord have
put faith. (2)
Pauri (Stanza)
Rāma-Nāmu vakharu hai ūttam Hari nāiku pürakhu hamārā
The Name Divine is precious merchandise,
The Lord our leading Master.
The Lord has a play enacted, Himself operating—
The whole world merchants.
Lord-Creator, in all creation operates Thy light; holy
is Thy expanse.
Formless Supreme Being ! fulfilled are all those meditating on You,
And by the Master's teaching chanting Your praise.
All with your tongue utter *Name of* Lord of the Universe,
Life of the Universe, who ferries across the ocean of existence. (4)
Sloka (Guru Ram Das)
Hamrī jihbā ek Prabh Hari kei gūṇa agam athāh
Lord ! one sole tongue have I; unknowable, fathomless the
Lord's merits.
How many we children express Your merits, You who are
unknowable, limitless ?

Lord ! grant us the noble wisdom at the holy Preceptor's
feet to fall.
Lord ! to the holy congregation join us, wherewith may we
sinners be saved.
Lord ! save Nanak, Your servant, and in Your grace grant
him union.
Lord ! in Your grace to our supplication listen,
That we sinful worms be saved. (1)
Sloka (Guru Ram Das)
Lord, Life of the Universe, show grace
And with the holy Preceptor gracious grant union.
As is the Lord gracious, service to the Master to our P. 1315
heart has become pleasing.
Forgotten is all desire and motives, and cast off from the
mind are worldly entanglements.
The Master in his grace the Name in *our mind* has confirmed,
And by the Lord granted us bliss.
Nanak, servant of God, the endless wealth has attained—
Wealth of the Name Divine. (2)
Pauri (Stanza)
Hari tüm waḍ waḍei waḍei waḍ ūṇchei sabh ūpari waḍei waḍaunā
Lord ! higher and greater than all else are You.
Lord ! those meditating on the Lord beyond limits,
Thine own become.
Lord ! of those chanting, listening to Your laudation
Are annulled all sins.
By great good fortune on our forehead recorded,
Guided by the Master's teaching,
Have we known Your devotees to be like to You.
Saith Nanak, God's servant's servant :
Meditate all on the Lord ever holy, holy since Primal Time,
His holiness in all time manifest. (5)
Sloka (Guru Ram Das)
Hamrei Hari jagjīvanā Hari japiyo Hari gürmant
Lord, Life of the universe, as the Master's Word have we
repeated,
The Lord inaccessible, unknowable, spontaneously has
granted union.
The Lord in each being is pervasive;

Limitless too is the Lord.
The Lord of all delights partakes, and is consort of Maya.
To all created beings charity the Lord grants.
Lord gracious ! grant me charity *of the Name*
That God's devotees and the holy seek.
Lord of Nanak, grant union that paean of Thy laudation
we sing. (1)

Sloka (Guru Ram Das)
The Name of the Lord, true friend, in my mind and body
is pervasive.
By the Master's teaching are all desires fulfilled,
Listening to which has Nanak, servant of God
Attained poise. (2)

Pauri (Stanza)
Hari ūttamu hariyā nāmu hai Hari pürakhu niranjanu maulā
The exalted Lord's Name is bringer of bliss,
In all creation is the Supreme Being, immaculate pervasive.
Of those repeating day and night the Name Divine
Maya kisses the feet.
Ever all beings He cherishes : the Lord is near and yet far.
Such realize Him as by Him are so inspired;
Such as have approval of the holy Preceptor, noble being.
Chant all praise of the Lord,
Whereby in His merits may you be absorbed. (6)

Sloka (Guru Ram Das)
Süttiyān Hari Prabhu cheti mani Hari sahaji samādhi samāe
My self ! even in sleep the Lord contemplate,
And spontaneously in the Lord be absorbed.
Mother mine ! Nanak servant of God, for the Lord yearns,
With whom the Lord in His grace grants union. (1)
Sloka (Guru Ram Das)
With the Lord solely am I in love;
The Lord solely in my mind abides,
Saith Nanak, servant of God : The Lord solely is my prop;
From Him solely comes liberation and exaltation. (2)

Pauri (Stanza)
Panchei shabda wajei mati gürmati waḍbhāgīṇ anhadu wajjiyā
By the Master's guidance in my understanding has rung

The concert of five instruments,[1]
And by great good fortune has sounded the mystical music.
The Lord, source of all bliss have I beheld;
By the Master's teaching is the Lord manifested.
Since Primal Time is the Lord of immutable aspect,
Whom by the Master's teaching have we contemplated in love.
Lord gracious, grant this in charity, that Your servant's
honour You save. P. 1316
All in unison on the holy Preceptor call hail,
In union with whom are our blemishes shielded. (7)

Sloka (Guru Ram Das)

Bhagati sarovaru ücchhalai sübbhar bharei wahaṇni
As has risen in flood the lake of devotion,
Thereby are God's devotees flowing full to the brim.
Saith Nanak, servant of God : By great fortune are met those
putting faith in the holy Preceptor. (1)

Sloka (Guru Ram Das)

Beyond count is the Lord's Name :
Beyond expression the Lord's merits.
Inaccessible, fathomless the Lord and the Lord's devotee—
By what device my union with these be found ?
God's devotees to the Lord's merits give utterance—
Yet not an iota[2] of His worth can they realize.
Prayeth Nanak, servant of God : Lord who art inaccessible,
By attaching us to Thy lappet grant us union. (2)

Pauri (Stanza)

Hari agamu agocharu agamu Hari kiuṇkari Hari darshanu pikhā
How may I obtain sight of the Lord, inaccessible, unknowable ?
Were He a material object could He be described—
Without form and feature is He.
Such alone can have sight of Him, as by Him realization
are granted.
The holy congregation is the holy Preceptor's school,
Wherethrough may be learnt the Lord's merits.
Blessed the tongue, blessed the hand and the teacher
In union with whom is writ the Divine account. (8)

1. These are the various kinds of musical instruments—those that are stringed, blown into, struck etc. etc.
2. As much as a sesame grain.

Sloka (Guru Ram Das)

Hari Hari Nāmu amritu hai Hari japīyai satiguru bhāe

The Name Divine is amrita, repeated through devotion to
the holy Preceptor.
The Name Divine is holy—
By repeating the Name Divine, by listening to it is suffering
annulled.
Such to the Name Divine are devoted as have this on
forehead inscribed
Since Primal Time.
Such at the Divine Portal in honour are invested,
In whose mind is the Lord lodged.
Saith Nanak : Radiant are faces of such,
As praise of the Lord with heart's love has listened. (1)

Sloka (Guru Ram Das)

The Name Divine is a treasure, that by the Master's
guidance is obtained.
Those on whose forehead this since Primal Time is inscribed,
Union with the holy Preceptor have attained.
Body and mind of such are joy-cooled,
And peace in their mind is settled.
Saith Nanak : By repetition of the Lord's Name
Is cast off all penury and suffering. (2)

Pauri (Stanza)

Hauṇ vāriyā tin kau sadā jinhāṇ Satiguru merā piyārā dekhiyā

To such am I a sacrifice eternally
As the cherished holy Preceptor have beheld.
To such the holy Preceptor has granted union
As this since Primal Time on forehead have got inscribed.
By the Master's teaching is the Lord inaccessible meditated on
Who is without form or feature.
Those by following the Master's teaching meditating on the
Lord inaccessible,
With the Lord become identified.
Repeat all with your tongue the Name of the puissant Lord[1] :
Great is the gain from devotion to the Lord. (9)

1. Nar-Harī (Man-lion).

Sloka (Guru Ram Das)

Rāma-Nāmu ramu ravi rahei ramu Rāmo Rāmu ramīti

The Name Divine we repeat. and in the Lord
All-pervasive are absorbed.
In each being is pervasive the Divine self;
Immersed in joy has the Lord enacted this play.
The Lord, Life of the Universe close to us abides; P. 1317
The Master, true friend has this revealed.
The Lord to such grants union,
As in Primal Time have love for Him got recorded.
Nanak, servant of God on the Name has meditated;
And by the Master's teaching in mind has contemplated Him. (1)

Sloka (Guru Ram Das)

Seek the Lord, true Friend, that by great good fortune alone
Comes in *the mind to* abide.
Saith Nanak : To such as have devotion,
Has the Master, perfectly-endowed revealed Him. (2)

Pauri (Stanza)

Dhannu dhannu sühāvī saphal ghaṛī jitu Hari sevā mani bhāṉī

Blessed is the happy, fruitful hour
Wherein service to the Lord to the mind has become pleasing.
Disciples of the Master, narrate to me the discourse of the Lord,
His endless tale.
How to attain, to behold the Lord sapient, wise ?
As the self by the Master's teaching in the Name gets absorbed,
The Lord grants union and His Essence reveals.
Nanak to such is a sacrifice
As repeat the Name of the Lord beyond Maya's taint. (10)

Sloka (Guru Ram Das)

Hari Prabh rattei loiṉāṇ giān-anjanu Guru dei

With the Lord's *vision* are my eyes dyed,
As to these collyrium of enlightenment the Master has applied.
The Lord, true friend have I attained—
Spontaneously to Nanak, His servant has He granted union. (1)

Sloka (Guru Ram Das)

In the hearts of God's devotees abides peace,
Their mind and body in the Name absorbed.
Such the Name contemplate, the Name study,
In the Name remain absorbed.

As is attained boon of the Name,
Is anxiety cast off.
By union with the holy Preceptor arises *devotion to* the Name,
And banished all hunger and thirst.[1]
Saith Nanak : By immersion in the Name,
Is the Divine Reality attained. (2)
Pauri (Stanza)
Tüdhu āpei jagatu üpāi kai tüdhu āpei wasgati kītā
The world hast Thou created and under Thy sway placed.
Some are made egoists and are losers;
Others in union with the Master are victors.
Exalted is the Name Divine, that by good fortune
By the Master's teaching is attained.
Gone is all suffering and penury,
As the Name Divine by the Master is imparted.
Serve you all the Divine heart-charmer, the world-charmer
Who creating the world, under His sway has placed it. (11)
Sloka (Guru Ram Das)
Mana antari haumai rogu hai bhrami bhūlei manmükh durjanāṇ
Egoists evil of nature in heart bearing malady of egoism,
In doubt are deluded.
Saith Nanak : This malady by association with the holy
Preceptor, sincere friend, is cured. (1)
Sloka (Guru Ram Das)
My mind and body then shall be decked
As the Lord with my eyes I behold.
Saith Nanak : Union with the Lord have I attained,
On hearing whose Word I find life. (2)
Pauri (Stanza)
Jagannāth jagadīshar kartei aprampār purakhu atolu
Disciples of the Master ! on the Name Divine meditate,
Name of the Lord, exalted, priceless :
Meditate on the Name of the Lord of Universe,
Lord of the world, Creator, beyond limit, the Supreme
Being immeasurable.[2]
Those meditating on Him day and night with Him have
found union—

1. Implies desire and want.
2. (Lines transposed in rendering).

Of this is there no doubt.
By great good fortune is found association with the
holy Preceptor,
Of the irrefrangible[1] Word.
All on the puissant Lord[2] meditate,
By whose grace is ended Yama's contention. (2)

Sloka (Guru Ram Das)

Harijana Hari Hari chaundiyāṇ saru sandhiyā gāwār

As was devotee God's Name repeating,
A brute at him aimed an arrow.[3]
Saith Nanak : God's devotees by devotion to God are saved—
The arrow[3] has hit him who aimed it. (1)

Sloka (Guru Ram Das) P. 1318

My eyes with love are intoxicated,
And the Lord's truth[4] behold.
Saith Nanak : Pluck these out, should they behold other than
the Lord. (2)

Pauri (Stanza)

Jali thali mahīyali pūrano apramparu soī

The Lord is pervasive over land and water, beyond farthest limit.
All creation He cherishes; supreme is His Will.
Other than He have no mother, father, brother,
progeny and friend.
In each being pervasive, He saves any contemplating Him.
Repeat you all, merits of the Lord, manifest over
the whole world. (13)

Sloka (Guru Ram Das)

Gurmukhi milei si sajjaṇā Hari-Prabh pāiyā rangu

Those that the holy God-facing ones have contacted,
Love of the Lord have attained.
Saith Nanak, servant of God : Laud the Name
And in frolic to the Divine Portal go. (1)

Sloka (Guru Ram Das)

Lord ! Thou art Provider of all, Thine all creation,
Beloved ! all to Thee make supplication; grant them charity.

1. Perfect.
2. Nara-Nārāyaṇa.
3. Symbolizes malice and evil intentions.
4. Nām.

As the Lord, supreme Provider extended His band,
Rain[1] fall over the earth.
As was sown crop of devotion, grew crop of contemplation
of the Name.
Nanak, servant of God, seeks in charity prop of
the Name Divine. (2)

Pauri (Stanza)

Icchāṇ mana kī pūrīyai japīyai sukh sāgaru

By contemplation of the Lord, ocean of bliss
Are all heart's desires fulfilled.
By *means of* the Master's Word, mine of jewels
At the Lord's feet make supplication.
By association with the holy comes liberation,
And torn is Yama's scroll.
By repeating *Name of* the Lord above Maya-taint
Win life's blessing.
Seek you all shelter with the holy Preceptor,
Whereby may be erased scars of suffering. (14)

Sloka (Guru Ram Das)

Hauṇ ḍhūnḍhendī sajjaṇā sajjaṇu maiṇḍai nāli

The Divine Friend I seek, yet is He by my side.
Saith Nanak, servant of God : The inaccessible is
beyond attainment;
The Master, exalted being can grant sight of Him. (1)

Sloka (Guru Ram Das)

Nanak to the holy Eternal is devoted in love—
Without Him may life not be lived.
By contact with the holy Preceptor is attained the Lord,
perfection incarnate,
And the tongue by *repetition* of the Lord's *Name* joy-suffused. (2)

Pauri (Stanza)

Koī gāwai ko suṇai ko üchari sünāwai

Whoever chants the Lord's Name, listens to it or to
others relates it
Shed off is his impurity of multiple births,
And fulfilled his heart's desires;
Annulled his transmigration, and the Lord's laudation he sings;

1. Symbolizes grace.

Saved himself, saved are his associates and his whole family.
Saith Nanak, servant of God : A sacrifice am I to any
That the Lord's approval has won. (15) (1)

(Found correct)[1]

In the measure Kanara—Composition of the Venerable Namdev
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace
Aiso Rāmrāi antarjāmī

The Divine Monarch, searcher of hearts is manifest
As the face in the mirror. (I-Pause)
In each being abiding, yet free from touch or taint of Maya;
Free from bonds, not ever seen to die. (1)
As the face visible in water
Is Nama's[2] lord Bithal[3] visible. (2) (1)

1. Note in original, *Shuddha.*
2. Short for Namdev.
3. One of the names of Vishnū current with Namdev, here symbolizing God.

RAGA KALYAN

In the measure Kalyan—Composition of Sri Guru Ram Das P. 1319
In the Name of the Sole Supreme Being, Creator—
Immanent Reality; Above Fear, Above Rancour;
Form Eternal; Unincarnated ; Self-created;
Realized by the holy Preceptor's grace.

Rāmā ram Rāmai antu na pāiyā

None to extent of the Lord all-pervasive has realized.
Children are we, cherished by You;
You the Supreme Being, my Father and Mother. (I-Pause)
Countless are the Lord's Names;
Inaccessible, inaccessible the Divine Monarch.
Much reflection have those endowed with enlightenment done;
Yet an iota[1] of *His* worth have they not found. (1)
Beings always sing laudation of the Lord's merits,
Yet of these have they not found the extent.
Thou art inencompassable, immeasurable, Lord beyond limit;
Despite repeating Your Name to fullness
Is Thy depth not found. (2)
Lord ! human beings laud Thee;
Divine Monarch, Thy praise they sing,
You the Ocean, we the fish *inside* You;
Noway is Your extent found. (3)
Lord ! to Your servant show grace;
Grant him the boon Your Name to repeat.
To me, thoughtless one, blind[2] *of eyes* the Name is the prop,
That Nanak, servant of God from the Master
has acquired. (4) (1)

Hari-janu güna gāwat hassiyā

The Lord's devotee, with singing the Lord's laudation is
in bloom of joy.

1. As much as a sesame grain.
2. Said metaphorically, signifying ignorance.

By the Master's teaching have we practised devotion to the Lord—
This blessing in Primal Time on our forehead is recorded. (I-Pause)
Day and Night the Master's feet I contemplate,
Whereby in my mind is lodged the Lord.
Over the whole world is the Lord's praise pervasive,
As fragrance of sandalwood when rubbed. (1)
As in the Lord is my mind fixed, all misbelievers[1]
have set after me.
The traducer in consequence of his deeds
Has his foot stinged by touch of the she-serpent Maya. (2)
Lord ! Your servant's protector are You—
In each age Your servant have You succoured.
What matters that the demon[2] *against him* has exercised malice—
All thereby are ruined. (3)
All God's creatures in death's jaws are caught.
The Lord His servants has succoured—
So has Nanak, servant of God, sought His shelter. (4) (2)

Merei mana japu japi jagannāthei P. 1320

Myself ! the Lord of the Universe contemplate.
As by the Master's teaching on the Name Divine have I meditated,
Are all sins and suffering shed. (I-Pause)
My tongue even one of Your merits has not the power to sing :
Pray grant me a multiple of tongues.
All creation over and over each instant, each moment
Your laudation sings,
Yet has not the power to express it. (1)
Lord ! deeply in love with You am I,
And for Your sight yearn.
You the Supreme Provider of all creation,
To You my state of mind known. (2)
Should any show me way to the Lord,
What may I offer him ?
Body and mind, myself would I offer to one,
Who to the Lord unites me. (3)
Great are the Lord's merits and repute—
A bit out of that alone can we express.
In Your power lies my understanding,
Lord almighty of Nanak, Your servant. (4) (3)

1. Sākta.
2. May imply Prahlād's father Harnākash or malicious persons in general.

Merei maṇa japi Hari-güna akath sünathaī
My self ! contemplate the Lord's attributes, stated to be inexpressible.
Righteousness, prosperity, fulfilment of desires and liberation[1]
Follow after God's servant. (I-Pause)
Such alone on the Name Divine meditate,
As have good fortune on their forehead inscribed.
When at the Portal the Lord calls their reckoning,
By meditation on the Name liberation they find. (1)
Over multiple births have we *gathered* sins,
Suffering and impurity of egoism sticking to us.
The Master in his grace in the Divine water has bathed us,
Whereby are sins and evils gone. (2)
In the heart of His servant abides the Lord,
As the servant to the Name Divine is devoted.
As comes the final moment, then saves him the Name,
abiding with him. (3)
Lord ! Your servant Your laudation chants,
As Name of Lord of the Universe he repeats.
Lord, saviour of Nanak, Your servant,
Save us, sinking stone. (4) (4)

Hamrī chitvanī Hari-Prabhu jānai
The Lord our mind's thoughts knows.
Whoever the Lord's servant traduces, the Lord complies
not a whit with his wish. (I-Pause)
Discarding all else, serve the Eternal, the Lord Highest over all.
By Service to the Lord death seeks not him,
Falling at the feet of God's servant. (1)
Whomsoever the Lord saves, in his ear pours the right wisdom.
None can equal one whose devotion the Lord approves. (2)
Behold the Lard's wondrous marvel, who in an instant
Distinguishes between the genuine and the fake.
Thereby has God's servant acquired bliss,
The pure in heart union have found, the false into regrets fall. (3)
You Lord, are the Provider almighty; P. 1321
From You I beg a boon :
Show to Nanak the grace,
That ever in my heart abide the Divine feet. (4) (5)

1. (These are the 'four boons' sought after).

Prabh kījai kripā nidhān ham Hari-guna gāwehnge
Lord, treasure of grace, grant that Divine laudation we sing.
Lord, ever in You rests my hope,
When shall You embrace me. (I-Pause)
Thoughtless, ignorant children are we—
The Father shall instruct us.
Even though the child each moment make errors and cause damage,
Still will the Universal Father cherish it. (1)
Lord ! we receive whatever You grant.
No other place of shelter have I.[1] (2)
The devotees favoured of God alone love the Lord :
Of such is the light merged with the Divine Effulgence :
With the Effulgence shall they merge. (3)
As the Lord be gracious, shall He inspire love in us.
Nanak at the Lord's Portal seeks shelter;
The Lord his honour shall save. (4) (6)

(Set of Six hymns : 1)

In the measure Kalyanu Bhopali—Composition of Sri Guru Ram Das
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Pār-Brahmu Parameshuru swāmi dūkh-niwāraṇu Nārāyṇe
Transcendent Supreme Being, Supreme Lord, Master,
Annuller of suffering, Cherisher,
Ocean of joy, Jewel Fulfiller of desires :
All Your devotees seek the ocean of existence to cross. (I-Pause)
Lord compassionate to the humble, Lord of the Universe,
Searcher of hearts.
Such of fear are divested as on the Lord by the Master's teaching have meditated,
Puissant Lord,[2] Liberator. (1)
Those that at the feet of the Lord of the Universe have sought shelter,
The ocean of existence have crossed,
Saith Nanak, servant of God : The Lord His servant's honour saves,
Himself this grace showing. (2) (1.7)

1. No place where I may go.
2. Murāri=destroyer of the demon Mura.

In the measure Kalyan—Composition of Sri Guru Arjan Dev

SCORE 1

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Hamārai eh kirpā kījai

Pray show me this grace ;
May the humming-bee of my heart to the nectar of
Your lotus feet
Evermore be devoted. (I-Pause)
With other water is he not concerned :
To the chatrik grant the Divine drop of water. (1)
Without union comes not fulfilment
By sight of *the Lord* does Nanak find life. (2) (1)

Jāchiku Nāmu jāchai jāchai

This mendicant seek ever and again *Thy* Name.
Lord, who art prop of all creation, Master of all,
Provider of all joys. (I-Pause)
The innumerable creation seeks boons—
We receive alone what pleases the Lord *to grant.* (1)
His sight fulfiller of desires— P. 1322
As close to Him we come,[1] His laudation we sing.
Saith Nanak : Let the essence with the Divine
Essence be joined,
And the jewel *of self* by the Divine jewel be penetrated. (2) (2)

Mere lālan kī sobhā

Such is the repute of the Beloved;
Ever fresh, in it is my heart dyed. (I-Pause)
This Brahma, Shiva, Siddhas,[2] sages, Indra and devotees
have sought for. (1)
Yogis, enlightened ones, those meditating shesh-naga,[3]
All the Lord contemplate, manifesting Himself in
Innumerable waves.
Saith Nanak : To the holy am I a sacrifice,
Who ever close to the Lord abide. (2) (3)

1. By His touch.
2. Siddha=accomplished Yogi.
3. The legendary serpent with a thousand hoods.

In the measure Kalyan—Composition of Sri Guru Arjan Dev

SCORE 2

In the Name of Sole Supreme Being, Realized by
the holy Preceptor's Grace

Terai māni Hari Hari māni

Lord ! by reposing faith in Thee comes honour.
By *beholding* Thee with the eyes, listening to Thy words
with the ears,
Each limbs and life joyful grows. (I-Pause)
Everywhere, in all ten directions is He pervasive,
Equally in the mountain and a blade of grass. (1)
Everywhere may be beheld essence of the Lord, Supreme Being,
Supreme Master.
In company of the holy are effaced doubt and fear :
Thus Nanak states the Divine wisdom. (2) (1.4)

Güna nād ahüni anand Beid

Sages in company of the holy utter and hear
The sound and tune of God's attributes
And bliss of Divine knowledge.[1] (I-Pause)
These enlightenment obtain, do meditation,
Receive honour and boons;
With heart and tongue joyful the Name they repeat,
Whereby are annulled sins. (1)
Their's is true Yoga-praxis, enlightenment their sustenance;
By fixing the mind in the holy Word the Essence they realize,
Without pause repeating the Name and performing austerities.
Saith Nanak : Completely[2] in the Divine light absorbed,
Bear they no suffering or chastizement. (2) (2.5)

Kaunu bidhi tā kī kahā karouṇ

By what device may I with the Lord seek union ?
Some enter meditation, acquire knowledge, study scriptures—
How the unbearable state may I bear ? (I-Pause)
At whose door—be it Vishnu, Shiva, Siddhas, sages or Indra[3]—
Should I seek shelter ? (1)
Some get royal authority, others heaven;
A rare one among millions liberation acquires.

1. Beid=Veda.
2. All their warp and woof.
3. Refers to Indra, king of the celestial world.

Saith Nanak : This by acquiring joy in the Name,
And touching feet of the holy comes. (2) (3.6)

Prānpati dayāl-pürakh Prabh sakhei

He is Lord of Life, gracious Being, Divine friend,
Shatterer of suffering of transmigration,[1]
Saviour from snares of Kali-Yuga. (I-Pause)
Cherishing the Name, to Thy shelter have I come.
The gracious Lord is my prop. (1)
The helpless, the humble repose hope *in the Lord,*
Bearing in mind the Lord's Name and Word. (2)
Other than Thee, Lord ! none else do I value;[2]
Thee alone in the whole world cherish.[3] (3)
Night and day the Lord in my heart abides :
The Lord is Nanak's prop. (4) (4.7)

Mani tani jāpīyai Bhagavān

May we by *fervour* of mind and body the Lord's Name repeat :
As the Master, perfectly-endowed is gracious,[4]
Ever abide we in bliss and weal. (I-Pause)
By chanting Divine laudation are all our objective achieved. P. 1323
As in company of the holy the Lord have we contemplated,
Fled is the torment of death.[5] (1)
Lord ! grant in grace that day and night *Thee* I serve.
Divine Lord, perfection incarnate,
Nanak, Your servant with You seeks shelter. (2) (5.1)

Prabhu merā antarjāmī jāṉu

The Lord is searcher of hearts, all-knowing.
Lord perfection incarnate, show grace,
Thou that are the manifest as the eternal, holy Word.[6] (I-Pause)
Other than the Lord none has any power—
In Thee lies our hope, from Thee our mind derives strength.
Lord Provider to all beings, to all You provide clothing and sustenance. (1)
Saith Nanak : Understanding, wisdom, intelligence, repute, beauty, wealth and honour,

1. Birth through the womb.
2. Know.
3. Recognize.
4. Pleased.
5. Transmigration is implied.
6. Also rendered : That the eternal, holy word *to us* be manifested.

All joy, bliss and weal,
Are by repetition of the Name Divine obtained.[1] (2) (6.9)

Hari charan sharan kalyān karan

Shelter of the Divine feet is bringer of weal,
The Name Divine purifier of the fallen. (I-Pause)
Whoever in company of the holy *with mind* free from doubt
The *Name Divine* repeats,
Yama, agent of death, destroys him not. (1)
Devices of liberation and innumerable joys
Equal not devotion to the Lord.
Nanak, servant of God, of the Divine sight is enamoured.
Whereby nevermore in transmigration does one wander. (2) (7.10)

In the measure Kalyan—Composition of Sri Guru Ram Das
Ashtpadiyān (Octets)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Rāmā ram Rāmo süni manu bhījai

By listening to the *Name of* the Lord, all-pervasive
is the heart joy-drenched.
By the Master's teaching spontaneously quaff the Name Divine,
Sweet amrita-elixir. (I-Pause)
Fire that *lies* in wood, by device is produced :
Even so is the Name Divine that is the light pervading all,
Whose essence by the Master's teaching is manifested.[2] (1)
The nine doors of the body all are joyless,[3] from the tenth[4]
oozes amrita-joy.
Divine Beloved ! show grace that by the Master's
Word joy in God we quaff. (2)
The city of the body is elegant; in it trade in joy in God :
By service to the Master acquire the invaluable jewels
and rubies.[5] (3)
Limitless is the holy Preceptor, limitless the Lord—
That offer an oceanful of devotion.
To this humble chatrik show grace, and put in his mouth
drop of the Name. (4)

1. (Lines transposed in rendering).
2. Extracted.
3. Tasteless.
4. The seat of super-consciousness.
5. Used metaphorically for devotion.

Blazing red is the Beloved, red His dye—
To dye[1] the heart *red* to the Master dedicate it.
In joy of the Lord are we absorbed;
In joyful draughts ever quaff it. (5)
Seven are the earth's *continents,* seven the seas :
Should gold from all these be extracted;
God's servants seek not it—
They seek solely joy in God. (6)
Misbelievers[6] ever are hungry, ever hunger wailing;
Ever in love for lucre rushing along— P. 1324
Keep such at a million miles' distance. (7)
Noble are God's devotees—to what to compare them ?
Nothing with *devotion to* the Name Divine compares—
To Nanak, Thy servant show *this* grace. (8) (1)

Rāma Guru pārasu parasu karījai

Lord ! with the Master, philosopher's stone grant me a touch.
We that are devoid of merit, rusted iron, meritless,[3]
By touch of the Master make us philosopher's stone. (I-Pause)
All seek after liberation and heaven, ever questing after these.
God's servants seeking after His sight seek not liberation;
By union with the Lord are they fulfilled and their mind satisfied. (1)
Greatly powerful is Maya-attachment, that brings on a black blot.
God's servants by it are unsoiled, like the duck whose wings unwetted remain. (2)
By serpents is fragrant sandalwood surrounded;
How with it to find union the sandalwood to obtain ?
Take out sword of the Master's mighty teaching,
And cutting off poison, quaff this joy. (3)
Bringing loads of firewood, in a moment are these by fire reduced to ashes;
Even thus greatly terrible sins committed by man,
In holy company with a spark may be burnt away. (4)
Noble are God's holy devotees, repository of the Name.
Contact with the holy is as through Divine sight is obtained. (5)

1. (The colour of love and devotion).
2. Sākta.
3. Lit. Tasteless.

The misbeliever's[1] yarn is greatly tangled; how to card it ?
No thread will come of it—associate with misbelievers.[1] (6)
Noble is company of the holy Preceptor;
In holy company contemplate the Lord.
Within *the self* lie diamonds, jewels and pearls[2]
By the Master's grace attain these. (7)
Great is the Lord—how with Him to find union ?
Saith Nanak : The Master, perfectly-endowed this union grants—
Pray to your servant *such* perfection grant. (8) (2)

Rāmā ram Rāmo Rāmu ravījai

The Lord all-pervasive contemplate.
Noble are the holy devotees; in unison with the holy
Have joy in the Lord. (I-Pause)
All creation, the whole world has mind unsteady.
Lord ! in Your grace with the holy great union,
Who to the world may bring the prop and poise. (1)
The earth lies under all, yet does it rise above all,
As *touch of* feet of the holy it acquires :
Thus turn you noblest of the noble, and the whole world
under your feet may lie. (2)
The God-facing bear the exalted Divine light;
Maya their handmaid[3] becomes.
By the Master's teaching teeth of wax[4] they acquire,
Whereby crushing iron of worldliness, elixir they quaff. (3)
The Name Divine great grace has shown, as union with the
holy Master, noble being is brought about.
Thereby laudation of the Name Divine have we proclaimed,[5]
And in all the worlds gained repute. (4)
The holy are beloved of my heart; without sight of them P. 1325
find I not rest.
Like the fish that with water is solely in love,
And without it instantly dies. (5)
The supremely unfortunate receive not dust *of feet* of the holy.
Unquenchable their burning thirst,
Dharmaraja's chastizement they bear. (6)

1. Sākta.
2. Used metaphorically for devotion.
3. (Draws water for them, i.e. serves them).
4. Implies indifference to worldliness.
5. Spread.

One may bathe at all holy spots,
Keep fasts, perform sacrifices, dispense charities
And in snow tear the body to tatters;[1]
Yet immeasurable is *devotion to* the Name Divine,
Nothing weighs equal to the Master's teaching. (7)
Lord ! to Thee alone are Thy merits known;
Nanak, Thy servant Thy shelter seeks.
Thou the ocean, we the fish within Thee—
In Thy grace close to Thyself keep us. (8) (3)

Rāmā ram Rāmo pūj karījai

Worship the Lord all-pervasive.
To all dedicate your mind and body,
And joy of the Master's teaching and enlightenment
repeatedly quaff : (I-Pause)
The Name Divine is the tree, God's attributes its branches :
Ever pluck its *fruits* and offer worship.
The Divine self is the self of all; with love render it worship. (1)
The discriminating understanding is purest the world over;
By contemplation quaff joy *in God.*
By the Master's grace is attained this boon;
To the holy Preceptor your heart dedicate. (2)
The Master's teaching is an exalted jewel invaluable;
With this jewel penetrate *the heart's* jewel.
The mind is the pearl-borrer;
By the Master's Word is the jewel's genuineness judged. (3)
By company of the holy are we exalted, as the peepul tree
the inferior plants absorbs.
Noblest of all beings is the person,
Who fragrance of the Name Divine acquires. (4)
By performance of numerous pure deeds
Sprout evermore green branches.
Thus has the Master taught : Dharma is the flower,
Enlightenment the fruit;
Of this impart fragrance to the world. (5)
One sole Light is there, the Sole Lord in our heart abides
Solely the Supreme Being I view.
The Divine self in all beings is pervasive;
Under feet of all lay your head. (6)

1. Melt the body in snow.

Those devoid of the Name are shameless,
Utter ignominy they suffer.[1]
The misbelievers[2] are proud; without the Name shameful
is life. (7)
While breath in the body lasts,
Hurry with the Lord to seek shelter.
Prayeth Nanak : Show grace that feet of the holy I wash. (8) (4)

Rāmā maiṇ sādhū eharan dhüvījai

Lord ! in Your grace grant that feet of the holy I wash,
That in an instant burn away sins. (I-Pause)
Mendicants at Your door are standing; waiting in yearning—
To these grant charity.
Invoking the Lord's shelter have they come;
By the Master's teaching in me confirm the Name. (1)
In the city of the body are lust and wrath assertion;[3]
Ever rise against these to wage battle. P. 1326
Cherish me as Your own, save me : may the Master
perfectly endowed extricate me. (2)
Within is *raging* the mighty fire of evil,
Grant cooling snow of the Master's Word,
Whereby may mind and body be greatly cooled;
Be maladies cut off and in joy we sleep. (3)
As are sunrays in all spots pervasive, in all beings is the
Lord pervasive.
By contact with the holy is attained joy
That settled in our own home[4] we quaff. (4)
God's devotees with the Master are in love as the *chakwi*
the sun to behold;
Her whole night in gazing passed;
As appears the *sun's* face amrita she quaffs. (5)
The misbeliever[5] is a greedy cur, full of filth of foul
understanding :
Much he talks of his own selfish purposes—
How may such a one be trusted ? (6)

1. In idiom, their noses are slowly chopped off.
2. Sāktas.
3. Powerful.
4. That is, in the self without straying.
5. Sākta.

By joining company of the holy and seeking their shelter
Is extracted elixir of joy in God.
Those endowed with numerous merits speak only good
on others to confer—
Pray grant me company of such holy devotees. (7)
Inaccessible, gracious, conferrer of honour art Thou—
In Your grace save me.
Of all creatures one Sole Universal life are You—
Prayeth Nanak : Cherish me ! (8) (5)

Rāmā ham dāsan dās karījai

Lord ! make me servant of Your servants
While within the self lasts breath, may dust of
feet of the holy I cherish.[1] (I-Pause)
Shiva, Narada,[2] Shesh-naga[3] and sages, all the
dust of *feet of* the holy seek.
All abodes where the holy tread holy are rendered. (1)
Discarding worldly honour and pride, in company
of the holy abide.
Thereby shall abject fear[4] of Dharmaraja be lifted,
And thyself sinking in evil be extricated. (2)
Like standing tree shrivelled, those in doubt that are the dried up,
In company of the holy grow green :
Hence delay not an instant,
And touch feet of the holy. (3)
Wealth of jewel of laudation of the Name Divine
The Lord with the holy has deposited.
This lay before such as in the Master's Word repose faith. (4)
You of the holy listen ! the Master raising his arm calls aloud,
Should you seek joy everlasting for the self,
With the holy Preceptor seek shelter. (5)
Should man have great, exalted good fortune,
By the Master's teaching should be repeat the Name.
Thus shall he cross the terrible *ocean of* Maya-attachment
in the world
And spontaneously joy in God shall quaff. (6)

1. Lit. Absorb.
2. A rishi.
3. The thousand-hooded primal serpent.
4. *Kāni* implies abject fear of someone powerful.

Those excessively in love with Maya
In Maya shall rot.
Such in thick darkness of ignorance fallen, on a hard path,
Laden with burden of egoism shall stand. (7)
Saith Nanak : By devotion to the Lord all-pervasive
comes liberation.
By contact with the holy Preceptor is the Name confirmed *in mind,*
And in the Name Divine is one merged. (8) (6)

(Set of Six hymns-1)

RAGA PARBHATI

In the Name of the Sole Supreme Being; Reality Eternal; P. 1327
Creator; Immanent Reality; Without Fear; Without Rancour, Form Eternal,
Unincarnated; Self-created; Realized by the holy Preceptor's grace.

In the measure Prabhati Bibhas—Composition of Sri Guru Nanak Dev
Quartets (Chaupade)

SCORE 1

Nāeṇ terai tarṇā nāeṇ pati pūj

By *devotion* to Thy Name comes liberation; by Thy Name
is attained honour and reverence.[1]
Thy Name our embellishment and the desired end of our thoughts.
By *devotion* to Thy Name is one's name universally acclaimed.
Never comes honour without *devotion to* the Name. (1)
All other kind of understanding is mere show :
On whomsoever the Name Thou dost confer,
fulfilment attains. (I-Pause)
Thy Name is our strength and the great tribunal.
Thy Name is our fighting host and King.
By Thy Name comes honour, greatness and acceptance.
By Thy glance of grace is one with exaltation marked. (2)
By Thy Name comes enlightenment and universal acclaim.
Amrita Thy Name, whereby is removed *maya's* poison.
By Thy Name come all joys in the mind to abide.
The world devoid of the Name, in bonds to Yama's
demesne is taken. (3)
Woman, horse, home, land—all are fetters.
However much one may assume various forms of joys of heart,
When comes the call, no delay is allowed.
Saith Nanak : Man devoid of truth in the end is
adjudged false. (4) (1)

1. Worship.

Terā Nāmu ratanu karamu chānaṇu sürati tithai loi
Wherever is the jewel of Thy Name, comes grace;
Whatever understanding by *it* is illuminated; there is light.
Wherever is darkness and blindness of *ignorance,*
All is lost. (1)
The process of birth[1] and death is all a malady :
Thy Name is the medicine, none else;
Thou who art the Creator limitless. (I-Pause)
Even though millions of nether worlds be put in a weighing pan,
Then alone can these be weighed against Thy jewel Name, P. 1328
When an equal substance,
Thy laudation is loaded. (2)
From suffering arises joy, from pleasures suffering.
The tongue that lauds Thee, nevermore feels hunger. (3)
Nanak, thou alone art ignorant; the world all is good.
The self wherein arises not the Name, meets ignominy. (4) (2)

Jai kāraṇi Beid Brahmai ücharei Shankari chhoḍī Māyā
He for whose sake Brahma enunciated the Vedas and
Shiva renounced Maya;
He for whom Sidhas turned away from the world—
Even the gods His mystery have not unravelled. (1)
Friend ! with a pure heart is the tongue reckoned pure—
Such a pure one alone liberation finds.
Foes and suffering approach not such—
Rare are those attaining such divine wisdom (I-Pause)
The world from fire, water, and air is made—
All three to the Divine Reality are subservient.
Those uttering not the Name are thieves, and in the
fiftieth sphere *of copper* abide.[2] (2)
Anyone doing one good act makes great boast—
God that so much merit and good confers,
Regrets not the gift. (3)
Those lauding Thee are wealthy, Nanak too this wealth seeks.
Whoever honours[3] such, by Yama is not summoned.[4] (4) (3)

Jā kai rūpu nāhīṇ jāti nāhīṇ nāhiṇ mükhu māsā
He who is without form, category, face or flesh,

1. Sansār=samsāra (Skt).
2. (This is the traditional belief).
3. Lit. accosts honourably.
4. That is, is not harassed by Yama for retribution of deeds.

That immaculate Lord by contact with the holy
Preceptor is attained :
In Thy Name is *my* abode. (1)
Thou recluse ! with poise contemplate the Essence,
Whereby nevermore to birth and death[1] mayst
thou return. (I-Pause)
From the Divine Light of Felicity that is beyond action and codes,
He who wears not rosary of piety,
Have I attained realization : He the holy Preceptor
and my guardian. (2)
He who observes not fasts or vows, nor is subject
to vain utterance,
And by thoughts of good and evil is not tormented—
The holy Preceptor has His *mystery* expounded (3)
He who is beyond hope and despair, my mind and understanding
has illumined;
The Supreme Essence to the self[2] is united :
Thus saith Nanak, is attained illumination. (4) (4)

Tā kā kahiyā dari parwāṇu

The word of *the holy* at *Thy* Portal is approved;
These poison and amrita have reckoned alike. (1)
What can man say ? in all spots art Thou pervasive.
All that happens is by Thy will. (I-Pause)
Illumination appeared,
As the holy Preceptor the ambrosial Name conferred,
and was egoism lifted. (2)
Whoever at the holy Portal is approved,
Should be reckoned truly in Kali-Yuga to live purely. (3)
True utterance and listening is of the inexpressible abode.
Saith Nanak : Of such the worldly utterance
is burnt away. (4) (5)

Amritu nīru giāni mana majjanu aṭhsaṭhi tīrath sangi gahei

Whoever his mind in amrita water acquired by
enlightenment baths,
Has merit of sixty-eight holy bathing spots attained.
The Master's teaching is jewels and pearls;
The disciple serving him seeks these out. (1)

1. Sansār=samsāra (Skt),
2. Essence.

No other bathing-spot equals the Master.
The Master is lake of content. (I-Pause)
The Master is a river, full perennially of holy water. P. 1329
His contact impurity of foul understanding removes.
As is attained the holy Preceptor is the holy bath accomplished,
That from beast and goblin turns *man* into a god. (2)
The Master it is whose inmost heart in the holy Name
is dyed, embodiment of sandalwood.
His fragrance all *other* vegetation decks;
In love of his feet must *we* abide. (3)
By the Master's teaching is life and breath given new life;
By the Master's teaching man the house of felicity enters.
Saith Nanak : By the Master's teaching in holy truth
is man absorbed;
By the Master's teaching is our true state[1] realized. (4) (6)

Gür-parsādī vidyā vīchārai paṛhi paṛhi pāwai mānu

Whoever by the Master's grace contemplates holy learning,
Honour by its study attains :
As in the self is illuminated the Divine Self,
Is the Name ambrosial attained. (1)
Lord Creator ! Thou art Master of sacrifice[2] :
From Thee one boon I seek—devotion to Thy Name
grant me. (I-Pause)
Restrained are the five rushing thieves,[3]
And is ended pride of mind;
Gone are the glance of evil thinking and foul understanding—
such is the Divine illumination attained. (2)
Grant me rice of continence and truth, wheat of compassion,
And the leaf-plate of meditation.[4]
Be good actions the milk, content the ghee—
Such is the charity I seek. (3)
Be forgiveness and poise the milch-cow,
Which in poise the calf of my mind may suck.
Cloth of Divine laudation and modesty I beg—
May Nanak ever Divine merits contemplate. (4) (7)

1. That is, our Divine origin.
2. Jajmān=Yagnamān is the man ordering a sacrifice, at which the commodities mentioned in the line following were given away to Brahmins performing the sacrifice.
3. These may be the five sources of evil, or the five sources of knowledge, usually restless.
4. Dhān=Dhyān, meditation. Dhān is also unshelled paddy.

Āvatu kinai na rākhiyā jāvatu kiun rākhiyā jāe
None could restrain birth; how may death be stopped ?
He from whom is the *creature* born, alone knows it,
As in Him is it absorbed. (1)
Lord ! Thou art real; wondrous Thy Will;
Whatever Thou dost, inevitably happens—
None else anything can accomplish. (I-Pause)
Like string of pots on Persian wheel, as is one emptied,
the other fills up,
Is the Lord's play—he does as befits His might.[1] (2)
As was trod the path of enlightenment, was our sight from
the world turned away.
Thou who art enlightened, in thy mind determine :
Who is the householder, who the renunciate ? (3)
By handing over desire *to the Lord,* from whom is its origin,
Is the self liberated
Saith Nanak : To submit to Him who created man,
Is to be approved, be one householder or renunciate. (4) (8)
Dishṭi bikārī bandhani bāṇdhai hauṇ tis kai bali jāī
I am a sacrifice to one who his evil gaze restrains.
One that knows not the truth of evil and good,
In vain is straying. (1)
Repeat the Creator's holy Name :
Thereby shall you not return *to birth.* (I-Pause)
The exalted He brings low; the lowly He makes kings.
Those that the Lord worthy of realization have realized,
Are perfectly-endowed and approved. (2)
One may advise any who is forgetful : P. 1330
The Creator Himself enacts the *world's* play,
Himself knows of it. (3)
By *uttering* the holy Word on the Name meditate at dawn;
Love of the world discard.
Nanak, God's humble slave[2] thus submits :
Vanquished is the world; such alone are victors. (4) (9)
Manu māyā manu dhāiyā manu pankhī ākāshi
The mind after Maya runs, like bird flying in the sky.
By *power of* the holy Word are thieves *of evil* cast off;

1. Greatness.
2. Slave of slaves.

Settled is city of *the self,* and ovation received.
Lord ! save us as be Thy Will, that our capital[1] be profitable. (1)
The Name for me is a treasure :
Grant true wisdom, whereat Thy feet I shall touch. (I-Pause)
The mind *now* is a renunciate,[2] *now* world-enjoyer;
Now thoughtless, foolish.
Sometimes is the mind a donor, sometimes a beggar—
The Lord-Creator alone may restrain it.
As came Divine wisdom, were the five *evils* vanquished
And joy obtained. (2)
Each being is the Sole Lord stated to pervade :
Seen Him has none.
The creature in falsehood and hanging head *in the womb,*
Devoid of the Name into ignominy falls.
As union shalt Thou grant, to Thee I be united,
As be Thy Will. (3)
With the eternal abode is not asked caste or birth—know this :
Caste and honour by deeds come.
Saith Nanak : By *devotion to* the Name is annulled
suffering of birth and death;
And liberation attained. (4) (10)

Jāgatu bigasai mūṭho aṇdhā

Man blind while awake is robbed, yet is happy.
Round his neck the noose; by his concern tormented.
In desire born, forming resolves dying—
Helpless, his thread tangled. (1)
Ever awake is the Divine Life of Universe,
Ocean of joy, treasure of amrita. (I-Pause)
What *man* is told he realizes not; blind, seeing nothing—
Ugly his doing.
The Lord Himself devotion inspires—
By grace comes exaltation. (2)
Days come and go; by particles[3] is *the holy* declining;
In Maya-attachment is *love for the* Lord decreasing.
One without the Master's guidance no place finds,
While even a grain of duality remains. (3)

1. Life is implied.
2. Yogī.
3. In measure of sesame grains.

Day and night the Lord watches over creatures
and cherishes them—
Their suffering and joy from previous deeds arising.
With no good deed to my credit, charity of truth I seek—
Nanak for such exaltation prays. (4) (11)

Mashṭi karaun mūrakhu jagi kahīyā

Should I keep silent, the world calls me a fool.
Should I talk much, devotion to Thee then is neglected.
Our errors and omissions in Thy count *are judged* :
What good ritual deeds without devotion to the Name ? (1)
The world by its falsehood is robbed :
The traducer traducing me yet by me is favoured.[1] (I-Pause)
He whom he traduces, the *true* way of life knows,
And by the Master's Word at the Divine Portal with
exaltation is marked.
Such a one realizes the Lord, supreme Cause of the Universe,
Within himself to lie.
This device to such is known as have God's grace. (2)
Impure am I the holy truth alone is pure.
None by being dubbed noble becomes exalted.
The egoist openly eats of the terrible[2] *Maya*-poison.
One turning Godward in the Name is absorbed. (3)
Man is blind, deaf, thoughtless, foolish; P. 1331
Worthless, low, evil excessively.
To the indigent devotion the Name is wealth.
Such wealth is pure, all else is poison and ashes. (4)
By contemplation of the Word is to me praise and
calumny alike.
Hail the Master who the Word imparts.
In Thy grace lies great name and honour.
Nanak utters what the Lord inspires. (5) (12)

Khāiyā mailu wadhāiyā paidhai ghar kī hāṉi

By eating *in excess* man only adds to ordure;
By wearing clothes only wastes his property.
By blabbing is increased contention;
Know, without the Name all is evil. (1)

1. (Because he takes our sins on his head).
2. Great.

Friend ! such a terrible snare *of attachment* in the mind is fixed.
By crossing *Maya's* waves and foam is the mind in
poise illuminated. (I-Pause)
Man consumes poison,[1] utters poison and acts poison.
Thereby bound at Yama's door is he chastized—
By the holy Name alone finding release. (2)
As was he born *devoid of merits,* so shall he depart—
What record shall he carry with himself:
The egoist having lost the capital, at the Divine Portal
shall be chastized. (3)
False is the world, pure holy truth—
This by contemplation of the Master's Word is realized.
Rare are such as within them Divine enlightenment cherish. (4)
Should man bear the unbearable *state of enlightenment,*
Shall the fountain of joy flow,
And *have sight of* the Eternal joyous form *of the Lord.*
Nanak is *like* a fish in water, cherishing the Lord.
Should it please *Thee,* reward his love. (5) (13)

Gīt nād harakh chaturāī

Song, musical strains, pleasures and cleverness,
Delights, delectation and fulfilment of desires;
Raiment, pleasure of food—none *of these* pleases the heart.
Truth that gives joy in poise, by the Name *in the heart*
have I lodged. (1)
What know I of the doings and Will of the Lord ?
Besides the Name, nothing my heart pleases. (I-Pause)
Marvels of Yoga, pleasures and joys—
In involvement with devotion to the Lord please not.
Laudation of the Lord is my assigned task.
Within I contemplate the Divine Lord of the Sun. (2)
Love for the Divine Beloved and devotion in heart
have I cherished :
The Lord is cherisher of the humble, beloved.
Day after day *devotion to* the Name and charity is my vowed piety.
By contemplation of the Divine Essence are my waves of
desire stilled. (3)
What power have to express the Inexpressible ?
Devotion I practise as He inspires.

1. Used metaphorically for evil.

Should *the Lord* abide within me, are thoughts of
possessiveness lifted.
Whom else should I serve ? no other is there. (4)
The Master's Word is the Supreme elixir, sweet.
This amrita within the self have I beheld.
Those tasting it the state of perfection attain.
Saith Nanak : Such are fulfilled, joyful their self.[1] (5) (14)

Antari dekhi shabadi manu māniyā awaru na rāṇganhārā

By beholding *the Lord* within by the holy Word
Is the mind fixed in faith;
None other dyes the heart in joy.
He who day and night watches over creation and cherishes it,
His is the true empery. (1)
The Lord is richly dyed, beauteous;
Compassionate to the humble, beloved, heart-charmer;
Delectable, deep-dyed beloved. (I-Pause)
Above in the lofty seat of superconsciousness is amrita's well,
Realization the water-carrier female,
The self this amrita quaffs.
He Whose is the creation, its mystery knows— P. 1332
This by the Master's teaching is realized. (2)
As have spread sun-rays, the heart's lotus in joy is abloom,
And in the morn of the self is absorbed sun of enlightenment.
Destroyed is death; desire in the mind is stilled;[2]
And by grace of the Master is the Lord attained. (3)
The self-female in supreme joy in the red colour of devotion
is dyed—
No other dye on her.
Saith Nanak : With tongue[3] delighted are we dyed
In the Lord all-pervasive. (4) (15)

Bārah mehṇ Rāwal khapi jāwehṇ chahu chheh mehṇ sannyāsī

Yogis in their twelve sects and Sannyasis in ten are confined.
Be it Yogis, wearers of sectarian garbs of Jains with
hair uprooted—
All without the Name have *Yama's* noose thrown round
the neck. (1)

1. Body.
2. Destroyed.
3. Palate is implied.

Those absorbed in the holy Word are the perfect anchorites :
Such with the hand of heart seek charity of *devotion,*
And in love of the Sole Lord are absorbed. (I-Pause)
Brahmins study to make contentions; perform ritual deeds,
And direct others to perform deeds *arising from desire.*
Without realization nothing can they behold;
Egoists alienated *from God* undergo suffering. (2)
Those united to the holy Word are pure of deed,
At the holy Divine Portal honoured;
Day after day in jewel of the Name absorbed,
And age after age absorbed in holy truth. (3)
All ritual pieties, purity, self-restraint,
Recitation of holy texts, austerities and holy bathing
In the holy Word abide.
Saith Nanak : The holy Preceptor by *Divine grace*[1] is met,
Whereafter suffering, sin and death flee. (4) (16)

Santāṇ kī reiṇu sādh jana sangati Hari kīrati taru tārī

Swim thou across[2] in dust of *feet* of God's devotees, company of the holy and Divine laudation.
God's devotees who in heart bears the Lord,
What to him can poor Yama do ? of such is he afraid. (1)
Without the Name may life be burnt.
May I repeat God's Name, tell God's rosary,
And by the Master's teaching have joy of heart in this. (I-Pause)
What praise can be expressed of such as by the Master's teaching
In truth find joy ?
Rubies, diamonds, jewels[3] and valued objects
By the Master's guidance are obtained. (2)
Man should contemplate Divine knowledge and meditate,
Thus garner this holy wealth,
And in the sole Divine Word be absorbed;
And should in the Lord above need of prop and sustenance,
Pure Divine Essence, fearless be absorbed. (3)
As the seven seas[4] with pure water[5] are filled,
In these must be row away *from worldliness;*

1. As union with him is brought about.
2. (Image for seeking liberation).
3. (Symbols for devotion).
4. Yogi's symbol for the five senses, mind and understanding.
5. (Symbol for devotion).

His mind straying must he restrain,
And through the Master's teaching in serene poise be absorbed. (4)
Whoever by the Master's teaching his true self has realized,
Is the *noble* householder and anchorite devotee.
Saith Nanak : None other *than the Lord* is real;
The holy Word in heart have we realized. (5) (17)

In the measure Prabhati—Composition of Sri Guru Amar Das
Quartets (*Chaupade)*
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Gurmukhi virlā koī būjhai shabdei rahiyā samāī
Rare is the God-directed devotee who realizes God,
Who in the Word is absorbed.
Those with the Name dyed get joy everlasting,
Their mind to holy truth devoted. (1)
Devotee Brethren ! repeat ever the Lord's Name. P. 1333
Thus by the Master's grace shall the mind in poise be put,
And with Divine joy satiated. (I-Pause)
Brother ! day and night practise devotion ever.
In this lies the supreme gain of this Age.
Those with hearts to the holy Name devoted are ever pure,
from impurity free. (2)
The way to bedecking with joy by the holy Preceptor is shown;
The way of great exaltation is by devotion to the Name;
Brother ! to the Lord be ever devoted—
Thus shall your stores be full eternally;
Penury never shall touch you. (3)
Devotion lodges in the heart
To which the Lord is pleased to grant it.
Saith Nanak : Contemplate the Name ever,
Of which the holy Preceptor has granted vision. (4) (1)

Nirguṇīyārei kau bakhshi lai swāmī āpei laihu milāī
Lord ! absolve me, devoid of merit, of sins;
To Thyself in Thy grace unite me.
Illimitable art Thou; Thy extent beyond my ken;
By the holy Word grant realization. (1)
Lord ! may I be a sacrifice to Thee.
My body and mind an offering to Thee—
Under Thy protection may I abide ever ! (I-Pause)

Lord ! keep me ever obedient to Thy Will;
By the Name Divine grant me exaltation.
By the holy Preceptor is Thy Will revealed,
That keeps the devotee ever in serenity immersed. (2)
The devotees that please Thee, by Thy Will abide;
In Thy grace dost Thou grant them liberation and union.
In Thy Will lies everlasting joy;
By the Master is assuaged the fire of desire. (3)
Lord-Creator ! all happens as Thou dost Will.
No power has man anything to alter.
Saith Nanak : The greatest of all benefactors is the Name Divine;
This from the holy Preceptor is obtained. (4) (2)

Gurmukhi Hari sālāhiyā jinnhāṇ tin salāhi Hari jātā

Those that by the Master's guidance have lauded the Lord,
By laudation have realized Him.
Their doubt and duality dispelled,
By the Master's Word have they got realization. (1)
Lord ! Thou art my sole helper.
Thee I contemplate, Thee laud;
From Thee comes the supreme state and right wisdom. (I-Pause)
Those that by the Master's guidance laud Him obtain true joy—
Sweet essence of amrita.
By contemplation of the Master's Word they abide,
That is ever sweet, tasteless never. (2)
He who has granted this taste, alone knows best
To Him am I a sacrifice.
Through the holy Word I ever laud the Bestower of joy, by discarding egoism. (3)
The holy preceptor is Bestower *of boons* endless,
Granting all heart's desire.[1]
Saith Nanak : From the Name comes exaltation;
By the Master's Word holy Truth. (4) (3)

Jo terī sharṇāī Hari jīo tin tūṇ rākhan jogu

Lord ! Thou art protector of such as with Thee take shelter :
Like unto Thee none is great, in all time.[2] (1)
Lord ! Ever seek I Thy shelter :

1. Refers to the desire for liberation.
2. Neither in the past, nor in future.

Save me, Lord ! as in Thy Will may lie—
In Thy grace shall this be. (I-Pause)
Those seeking shelter with Thee, Lord ! dost Thou cherish.
In Thy grace save me, that death[1] may not P. 1334
touch me. (2)
Thy shelter, Lord ! is eternal, diminishing and vanishing never.
Those forsaking the Lord and to duality attached, into
transmigration fall. (3)
Those seeking shelter with thee, Lord !
From suffering and desire are freed.
Nanak ! Laud ever the Name,
That in the holy Word mayst thou be absorbed. (4) (4)

Gurmukhi Hari jīo sadā dhiyāwahu jab lagu jīya prān

By the Master's guidance meditate on the Lord ever,
As long as life and breath last.
Thus by the holy Word shall the mind be purified,
And pride absolutely vanish from mind.
Blessed is the birth of the creature,
That in the Lord's Name is absorbed. (1)
My self ! to the Master's teaching be attentive;
From the Lord's Name comes joy everlasting :
By this spontaneously quaff in the Lord. (I-Pause)
Those that realize their Essence, in their true home abide
And joy to them spontaneously comes
By the Master's Word is their heart's lotus in bloom,
Their evil-thinking, egoism discarded.
In all creation they behold the Sole Truth pervasive;
Such realization to few comes. (2)
By the Master's teaching is the mind purified;
The Essence of *Divine* amrita it expounds;
The Name Divine for ever in the self is lodged,
Bringing to it faith and realization.
May I be a sacrifice for ever to my Master,
Through whom realization of the Supreme Self has come. (3)
Those that in their human birth served not the Master,
Of it have made waste.
The holy Preceptor in his grace may grant union,

1. Death through recurring cycles of transmigration is implied.

And serene immersion *in the Lord.*
Saith Nanak : From *devotion* to the Name comes exaltation ;
By supreme good fortune comes *inspiration* to meditation. (4) (5)

Āpei bhāṇti baṉāe bahu-rangī sishṭi üpāe Prabhi khelu kīyā
Himself has the Lord made creation in species of may hues,
His play manifesting.
He brings forth creation, cherishes it,
And to all creation provides sustenance. (1)
In Kali-Yuga have this faith : God pervades all.
The Sole Lord in all creatures is pervasive;
By the Master's teaching is the Lord's
Name manifested. (I-Pause)
The Name inscrutable in Kali-Yuga is manifest,
In all creatures is the Lord pervasive.
The jewel-Name in the heart of such is manifested
As to seek the Master's shelter run. (2)
He that subdues the five senses, and by the Master's teaching
obtains forgiveness and contentment;
He moreover, that in fear *of God* and renunciation lauds
the Lord—
Is blessed, a perfect man of God. (3)
On that from the Master turns his face away,
And to his teaching is indifferent;
Performs ritual acts, yet hoards much wealth—
Despite all his acts into hell shall fall. (4)
There is one Sole Ordinance,[1] one Lord, who pervades
the universe;
From the One proceeds all creation.
Saith Nanak : By the Master's guidance comes union,
By his guidance is the self in God immersed. (5) (6)

Mere mana Guru apṉā sālāhi
My self ! laud thou the Preceptor :
By supreme good fortune alone shalt thou be inspired P. 1335
to laud the Lord. (I-Pause)
The Lord provides amrita of the Name as sustenance.
One in a million with this is blessed,
Should the Lord's grace he have. (1)

1. Lit. Word.

In thy heart[1] lodge the Master's feet;
Thereby shall the darkness of suffering from inside thee vanish.
Himself shall the Lord unite *thee.* (2)
To the Master's Word be *ever* devoted.
Here and in the Hereafter shall it thy succourer be.
Such devotion the Creator Himself grants. (3)
The holy Lord inspires man to obey His Will.
One so *inspired* is a devotee, wise and enlightened.
To such is Nanak ever a sacrifice. (4) (7.17.7.24)

In the measure Prabhati—Composition of Sri Guru Ram Das
In the Variation Bibhās
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Rasaki rasaki güna gāweh Gürmati liv ünmani Nāmi lagān

By the Master's teaching in ecstasy of joy Divine laudation
we sing,
And in the state of poise to the Name are devoted.
By the Master's Word amrita—elixir have we quaffed :
To the Name are we a sacrifice. (1)
The Lord, Life of the Universe, is our very life.
The exalted Lord to our inmost heart has appealed,
As the Master his Word in our ear has blown. (I-Pause)
Come devotees of God, brethren, that the Name
Divine we expound.
How the Lord may we attain ? Lord ! to me grant in charity
this teaching. (2)
In the holy congregation is the Lord pervasive : In the
congregation Divine attributes realize.
By great good fortune, by touch of the holy Preceptor,
owner of felicity
Have we attained holy company. (3)
Merits of the Lord, inaccessible, unknowable have we sung,
And while singing these are wonder-struck.
The Master to the servant Nanak is gracious,
And in an instant the Name Divine to him has imparted. (4) (1)

Ügawai sūru Gurmukhi Hari boleh sabh rayni samāleh Hari gāl

At sunrise God's devotees the Lord's *Name* repeat,
And over the whole night the Lord's discourse contemplate.

1. Mind.

In us urge for the Lord is aroused;
After the Lord we quest. (1)
My mind is *humble* as dust *of feet* of the holy.
The Master the Lord's delectable Name in us has confirmed—
The Master's feet with our hair we dust. (I-Pause)
The misbeliever[1] day and night in darkness is enveloped,
In Maya's share entangled.
Not for a moment, an instant has the Lord in his heart lodged;
Each hair *on his head*[2] in various ways in debt
to the Lord caught. (2)
In the holy congregation understanding and realization
have we obtained,
And from snare of avarice are released.
The Name Divine to us *now* tastes sweet;
The Master with the Word has blessed us (3)
Children we are, the Master inaccessible our Lord—
Master ! in your grace cherish us !
From the poisonous ocean of existence extricate us,
Master, Lord, cherisher of the infant Nanak. (4) (2)

Iku khinu Hari-Prabhi kirpā dhārī güna gāe rasak rasīk

As for an instant has the Lord shown grace, P. 1336
In ecstasy of joy His merits have we sung.
Those that by the Master's teaching even for an instant
Divine joy have quaffed,
Are saved, be they singing it or listening to it. (1)
In my mind pray lodge joy of the Name Divine.
By the Master's teaching cooling water of the Name have
we attained;
The Name Divine in ample draughts have we drunk. (I-Pause)
Those that in heart the Lord's love have cherished,
On their foreheads are drawn bright paste-marks,
Repute of God's devotee all over the world is spread,
As the moon *fixed* among stars. (2)
Of those not cherishing the Lord in heart,
Is all doing tasteless :
A person may deck his-body, yet without the Name
Is he like one with nose chopped off. (3)

1. Sākta.
2. (This is a current expression for incurring overwhelming debt).

In each being[1] is the Divine Monarch pervasive;
The Sole in all is manifest.
The Lord to His servant Nanak has shown grace;
So far a brief hour has he
On the Master's Word meditated. (4) (3)

Agam dayāl kripā Prabhi dhārī mükhi Hari Hari Nāmu ham kahei
As the Lord inaccessible, gracious His grace has shown,
By our tongue the Name Divine have we uttered.
On the Name Divine, purifier of the humble have we meditated,
Whereby are all our sins and evils shed. (1)
My self ! repeat thou the Name Divine all-pervasive.
The Lord compassionate to the humble, shatterer of
suffering have we sung,
And by the Master's teaching wealth of the
Name attained. (I-Pause)
In the body's city abides the Lord, as by the Master's teaching
the Lord *in mind* have we lodged.
In the lake of the body is manifested the Name Divine;
In our own home and mansion[2] the Lord have we attained. (2)
Those that in forests wander about, are foolish misbelievers,[3]
robbed *of faith.*
Like the deer within whose navel abides the fragrance *of musk,*
In bushes such wander along. (3)
Lord ! greatly inaccessible, of enlightenment unfathomable
are You,
Grant the wisdom whereby may the Lord be attained.
The Master on his servant Nanak his hand in blessing
has placed;
So the Name Divine he contemplates. (4) (4)

Mani lāgī preeti Rāma-Nāma Hari Hari japio Hari-Prabhu waḍphā
The heart in love further Name Divine is engrossed,
And the Supreme Lord have we contemplated.
The holy Preceptor's Word to the heart is become pleasing,[4]
As the Lord grace to us has shown. (1)
My self ! even for an instant to the Name Divine be devoted.

1. Vessel.
2. (Implies the self).
3. Sākta.
4. Swimming across.

The Master, perfectly-endowed *devotion to* the Lord in
charity has granted,
And the Name Divine in our mind and body has
come to abide. (I-Pause)
As in the body's city, in the innermost sanctum hast
Thou come to abide,
By the Master's guidance the Lord's Name repeating,
Repute have *we* attained
In this life and the next are God's devotees joyful—
Their faces radiant, by the Master's guidance saved. (2)
By the Lord's image intuitively attained, to Him are we devoted,
As even for an instant the Lord in heart have we cherished.
His servant's sins, million fold, the Lord in an instant
has annulled. (3)
By Thy guidance alone are Thy devotees recognized;
Those realizing the Lord among men are pre-eminent.
The Lord His self in His devotee has placed :
Saith Nanak, the Lord and His devotee are one
in essence. (4) (5)

Guru Satiguri Nāmu driṛāiyo Hari Hari ham muei jīwei Hari japibhā
As the holy Preceptor the Name *in us* has confirmed, P. 1337
By God's grace we who were as dead,
In contemplation of the Lord found life.
Blessed be the holy Preceptor, perfectly-endowed,
Who by strength of his arm has extricated us,
That in evil were sinking. (1)
My self ! contemplate the Name Divine, worthy of devotion :
By daily-practised devices not attained;
By guidance of the Master, perfectly-endowed
is He attained. (I-Pause)
The Name Divine is Divine elixir;
That by the Master's guidance ecstatically have we quaffed.
Rusted iron in holy congregation has become gold,
As by the Master's guidance the Lord in heart
have we cherished. (2)
Those by evil of egoism and greed ever attracted,
Drawn by attachment to progeny and wife—
Never have served at feet of the holy :
Egoist covered over with ashes. (3)
Lord ! to You alone are Your attributes known;

Exhausted, on Your shelter are we fallen.
Lord ! save us as You alone best know.
Nanak, Your servant is Your slave. (4) (6)

(Set of six hymns-I)

In the measure Prabhati—Composition of Sri Guru Ram Das
In Variation Bibhas—Of variable rhythm
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Japi mana Hari Hari Nāmu nidhān

My self ! contemplate treasure of the Name Divine,
Whereby at the Divine Portal mayst thou attain honour.
Saved are those contemplating it. (I-Pause)
My self ! with concentrated contemplation
To the Name Divine listen.
My self ! to Divine laudation listen,
That equals bathing at sixty-eight holy spots.
My self ! by the Master's guidance listen to it,
And attain honour. (1)
My self ! the Lord supreme over all, contemplate :
Thereby in an instant are annulled millions of sins.
Thus, saith Nanak, with the Lord
May you attain union. (2) (1.7)

In the measure Prabhati—Composition of Shri Guru Arjan Dev
In Variation Bibhas
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Manu Hari kīyā tanu sabhu sājiyā

Mind and body the Lord created;
Making it from the five elements, with His light exalted it.
The earth He made the mattress, water for use :
The Lord, Holder of the Earth[1] forget not for an instant,
Serve Him. (1)
My self ! by service to the holy Preceptor is attained
the supreme state.
Shouldst thou remain untouched by joy and sorrow,
Shalt thou attain the Lord of life. (I-Pause)
Pleasure of raiment and innumerable *other* pleasures has created.

1. Sāring-pānī.

Mother, father, family—all has He made.
Friend ! on water and land *to all* sustenance He provides.
The Lord that is such, ever you serve. (2)
He is our friend where none else is *with us.*
In an instant millions of our sins He washes off.
Granting boons yet He regrets not these.
His largesse He grants all at once, nevermore
calling *the seeker.* (3)
By fortune made by our deeds
Have we sought Him out.
In the holy congregation abides the Lord.
By touch of the Master to Your Portal have we come. P. 1338
Lord ! to Nanak Your servant grant Your sight. (4) (1)

Prabh kī sevā jana kī shobhā

From service to the Lord the devotee gets repute.
Thereby are annulled lust, wrath and avarice.
Thy Name is the servant's treasure :
Out of love for a sight of the Lord His laudation he sings. (1)
Lord ! Thou Thyself *the way to* Thy devotion hast pointed :
Snapping Thy servant's bond hast Thou liberated him. (I-Pause)
The servant dyed in love of the Lord,
In union with the Lord joy has attained.
He to whom *this* joy has come, alone knows of it,
And experiencing[1] it, in his mind marvels. (2)
One in whose heart abides the Lord,
Is alone happy, exalted.
One grows immutable, from birth and death immune,
By singing day after day Divine laudation. (3)
Bow you all to him,
In whose mind abides the Formless Lord, perfection incarnate.
Divine Lord ! to me show grace,
That Nanak by serving *Your* devotees release may find. (4) (2)

Güna gāwat mani hoe anand

By singing *the Lord's* praise is the heart joyful.
Day and night the Lord I contemplate.
At the feet of the Master by contemplation of whom are
annulled sins,

1. Lit. viewing.

We bow. (1)
Cherished devotees of God, grant me the wisdom
That the Name I contemplate that may liberate me. (I-Pause)
One to whom the Master the straight path has pointed,
Discarding all, in joy of the Name is absorbed.
To the Master ever be a sacrifice,
From whom is obtained *inspiration to* contemplation
of the Lord. (2)
Ever am I a sacrifice to the Master,[1]
Who the sinking being has saved,
By whose grace Maya grips not,
Who this life and the next has ennobled. (3)
Inexpressible is the discourse of the Master perfectly endowed,
Who from a thoughtless being has enlightened me.
Saith Nanak : The exalted Master is *image* of the
Supreme Being.
By Supreme good fortune is attained service to the Lord. (4) (3)

Saglei dūkh miṭei sükh dīei apnā Nāmu japāiyā

Annulled is all suffering;
The Lord conferred joy as devotion to His Name He inspired.
In His grace in His service has He absorbed us,
And annulled all sins. (1)
We are children, come under shelter of the Lord compassionate.
The Lord annulling our demerits made us His own;
The Master, cherisher, has saved us. (I-Pause)
In an instant are shattered maladies and sins,
As the Lord grace has shown.
With each breath to the Supreme Being, I make supplication—
To the holy Preceptor am I a sacrifice. (2)
Of the Lord, inaccessible, limitless,
Unattainable is the end.
By meditating on the Lord profit one gains
And *truly* wealthy grows. (3)
Day and night[2] meditating on the Lord,
Ever have we lauded Him.
Saith Nanak : Fulfilled are all my objectives, P. 1339
As the Master, *image* of the Supreme Being I attained. (4) (4)

1. Last line placed first in rendering.
2. All eight pahars.

Simrat Nāmu kilbikh sabhi nāsei

By contemplation of the Name are fled all sins,
As the Master capital of the holy Name *on us* has conferred.
God's servants ever in service engaged wear noble aspect,
And at the Divine Portal find repute. (1)
Brother, repeat ever the Lord's Name :
Thereby shall all maladies and sins be shattered,
And darkness of ignorance from the mind be lifted. (I-Pause)
The Master, true friend, from *suffering of* birth and death saves,
As love for the Name Divine he inspires.
Gone are sufferings of millions of births.
What pleases him shall bring good. (2)
To the Master am I ever a sacrifice,
By whose grace on the Name Divine have I meditated.
By great good fortune is attained the Master,
By union with whom is attained devotion to the Lord. (3)
Lord, Divine Master, controller of each self,
Show grace, and day and night inspire devotion of Yourself.
Nanak, servant of God, with the Lord seeks shelter. (4) (5)

Kari kirpā apunei Prabhi kīe

In His grace has the Lord made us His own,
And *inspired*[2] us to repeat the Name Divine.
As day and night the Lord's laudation we have sung,
Is shattered fear and gone is all anxiety. (1)
By touch of the holy Preceptor's feet are we saved.
As instructs the Master, take that to be good and joy-bringing
Discard egoistic thinking. (I-Pause)
The Lord in mind and body is pervasive.
Thus occurs not evil contention or impediment.
Ever is the Lord by the side of each being.
By loving devotion to the Name is cast off impurity. (2)
As to the Divine lotus feet have we formed love,
Are shattered lust, wrath and pride.
The path to union with the Lord have we realized,
Formed loving devotion and in the Lord put faith. (3)
Listen friend, devotee joy-giving,
The jewel Name is inaccessible, beyond measure.

1. All eight pahars.
2. Granted.

Ever sing *praise of* the Lord, treasure of merit :
This, saith Nanak, by great good fortune is attained. (4) (6)

Sei dhanwant seī sachu shāhā

Such alone are the truly wealthy[1]
As at the Divine Portal in the Name have traded. (1)
Friend of my heart ! the Lord's Name repeat.
By great good fortune is attained the Master, perfectly-endowed,
Of ways full of purity of perfection. (I-Pause)
Profit have we attained, and rung is concert of joy,
As by grace of holy the Lord's laudation we have sung. (2)
Fruitful shall your birth be, and approved your life :
By the Master's grace we enjoy the dye of God.[3] (3)
Annulled are *our* lust, wrath and pride,
Saith Nanak : By the Master's guidance have we swum across. (4) (7)

Guru pūrā pūrī tā kī kalā

Perfectly-endowed is the Master, faultless his might.
Eternal ever is the Master's utterance.
In the mind of whomsoever abides the Master's Word,
Fled is his suffering and pain. (1) P. 1340
Such a one, dyed in love of God Divine laudation sings;
Liberated, in dust of feet of the holy he bathes. (I-Pause)
By the Master's Word have swum across *the world,*
And shattered are *our* fear, doubt and evil tendencies.
In *our* mind and body abide the Master's feet;
God's devotees, seeking shelter with the Lord, fearless are made. (2)
Bliss in equanimity have they attained, and numerous *kinds of* joy and happiness.
Foes and suffering approach them not.
The Master, perfectly-endowed has cherished them as his own.
As on the Name Divine they have meditated,
Are all their sins shed. (3)
Joyful are God's devotees, all companions in piety and the Master's disciples,
As the Master, perfectly-endowed to the Lord has united them.

1. *Shāh* is a banker.

Snapped is their noose of suffering of birth and death.
Saith Nanak : The Master our faults has overlooked.[1] (4). (8)

Satiguri pūrai Nāmu dīyā

The Master, perfectly-endowed, *devotion* to the Name has granted *us.*
Thereby have come bliss, joy, weal and happiness everlasting,
And all objectives fulfilled. (I-Pause)
Abide the Master's lotus feet in our mind,
And shattered are suffering, pain and false doubts. (1)
Thou creature of God ! ever on waking sing the Divine Word,
And day and night contemplate the Lord. (2)
Within and without, everywhere abides the Lord;
Wherever we go, is He by our side. (3)
With folded hands thus does Nanak supplicate;
May Nanak ever repeat *Name of the Lord,*
repository of merit. (4) (9)

Pār-Brahmu Prabhu sügha̱r süjā̱nu

Sapient and wise is the Supreme Being, Lord.
By great good fortune is attained the Master perfectly-endowed;
To his sight are we a sacrifice. (I-Pause)
By the Word are effaced *my* sins content attained;
And am I enabled to supplicate the Name.
In company of the holy has come illumination;
And the Divine lotus feet in the mind have abided. (1)
He who created *me* has saved *me.*
The Lord, perfectly-endowed is cherisher of the helpless.
Whomsoever in His grace He blesses,
Perfect is his doing and way. (2)
Whoever sing the Lord's laudation *with fervour* ever new,
Into eighty-four lakh spicies wanders not.
In this world and in the hereafter are his feet worshipped,
And at the eternal Court is his face made radiant. (3)
Rare is the devotee, one among a million
On whose forehead the Master his hand *in blessing* places.
Such a one beholds the Lord pervading water and land and the space in between.
Saith Nanak : By dust of feet of such a devotee comes release. (4) (10)

1. Concealed.

Kūrbāṇu jāī Guru pūrei apanei

To the Master, perfectly-endowed am I a sacrifice,
By whose grace the Lord's Name I have repeated. (I-Pause)
By listening to the ambrosial Word am I joyful,
And shattered are snares of Maya. (1)
With the holy Word have we formed love,
And the Lord our mind has entered. (2)
By repeating the Name has come illumination,
And the Master's Word in the heart has abided. (3)
The Master, endowed with might is ever gracious, P. 1341
And Nanak by repeating the Lord's Name joy
has attained. (4) (11)

Guru Guru karat sadā sūkhu pāiyā

By repeating the Lord's Name have I attained joy everlasting.
The Lord cherisher of the humble has shown grace,
And Himself inspired devotion to His Name. (I-Pause)
In company of the holy has come illumination.
By repeating the Lord's Name are all objectives fulfilled. (1)
All weal and joy in the mind are settled.
Saith Nanak : As has the Master become gracious,
The Lord's laudation have I sung. (2) (12)

In the measure Prabhati—Composition of Sri Guru Arjan Dev
SCORE 2
In Variation Bibhas
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Awaru na dūjā ṭhāoṇ

Other than the Name Divine no place *of shelter* is for us.
Thereby comes all fulfilment and weal,
And achieved are all objectives. (1)
Ever repeat the Lord's Name :
Thereby are shattered lust, wrath and egoism,
And love for the Sole Lord is formed. (I-Pause)
By devotion to the Name flees suffering;
Those seeking its shelter it cherishes.
Whoever since Primal Time is granted good fortune,[1]
To the holy Preceptor is united, and not stared at by Yama. (2)

1. Conjunction of auspicious planets.

Night day on the Lord meditate,
And the mind's illusions discard
Whoever with perfect good fortune is endowed,
In the holy congregation to the Lord is united. (3)
Shattered are contentions of multiple births;
The Lord Himself has saved us.
Saith Nanak, servant of God : Repeat the Lord's Name,
Who is *our* mother, father, friend, brother. (4) (1.13)

In the measure Prabhati—Composition of Sri Guru Arjan Dev
In Variation Bibhas. In variable rhythm
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Ram Rāma Rāma Rāma jāp

Repeat ever the Lord's Name,
Whereby shall be shattered pain and affliction,
Avarice and attachment and malady of egoism. (I-Pause)
Discarding egoism, at feet of the holy fall,
Whereby may the mind be purified and sins flee. (1)
The infant Nanak nothing knows :
The Lord is his saviour, his mother and father. (2) (1.14)

Charan kamal sharani teik

Seek shelter and take support of the Divine lotus feet.
The Lord is high, great, limitless.
Thou art Sole Lord over all. (I-Pause)
Prop of life, shatterer of suffering,
Donor of understanding and discrimination. (1)
Bow to the Divine Saviour; in the mind make supplication
to the sole Lord.
Saith Nanak : May I bathe in dust of *feet of* the holy,
And thereby attain numerous joys. (2) (2.15)

In the measure Prabhati—Composition of Sri Guru Nanak Dev P. 1342
Ashtpadiyān (Octets) In Variation Bibhas
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Dubidhā baurī manu baurāiyā

Duality that is insane has turned the mind insane too :
Involved in false greed, is life wasted.
Duality to the *mind* clings, no restraining it possible.
The holy Preceptor by confirming *in mind* the Name saves. (1)

The mind's *impulses* die not, nor dies Maya's *lure.*
He who created all, knows the *device to turn the mind away from Maya :*
By contemplation of the Word *man* swims across the ocean of existence. (I-Pause)
Kings that are arrogant, garner wealth;
Yet Maya that they love, goes not with them.
Maya-attachment takes numerous shapes[1]:
Other than the Name, none is our friend or companion. (2)
As one's mind, so is one's understanding of others.
As one's desire, so is one's state.
As *man's* deeds, is his inclination.
By taking instruction from the holy, Preceptor *man* the house of poise attains. (3)
By absorption in *worldly* tunes and music the mind enters duality;
With hypocrisy within, great affliction it suffers.
By contact with the holy Preceptor *man* realization attains,
And with the holy Name forms attachment. (4)
By *attachment* to the holy Word *man* acts good;
By the holy Word sings he Divine laudation;
Abiding in one's true home in the *Divine Essence,* the eternal state attains—
Thereby at the Divine Portal attaining repute. (5)
Without service to the Master is devotion not performed,
Despite innumerable efforts.
Egoism and avarice by the holy Word are cast off,
And the immaculate Name in the mind comes to abide. (6)
Devotion to the holy Word is pure action is this world.
Other than the Word all else is dust-storm of attachment.
By the Word is the Name in heart cherished.
By the Word is attained the supreme state, realization and the Door of Liberation. (7)
Other than the Lord, no other is creator and cherisher.
Himself holy, beyond compare, limitless.
By the Name *Divine* is *one's* state exalted.
Saith Nanak : This is a rare one quests after. (8) (1)

1. Hues.

Māyā mohi sagal jagu chhāiyā

Maya-attachment over the whole world is spread.
At sight of woman is man lust-gripped.
With progeny and gold is his attachment increasingly formed :
All else he considers his own, only God *he considers* alien. (1)
May I repeat on the rosary the Name,
That may take away feeling of pleasure and suffering,
And solely to devotion attach me. (I-Pause)
Lord, Repository of Merit, Thy limit have we not realized.
Whoever to the holy Word is attached, in Thee is absorbed.
Transmigration hast Thou Thyself set afoot.
Such alone are true devotees as to truth their heart
have attached. (2)
Realization and meditation on the puissant,[1] immaculate Lord,
Without touch of the holy Preceptor comes not.
In all pools *of selves* is the *Divine* Light pervasive.
To the Lord, image of bliss am I a sacrifice. (3)
Love and devotion by the Master's teaching is attained,
That by the Word burns away egoism of heart,
To the restless brings poise,
And to the holy Name in the mind gives lodgement. (4)
Those putting faith in the Master's teaching, to the P. 1343
Sole Lord attached.
In the Supreme Primal Being in wondrous joy are absorbed.
Such at the Lord's sight by water of the Name,
Their fire[2] have quenched.
Whoever has great good fortune; this realize. (5)
Whoever serves the holy Preceptor, has his doubt lifted
Each day, absorbed in truth is he awake.
Such a one realizes solely the Lord and no other;
And serving the Lord, provider of joy, is made pure. (6)
Whoever by contemplation of the Word in service is absorbed,
And by repetition of the Name and austerity his egoism subdues,
As the Word to him is related, is liberated while living,[3]
Holy his way of living, eternal joy he attains. (7)
The Lord is provider of joy, annuller of suffering.

1. Nar-Harī (Man-lion), an incarnation, here symbolizing Divine might.
2. (Symbolizes desire).
3. Jīvan-mukta.

Other than devotion to Him, no other task occurs *to us*.
Our body, mind and substance to the Lord have I dedicated.
Saith Nanak : Thus the supreme elixir have I tasted. (8) (2)

Nivlī karam bhüyangam bhāṭhī rechak pūrak kümbh karai
One may rotate intestines, make the forge of the Kundalini blaze,
And exhale, inhale and retain breath *in pranayam*[1]—
Without guidance of the holy Preceptor no realization shall such a one have,
And lost in doubts will be sunk.
Like a blind man soiled with filth, this he tries to wash off;
Yet his inner impurity no way shall be cast off.
Without *devotion to* the Name are all rituals hollow,
Their performer like a juggler in illusion lost. (1)
The immaculate Name equals the six ritual acts of piety.[2]
Thou the ocean of merit; demerits to me belong. (I-Pause)
Running about in Maya's pursuits is foul understanding and evil-doing.
A foolish person reckoning his ego, understands not his true duty.
His desires by the attractive *Maya* impelled;
Speaking from egoism, his utterance ignominy brings.
The evil-doer's bathing[3] is false; his ritual and self-decking all hollow. (2)
Understanding arising from egoism is false;
Actions following from it worthless, contentious.
The person given to falsehood is ego-impelled;
He finds not joy in the Lord.
To do other than *devotion to* the Name tastes insipid.
In company of the evil-minded is one lost : their utterance poisonous,
Their life a waste. (3)
You that are lost in doubt, shun death.
By service to the holy Preceptor comes joy everlasting.
Without *guidance of* the holy Preceptor none liberation has attained.
Such are born, die and after death die eternally. (4)
This body is of the substance of three qualities,[4]

1. (All these practices pertain to hatha-yoga).
2. See Glossary.
3. Ritual bathing is implied.
4. See Glossary.

Subject to grief and torment.
Serve *the Lord* who no mother or father has,
Whereby may be lifted desire and egoism. (5)
Wherever I look, Him I behold.
Without contact with the holy Preceptor comes, not liberation.
To bear truth in heart is purest doing.
All else is fraud, whose worship ignominy entails. (6)
As is duality lifted realize the Word,
And know the One Lord within and Without.
This is the chaste intelligence and the essence of the Word.
In duality falls dust on the head. (7)
The purest action is Divine laudation by the Master's guidance,
And contemplation and realization of Divine merit in the holy congregation.
One subduing the mind knows how when living to die.
Saith Nanak : The gracious Lord by His own grace
is realized. (8) (3)

In the Measure Prabhati—Composition of Sri Guru Nanak Dev
In Variation Dakhni

Gautamu tapā Ahilyā istrī tisu dekhi Indru lubhāiyā

The sight of Ahalya, wife of Gautam the ascetic bewitched Indra :
Over his body were marked a thousand signs of female genitals,
That brought to him regret. (1)
Brother ! none by his own will is deluded : P. 1344
Only such are deluded as by Himself deluded;
Such enlightened as by Him are enlightened. (I-Pause)
The King Harishchandra,[1] master of empire,
Realized not the value of the Divine writ.
Charity[2] he would not have given, had he known it to be a demerit,
And for that in the market sold. (2)
The Lord, posing to a be a dwarf, begged for land measuring two and half steps
Should Bali[3] have realized the garb *of the Lord,*
In the nether world would he not be deceived. (3)
Vyas[4] instructed King Janmeja and warned him;

1. (In the first four stanzas, illustrations from mythology are drawn to bring home the lesson that one's past deeds may lead to delusion and error).
2. (Harīshchandra was given to dispensing great bounty).
3. Name of the King so deluded.
4. A rishī.

Yet in the sacrifice he killed eighteen Brahmins—
Know, the consequences of our deeds no way can be put off. (4)
No calculations make I; only the Ordinance I realize,
And make spontaneous utterance.
All that happens proclaims Thy laudation—
All Your might[1] indicates. (5)
The God-directed by Maya's taint are untouched,
Tainted never; ever under the *Lord's* shelter abiding.
Thoughtless egoists think not of the future,
And when suffering comes, into regret falls. (6)
The Lord, who made this cosmos, has supreme might,
Unless pride from the heart be cast off,
Man in pride burns. (7)
All creation to error is subject;
The Creator alone is infallible.
Saith Nanak : *By devotion to* the holy Name comes liberation;
A rare one by the Master's grace is liberated. (8) (4)

Ākhaṇā sünaṇā Nāmu adhāru

Repeating the Name and listening to it is *my* prop,
Whereby are cast off worthless pursuits.
The egoist in duality fallen, loses honour;
For me other than the Name no other prop is. (1)
Listen my blind, thoughtless, uncultivated mind !
Of transmigration art thou not ashamed;
And without the Master's guidance again and
again dost sink.[2] (I-Pause)
The mind by Maya-attachment is ruined :
Should this be destined from Primal Time; to whom may
we complain ?
A rare God-directed one this realizes.
One without *devotion to* the Name no liberation finds. (2)
The self in eighty-four lakh births wanders,
And without realization by the Master granted, in Yama's
noose is caught.
The mind each instant rises sky-high and to the nether
regions falls.
By contemplation of the Name, by the Master's guidance
May it find liberation. (3)

1. Lit. greatness.
2. Implies suffering by continuing in transmigration.

As the Lord without delay makes the call,
The self dying into the Word find joy.
None without the Master's guidance enlightenment attains.
All happens as the Lord Wills. (4)
One singing Divine laudation contention of transmigration ends.
One *guided by* the holy Preceptor, perfectly endowed
Into serene enlightenment is absorbed.
Then is the restless mind stilled,
And in holy action engages. (5)
How may one foul within be pure ?
A rare one by the holy Word washes *the heart.*
A rare God-directed one acts truth,
And his transmigration ends. (6)
God's fear is the food and drink of such a one, bringing holy joy.
God's devotee in the holy congregation liberation finds.
Such a one utters truth and inspires love.
The Master's Word is true, holy doing. (7)
Divine laudation is true ritual piety and worship. P. 1345
Thereby are lust and wrath in fire consumed.
By tasting of Divine joy is the mind inspired with love.
Nanak in humility states : None other than the
Lord is real. (8) (5)

Rāma-Nāmu japi antari pūjā

Repetition of the Name Divine is worship of the heart.
Contemplate the Master's Word, nothing else. (1)
One Sole Lord in all spots is pervasive :
No other is visible—to whom to offer worship ? (I-Pause)
My mind and body to You is an offering—to You is life dedicated.
This is my prayer : Keep me as pleases Thee best. (2)
Holy is the tongue tasting of joy in God.
By the Master's teaching and the Lord's shelter
comes liberation. (3)
The Lord has ordained ritual of worship,
Yet *devotion to* the Name over all ritual is supreme. (4)
The four boons[1] in the holy Preceptor's power lie :
Three[2] of these ending, one sole boon's[3] benefit comes. (5)

1. (These are dharma, artha, kāma, moksha; *ad seriatim* performance of religious duties, worldly wealth, pleasures of life and liberation).
2. (The first three are implied).
3. That is, liberation.

The holy Preceptor to achieving liberation draws *our* meditation;
Contemplating the Divine Essence are we exalted. (6)
By the realization granted by the Master are our mind and
body joy-cooled.
Who may evaluate those having the Lord's grace ? (7)
Saith Nanak : The Master this realization has granted :
None without *devotion* to the Name the supreme state
has attained. (8) (6)

Iki dhüri bakhshi lae Guri pūrai sacchī baṇat baṇāī

Some in Primal Time by the Master, perfectly-endowed are
granted liberation—
Thus is the true order established.
Those dyed in joy in God bear ever the holy dye on them—
Their suffering cast off, honour they achieve. (1)
False are the clever tricks of foul understanding,
That instantly are shattered. (I-Pause)
The egoist to suffering and pain is subject; never-ending
is his suffering
By the Master's guidance is realized the Divine conferrer of
joy and suffering;
Union he grants and under his shelter takes *us*. (2)
The egoist can practise not heart's devotion;
Such are madmen, in egoism burning.
The mind, without realization of the holy Word,
Each instant rises sky-high and to the nether regions falls. (3)
Without the holy Preceptor's touch,[1] the world,
Caught in hunger and thirst, unfulfilled remains.
In the state of serenity lies joy, and the self to the Divine
Portal has access. (4)
The Lord at the Portal is Himself all-knowing and all-seeing;
By the Master's holy Word *realized*
Himself full of contemplation, himself the state of
release realizes. (5)
From three elements—waves of water, fire and air is
the universe created.
All these with power of various tricks are endowed—
By the Ordinance are these restrained. (6)
Rare in the world are the persons that after testing

1. Without attaining.

In God's treasury are entered :
Such rising above tribe and caste,
Possessiveness and greed have cast off. (7)
Those dyed in the Name are sacred and pure;
Their suffering and impurity of egoism lifted.
Nanak washes the feet of such as by the Master's guidance
with the holy Eternal are in love. (8) (7)

In the Measure Prabhati—Composition of Sri Guru Amar Das P. 1346
In Variation Bibhas[1]
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Gur-parshādīṇ vekhu tūṇ Hari-mandaru terai nāli

Behold thou by the Master's grace; The Lord's Temple[2]
is ever by thee.
For this Temple of the Lord[2] make search by *light of the* Word,
And the Lord's Name contemplate. (1)
My self ! joy lies in being dyed in the holy Word.
True devotion in the Lord's holy Temple[2] is manifested,
Bringing noble repute. (I-Pause)
This body is the Lord's Temple[2]; that by the jewel of
enlightenment is manifested.
Egoist know not this, asserting : In man lies not the
Lord's Temple.[2] (2)
The Lord's Temple[2] by the Lord is erected,
By His Ordinance decked.
As has run the Primal Writ, man acts :
None can this efface. (3)
By contemplation of the holy Word and devotion to the
holy Name,
Have I found joy.
By the holy Word is the Lord's Temple[2] decked—
A limitless citadel of gold. (4)
This world too is the Lord's Temple[2] :
Without the Preceptor is it pitch dark.
Egoist purblind and thoughtless, worship things of duality. (5)

1. Bibhās, (Vibhās) is the morning light. This is a variation of the measure Prabhātī, which is directed to be sung at sunrise.
2. Hari Mandir. This is the name which the great Sikh Temple at Amritsar, also known as the Goldern Temple, bears, Lit. Temple of the Lord. Here symbolizes the human self.

Whenever the reckoning is called, no escape from it can be.
Those dyed in truth swim;
Those in duality involved, into suffering fall. (6)
In the Lord's Temple lies treasure of the Name—
This the thoughtless unenlightened ones realize not.
It is found by contemplation by the Master's grace,
Whereby is the Lord in the heart cherished. (7)
From the Master is the Master's Word learnt,
When one in joy of the Word is dyed.
Thrice holy[1] are the pure beings,
That in the Lord's Name are absorbed. (8)
The Lord's Temple is His shop, with the holy Word decked.
The sole Name is the rein the merchandize
That by the Master's aid is profitably[2] obtained. (9)
In the Lord's Temple lies *also* iron of the heart,
That by feelings of duality is attracted :
As the philosopher's stone touches it, gold it turns,
Its value inexpressibly high. (10)
In the Lord's Temple abides the Lord,
Who all creation pervades.
Saith Nanak : Here by the Master's aid make commerce—
This shall be the real holy bargain.[3] (11) (1)

Bhay bhāe jāgei sei jaṇa jāgraṇ karehṇ haumai mailu utāri

Those awakened in God's fear and love, are truly awake,
Discarding their impurity of egoism,
Ever awake, their home they guard,
Beating off the five thieves. (1)
My self ! by the Master's guidance, on the Name meditate.
My self ! engage in such actions to God's path
guide thee. (I-Pause)
By the Master's guidance arises the serene melody,
And the malady of egoism is cast off;
The Name Divine then in the self is lodged,
And in spontaneous devotion the seeker chants
Divine laudation. (2)
Those lodging in their hearts the Lord, wear nobility
on their faces;

1. Pavit-pāvan=holy and pure.
2. Lit. In a fine manner.
3. *Sachā saudā,* a famous incident in Guru Nanak Dev's early life is known as *Sachā Saudā* (Holy Bargain).

In this world and the next find they ample joy,
And by devotion to the Lord, swim across. (3)
In egoism comes no awakening,
Nor is devotion of any avail.
Egoists, performing ritual actions from
motives of duality, P. 1347
Find not rest at the Portal Divine. (4)
Cursed is he indulgence in eating and raiment
Of such as in duality are engaged;
Worms of filth, to filth attached,
In ignominy transmigration they suffer. (5)
To such as have the Master's touch,
May I be a sacrifice.
May I join their company, and by devotion to truth,
In the Eternal be absorbed. (6)
By supreme good fortune is the Master found;
No effort therein avails.
By the Master's guidance comes serenity,
And egoism in the holy Word is consumed. (7)
My self ! seek the Lord's shelter, who is Almighty.
Prayeth Nanak : May I be never forgetful of the Name :
His Will no way may be withstood. (8) (2.7.2.9)

In the measure Bibhas Prabhati—Composition of Sri Guru Arjan Dev

Ashtpadiyān (Octets)

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Māta pitā bhāī sütu banitā

Man involved in mother, father, brother, progeny and wife
Enjoys pleasures and in joy abides,
His mind in sweet attachment entangled.
God's devotees, seeking after merit are my life's prop. (1)
The Lord, controller of the inner self,
Is our sole support; He alone our over Lord;
The Supreme Being, Master. (I-Pause)
From the deceptive she-serpent *Maya* have I broken off :
The Master instructed me, she is a false deceiver;
Tasting sweet, yet when consumed is bitter.
The mind with the Name ambrosial alone is fulfilled. (2)

1. All happens as He wills.

With avarice and attachment have I cut off—
Thus has the gracious Master granted me release.
This deceitful *Maya* many homes has ruined :
The Master gracious has saved me. (3)
With lust and wrath I formed not relationship,
As with my ears to the Master's discourse I listened.
Wherever I look, the great vile[1] Maya I behold.
The Master, great cherisher *from her* has saved me. (4)
The ten females of senses have I deserted,
As instructed by the Master, these contain fire of
pleasures of evil.
One associated with these into the nether *hell* falls.
The Master, by inspiring devotion to the Lord saved me. (5)
With egoistic pride I no more hold counsel,
As instructed by the Master, it is stupid, stubborn fool;
Homeless, nowhere finding shelter.
The Master by inspiring devotion has saved me. (6)
From worldly people am I alienated[2] :
Both in one house cannot live.
Holding His lappet to the Lord have we come.
Lord all-knowing, do me justice. (7)
The Lord smiled and thus pronounced judgement :
All minions of evil at my service He placed.
Thou art the Lord, this house of *the body* Thine.
Saith Nanak : The Master thus made pronouncement. (8) (1)

Mana mehṇ krodhu mahāṇ ahaṇkārā

Some that perform worship with a vast paraphernalia,
In mind bear wrath and great pride.
After bathing, over the body circles[3] they draw— P. 1348
Their inner impurity still not going. (1)
None by such discipline attained the Lord.
With marks of Vishnu *over their limbs*, yet towards
Maya attracted. (I-Pause)
Under power of the five evils, sins they commit,
Which they claim by bathing at sacred spots are washed off.
Thus grown fearless, more of these they commit :
In Yama's demense marked with in famy they stand bound. (2)

1. Chandāl=one of a very low caste, given to offensive occupations.
2. Turned their foe.
3. (These are emblems of the Vaishnavism creed).

These putting on ankle-bells beat cymbals,[1]
Yet with hearts full of hypocrisy; like goblins they move about.
The snake by striking the hole dies not :
The Lord who created thee, knows all. (3)
Warming themselves at the straw-fire ochre clothes[2] they wear;
Struck with afflictions, from their home such flee.
Leaving home, in strange parts they wander,
Bringing with them the five vile[3] evils. (4)
With ears split,[4] yet at others' food such cast covetous glances,
At each home begging, unsatisfied.
Leaving their own wife, at others' women folk they
cast lustful glances :
Not through garbs is the Lord attained; this only great
suffering brings. (5)
Such abjuring speech, the vow of silence take,
Yet because of their heart's desires in transmigration are whirled.
Discarding food, their body they subject to pain;
Not realizing the Ordinance, by avarice gripped. (6)
None without the holy Preceptor's *guidance* the supreme
state attained—
Seek to know this of all Vedas and Simritis.[5]
The egoists' actions are fruitlessly done;
Like a house of sand that no stability has. (7)
Whoever has the Lord's grace,
The Master's Word in a knot carries.
One in a million is beheld to be God's devotee.
Saith Nanak : In the company of such comes liberation. (8)
By good fortune is attained sight of such,
Whereby is man saved along with his forebears. (1) (2)

(Second Pause)

Simrat Nāmu kilbikh sabhi kātei

By contemplation of the Name are all sins annulled,
And the record of Dharmaraja torn off.
In the holy congregation is obtained joy in God,
And the Supreme Being in heart pervades. (1)

1. (Another ritual of Vaishnavism).
2. (Practice of ascetics).
3. Chandāl=a person of the lowest, contemned castes.
4. (Marks of a Yogī).
5. Books of codes of Hinduism.

By contemplation of the Lord is attained joy in God :
Thy servants at Thy feet seek shelter. (I-Pause)
Ended is wandering *after desires,* and darkness lifted,
And the Master the door of liberation has indicated.
Mind and body in loving devotion to the Lord are dyed :
The Lord is realized as He Himself guides. (2)
In each being is He pervasive :
None other than He *is real.*
Hostility and opposition *to others* and fear and doubt are cut off,
As the Lord, holiness incarnate, His law has fulfilled. (3)
Escaping from the mighty *Maya*-waves has *the self*
reached the shore,
And breach of multiple births repaired.
As the Lord His glance of grace has cast,
Has come repetition of the Name, austerity and contemplation. (4)
Wherever the Lord's servants abide,
Joy, happiness and weal there lives.
As has the Lord shown grace,
Are ended goblins *of sins* of multiple births. (5) P. 1349
Fruitless are burnt offerings, penance and worship with
head downwards,
And bathing at a million holy spots.
Should one lodge in heart for an instant the *Divine* lotus feet,
And repeat the Lord's Name, are all objectives[1] fulfilled. (6)
Higher than the highest is the Lord's abode,
Which God's devotees equably contemplate.
I seek dust of feet of God's humble slaves[2] :
The Beloved Lord of all powers is repository. (7)
The Lord that is close *to us,* is *our* mother and father.
Lord, who art companion and friend, in Thee lies my trust.
With the strength of His arm has He succoured His servants.
Nanak finds life in repeating Name of the Lord, repository
of merit. (8) (3.2.7.12)

In the Measure Bibhas-Prabhati—Composition of the Venerable Bhakta Kabir
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace
Maran jīvan kī shankā nāsī

Gone is anxiety over death and life,

1. (These are devotion and liberation).
2. Slaves' slaves.

And poise in its true aspect has been manifested. (1)
As is manifested light, effaced is darkness,
And by contemplation is obtained jewel of the Name. (I-Pause)
Wherever is joy, suffering therefrom flees far,
And the mind's jewel by devotion to the essence is covered. (2)
All that happens is by Thy Will :
Whoever realizes this in serene poise is absorbed. (3)
Saith Kabir : Shattered are all sins,
As the mind in the Life of the Universe is absorbed. (4) (1)

Allahu eku masīti basatu hai awaru mūlakhu kisu kerā

If Allah abides in the mosque alone, whose is the rest of space ?
The Hindu conceives the Divine Reality in idols to abide—
Neither[1] has realized the Essence. (1)
Thou who art Allah and Rama, by Thy Name do I find life :
Lord ! show me grace. (I-Pause)
The Lord of Hindus in the south[2] abides,
While Allah is *believed* to live in the west
Seek Him in your heart, in the heart seek Him—
This alone is His abode. (2)
The Brahmin twenty-four fasts *over the year* observes,
The Kazi[3] in the month of Ramadan :
Eleven months have they kept aside, and in one alone
seek the Divine Treasure. (3)
What point bathing *at Puri* in Orissa, what good bowing the
head in mosque ?
As namaz they offer, in heart they bear hypocrisy—
What good pilgrimage in Kaaba ? (4)
All women and men created are Thy forms, Lord !
Kabir is child of Rama-Allah;
All the holy teachers are ours. (5)
Saith Kabir : Listen you males and females !
With the Sole Lord seek shelter.
Repeat the Name immaculate; then alone for certain shall you
find liberation. (6) (2)

Awwali Allah nūru upāiyā kudrati kei sabh bandei

God[4] first created Light : all else to His might subject.

1. That is, neither the Hindu nor the Muslim.
2. That is, at Jagannāth Pūrī.
3. Muslim divine.
4. (The word in the original is Allah).

Since from one Light is the whole world created—who is
noble, who inferior ? (1)
Folks, brethren ! be not lost in illusion.
The Creator is in the creation; in the creation abides the Creator,
Pervasive everywhere. (I-Pause)
One clay has the Creator shaped in innumerable forms : P. 1350
Neither is the clay-vessel defective nor the Potter. (2)
The holy One in all abides; all happens as by Him Willed.
Whoever His Ordinance realizes, and knows Him to be Sole,
Alone deserves to be called God's servant. (3)
Allah is unknowable, inaccessible; the Master to me, *dumb one*
Sweet sugar has given *to taste.*
Saith Kabir : Fled is my doubt; in all beings the Immaculate
Lord have I beheld. (4) (3)

Beid kateb kahahu mat jhūṭhei jhūṭhā jo na bichārai

Call not Vedas and the Koran false; one who contemplates
not these is false :
If you say God in all beings abides, why kill a hen ? (1)
Mullah, *this* principle of Divine justice to thee I state,
Yet goes not doubt from thy mind. (I-Pause)
A creature hast thou caught and brought, whose life
is extinguished :
And this dead clay hast thou slaughtered.
Its light in the Immortal Divine Essence gets absorbed[1]
What then has thou slaughtered according to the code ? (2)
When with duplicity is thy heart namaz thou dost perform,
What good Haj at Kaaba ?
What good washing thy limbs, washing the face and bowing
the head in mosque ? (3)
Thou that art impure, the Immaculate One hast not beheld,
And His mystery not realized.
Saith Kabir : Paradise hast thou missed, and on hell fixed
thy heart. (4) (4)

Sünn sandhyā terī Dev-Devākar adhpati ādi samāī

Lord, store of light, cosmic void, supreme Primal Lord
all-pervasive,
To Thee I offer worship.

1. Halāl in the original, implying slaughter according to the Muslim *shariah.*

Siddhas[1] in absorption Thy extent have not realized,
And Thy shelter seek. (1)
Brother ! this is the Immaculate Supreme Being's worship-offering ;
Venerate the holy Preceptor.
Brahma standing, the Vedas contemplates
Yet is the unknowable not realized. (I-Pause)
Making the Divine Essence the oil, the Name the wick,
And the enlightened self the lamp—
Lighting this lamp the Lord have we invoked :
This *mystery* the enlightened alone realize. (2)
In the Lord's presence are sounded the five instruments[2] unstruck.
Lord formless, immaculate, Thy servant Kabir
Thus has offered Thee worship. (3) (5)

In the Measure Prabhati—Composition of Venerable Bhakta Namdev
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Mana kī birthā manu hī jānai kai būjhal āgai kahīyai

The state of the self to itself alone is known,
Or may be stated to one endowed with understanding.
As the Lord, controller of the inner self I contemplate—
Why may I fear any ? (1)
The Lord, Master of the universe *with love* has pierced me—
The Lord that in all spots is pervasive. (I-Pause)
The mind is itself the shop, the market and the grocer.
The mind in various moods abides,
And over the world wanders. (2)
As the mind in the Master's Word is dyed, its duality in
enlightenment is absorbed.
He is himself the Ordinance and the operator thereof—
With this equable thought are we made fearless. (3)
Whoever with full mind to the Supreme Being is devoted,
Immortal is his Word.
Saith Nama[3] : The life of the Universe, the marvellous P. 1351
unknowable One in my heart have I found. (4) (1)

Ādi jügādi jügādi jügo jügu tā kā antu na jāniyā

Unknowable is the extent of *the Lord* who is Primal
since beginning of Time

1. Accomplished Yogīs.
2. Instruments of various sound-making media, such as wire, gut etc.
3. (Short for Namdev).

And age after age.
The Lord in all beings is pervasive—thus is His form described. (1)
Lord, embodiment of bliss,
In the second of the Word art Thou manifest. (I-Pause)
In the forest is the sandalwood tree
Whose fragrance is joy-giving.
The Lord is the origin of all fragrant plants and
of sandalwood. (2)
Thou art philosopher's stone; iron I'
By Thy touch I turn gold.
By Thy grace, Thou who art *cherished* as diamond and ruby,
In eternal truth is Nama[1] absorbed. (3) (2)

Akül Purakh iku chalitu upāiyā

The Lord above play of thought a marvel has created—
In each being is the Supreme Being hidden. (1)
None of the Divine Light of the self has knowledge;
Yet what I have done, *to Thee* is known. (I-Pause)
As is clay shaped into pitchers,
In *each being* abides the Creator-Lord. (2)
Deeds are bonds of the self;
Yet all happens as *ordained* by Him. (3)
States Namdev in humility; The self obtains what it desires;
But abiding in the Lord above play of mind,
Immortal it becomes. (4) (3)

In the Measure Prabhati—Composition of the Venerable Bhakta Beni
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

tani chandanu mastaki pāīī

Thy limbs with sandalwood paste are smeared;
On thy forehead placed *tulasi*[2] leaves,
Yet thy heart is like one holding knife in hand.
With murderer's[3] gaze like the stork dost thou appear absorbed,
With a Vaishnav's look as if even breath has left thy mouth. (1)
For long periods dost thou engage in prayer to the beauteous Lord,
Yet evil is thy gaze, thy nights and days wasted. (I-Pause)
Ever dost thou bathe thy body;

1. See not *ante*.
2. The basil plant, held sacred.
3. *Thug* is murderer, deceiver.

Two dhotis[1] dost keep and behave as if milk is thy *sole* diet.
In thy heart *dost wear* a drawn knife,
And habitually dost take away others' property.. (2)
Worshipping stones, on it dost mark Ganesha's circle,
And absorbed in devotion, dost keep awake of nights.
While thy feet in devotional dance engage,
Thy mind in evil deeds is absorbed.
Thou absorbed in evil, evil is this dance. (3)
On deer-skin seated, rosary of *tulasi*—beads dost wear,
With cupped hands to thy forehead dost apply paste.
Falsehood in thy heart, around thy neck
Rosary of Shiva[2] beads dost wear.
Thou evil one, Krishna's[3] name dost thou not utter. (4)
Whoever the essence of the self has not contemplated,
All his actions are hollow, blind.
Saith Beni : Let man by the Master's guidance
On the Lord meditate.
None without the holy Preceptor finds the path. (5) (1)

1. Dhotī is long loin-cloth.
2. Rudrāksh=a seed looking like Shiva's eye.
3. Krishna here implies God.

RAGA JAIJAIWANTI

In the Measure Jaijaiwanti—Composition of Sri Guru Tegh Bahadur
In the Name of the Sole Supreme Being; Creator— P. 1352
Immanent;
Above Fear : Above Rancour; Form Eternal; Unincarnated; Self-created;
Realized by the holy Preceptor's Grace.

Rāmu simari Rāmu simari ihai terai kāji hai

Contemplate, contemplate the Lord : this alone shall stead thee.
Discard Maya-association, and with the Lord take shelter
Know the world's joys to be unreal; false is all this show. (I-Pause)
Know wealth to be *unreal as* dream :
For what art thou proud ?
Royal authority over the earth is *frail as* wall of sand. (1)
Saith Nanak, servant of God : Thy body shattered shall be.
As came yesterday to end instant after instant,
So shall today be. (2) (1)

Rāmu bhaju Rāmu bhaju janamu sirātu hai

To the Lord be thou devoted—thy life is passing off.
How shall I say it again and again ? foolish man
understands it not.
This body is like a ball of hail—before long shall it
be shattered. (I-Pause)
All doubt cast off; repeat the Lord's Name :
At the end this alone shall accompany thee. (1)
Discard evil pleasure as poison; the Lord's laudation in
your heart cherish.
Nanak, servant of God thus *warns* aloud :
Your time is passing off. (2) (2)

Rei mana kaun gati hue hai terī

My self ! what is the state thou art in ?
In the world hast thou not listened to the Name Divine.
To evil pleasures *deeply* attached,
Thy understanding *from these* hast not taken away. (I-Pause)
Taking human birth, yet not for an instant the
Lord hast contemplated.

By pleasure of woman subdued,
By this thy feet fettered. (1)
Nanak, servant of God, thus warns aloud :
Like a dream is expanse of the world.
Why not contemplate the Lord,[1] whose handmaid
Maya is ? (2) (3)

Bīt jai hai bīt jai ha̱i janamu akāju rei

Thy life purposelessly is passing.
Listening night and day to Scriptures,[2] P. 1353
Yet thoughtless one, no realization hast thou got.
Death has arrived : from it where shalt thou flee ? (1-Pause)
The body that thou takest to be eternal, dust shall turn.
Thou stupid, shameless one ! why contemplate not
the Lord's Name ? (1)
Bring into *your* heart devotion to the Lord,
And pride of heart discard.
Thus saith Nanak, servant of God :
In this wise live in the world. (2) (4)

Slokas in Sahaskrit[3]—Composition of Sri Guru Nanak Dev
In the Name of the Sole Supreme Being; Creator-Immanent;
Above Fear, Above Rancour; Form Eternal; Unincarnated;
Self-created; Realized by the holy Preceptor's Grace.

Paṛhi pustak saṇdhiyā bādaṇ

You study scriptures, perform the evening service—All
this is of no avail.
Stones you worship, and like the stork *make only pretence*
of absorption.
Your tongue utters falsehood, which you show as pure gold,
Even while Gayatri[4] of three lines you contemplate.
Wearing a string of beads, on your foreheads you apply
the paste-mark;
Keep two dhotis and your forehead with *wet* cloth cover.
Whoever knows the true ritual of God-realization,
Knows all such ritual to be hollow,

1. Murāri.
2. Purāna=mythological scriptures.
3. This is the name of variety of language, close to Sanskrit in form and structure.
4. A Vedic mantra.

Saith Nanak : Therefore with faith *on the Lord* meditate.
Yet this path without *guidance of* the holy Preceptor
Is not attained. (1)
Fruitless is the birth of such as realize not the Supreme Being.
By the Master's grace is crossed ocean of the world.
Saith Nanak after contemplation :
Almighty is the Lord.
All causes under the Creator's power lie,
Who the world has propped. (2)
The Yogi's objective is enlightenment; the Brahmin's
function is recitation of Vedas.
The Kshatriya's action in heroism lies;
The Sudra's in serving others.
But for one who realizes the Divine mystery, one Sole
path is for all.
Saith Nanak : To Him am I a servant, who by Maya is
umpolluted. (3)
One Lord[2] is supreme over all deities, as also the universal Self.
The Self is *image* of the pervasive Lord,
Should one this mystery realize.
Nanak is servant to Him, who by Maya is untouched. (4)

Slokas in Sahaskriti[3]—Composition of Sri Guru Arjan Dev
In the Name of the Sole Supreme Being; Creator-Immanent;
Above Fear; Above Rancour; Form Eternal; Unincarnated;
Self-Existent; Realized by the holy Preceptor's Grace.

Katanch mātā katanch pitā katanch banitā binod sütah

Since when is *man's* relationship with mother, since when
with father,
Since when has existed joy in wife and child ?
Since when is formed love for brother, friend, companion;
Since when attachment to the family ?
Since when is formed attachment to the nimble *Maya,* P. 1354
attractive in look,
That at sight deserts ?
Only contemplation of Lord lasts,
Saith Nanak : Only by children of the Eternal[4] is this attained. (1)

1. Shabda=Lit. Word.
2. Krishna.
3. See note ante.
4. Implies saints of God.

Cursed be attachment to mother and father;
Cursed be attachment to brothers and relations.
Cursed be attachment to joy with wife and progeny;
Cursed be attachment to objects of household.
True attachment is with the holy congregation;
Those forming it, saith Nanak, in joy abide. (2)
Unreal is the body that loses its powers.
In increasing attachment to Maya old age increases.
Much is man's expectation, though in house *of the body*
he is only a guest.
Dharmaraja who is terrible *of aspect, our* breaths counts.
This body hard to attain, into well of attachment falls;
Saith Nanak : alone is our prop.
Seek therefore, the Lord's grace. (3)
The body is a clay-chamber, made from water and with blood
and skin plastered.
Nine are its doors,[1] yet is it devoid of walls;
Air its pillar.
The unenlightened contemplate not the Name Divine,
And regard *the body* as permanent.
Saith Nanak : This body hard to attain,
Under shelter of the holy congregation
By repeating Name of the Lord, annuller of suffering is saved. (4)

Subhant tuyam achüt gūṉagyam pūranam bahü loki pālā

Thou that knowests of all merits, who art eternal,
perfection incarnate,
Gracious in abundance *great is* Thy beauty.
Profound, lofty, all-knowing, limitless art Thou.
To Thy devotees at Thy feet dost grant lodgement.
Thou who art cherisher of the helpless, Nanak with Thee
seeks shelter. (5)
At sight of the prey the hunter to kill it fixes fatal devices;
Yet wonderful it is—whomsoever the Lord protects,
Not a hair on his body is hurt. (6)
He for whose protection powerful men endeavour,
And in four directions mighty men serve him,
And who in an inaccessible spot lives,

1. Refers to nine apertures of the body.

Where death his mind enters never—
When comes Divine Being's command.
Saith Nanak, even an ant his breath may draw out. (7)
To love the holy Word and bear compassion,
Is the deed worth doing in Kali-Yuga.
Of such are effaced doubts and delusions entering them.
Such behold the Lord pervasive in all spots,
Whose sight of unfailing effect is,
Who on the tongues of the holy abides.
Saith Nanak : These the Name of the beloved Lord repeat. (8)

Ghaṭant rūpam ghaṭant dīpam ghaṭant ravi shashīyar
nakhyitra gaganam

Man's beauty is constantly on decline;
Declining are countries,
Sun, moon, stars and the sky,
The earth, mountains, trees and continents.
On the decline is love of wife, son and brother;
On the decline too are gold, jewels and forms of wealth :
Only the eternal Lord from decline is immune.
Saith Nanak, immutable are the holy. (9)
Anyone with whom is pleased the Lord
Does good without delay, but in *contemplating* evil hesitates;[1]
The Name he firmly repeats and discard avarice;
Under shelter of the holy are his sins destroyed.
By such a one are all aspects of righteousness attained. (10)
Man with his small understanding in world attachment is as dead,
And to pleasure with wife is attached;
Attached also to beauty, power and ornaments of gold;
To marvellous mansions, attractive clothes P. 1355
And thus grips him Maya.
To the Lord, eternal, refuge of the holy
Nanak makes obeisance. (11)
Man is subject to birth, death, joy and sorrow,
Enjoyment and suffering maladies.
Sometimes is he high, at other times low; *sometimes* small,
at other times great.
When wielding royal authority honour he gets;
Sometimes is he full of pride, again is he humiliated.

1. Delays.

Treading the path of absorption in the world *at the end*
comes death.
Devotion to the Lord in the holy congregation brings immutability,
As saith Nanak, on the cushion of devotion one sits. (12)

Kirpant Harīyam mati tattu giānam
As comes the Lord's grace, the understanding acquires
illumination of the Essence;
Flourishes enlightenment and one attains the place of felicity.
Man then suppressing his impulses, discards pride.
As is confirmed in heart enlightenment of the holy,
Is it joy-cooled.
Man then absorbed in the Divine vision from transmigration
is emancipated.
Saith Nanak : In his heart then sounds the instrument of
the holy Lord. (13)
Men of merit in various ways expound scriptures,[1]
To which the disciples listen.
Those having Divine grace this knowledge firmly grasp.
Saith Nanak : We beg for the Name and *inclination* to charity,
That the Master, image of the Lord grants. (14)
Man should not entertain anxiety about mother, father or brother.
Nor about people in general;
Not must he be anxious about wife, progeny and friend—
All these relationship arise from Maya-created worldliness.
The Lord, Supreme Being is gracious, and all
beings cherishes. (15)
Evanescent are wealth, mind and desires of various kinds.
Evanescent is attachment binding to pride
By illusion is man bound by Maya impure and evil.
Those with foul understanding that contemplate not the Lord
In innumerable births wander, in heat of the womb lying.
Saith Nanak : Lord that art gracious to creation,
Thou dost save the fallen in company of the holy. (16)

Giranti giri patit pātālam jalant de dīp baisvāntarah
Should one fall from the mountain or fall to the nether-world,
Or burn in flaming fire;
Be carried away by endless waves of water—

1. Vedas.

Greater than these is anxiety about the suffering's grip that
brings on transmigration.
This anxiety, saith Nanak, by various devices is not removed,
The Sole prop is the Lord of the holy. (17)
Should one be gripped by terrible suffering, be *guilty of*
much bloodshed,[1]
Should be involved in poverty of numerous births and in great
suffering be caught :
By contemplation of the Name Divine are all these effaced,
Saith Nanak, as fire consumes wood. (18)
By Divine contemplation turns darkness into light,
And by contemplation of Divine merit are annulled sins.
Should *the Name* in the heart abide, are Yama's minions
terror struck,
As such a one mighty pure deeds performs.
By listening to Divine merit is such a one from
transmigration released;
All joys come to him and his very sight is bringer of fulfilment.
Saith Nanak : The Lord, beloved of devotees, bestower of refuge,
Felicity confers. (19)
The Supreme Being, bountiful
To the hindermost grants the first place, to those in
despair fulfilment;
By His grace the indigent turn wealthy; of the sick are
the maladies ended.
To the devotees devotion He grants, and laudation of Divine
merit and the Name Divine.
Saith Nanak : All boons by service to the Master
are obtained.[2] (20)
Adhram dharam dhāraṇah nirahanam dhan nām narharah
The puissant Name to the shelterless is shelter, to the
indigent wealth.
The Lord to the helpless is cherisher, to the
feeble strength. P. 1356
To all beings gracious eternal, friend of the humble.
The Lord is all-knowing, perfection incarnate, beloved of
devotees, compassionate.
In each being the Supreme Being, the Lord lodges and is pervasive.

1. Murders.
2. What is it that by service to the Master is not obtained ?

Nanak seeks favour of the gracious Lord,
That never may be He cast out of his mind. (21)
Neither have I strength nor inclination to serve
Nor devotion to the Supreme Being.
Nanak by your grace the Name contemplates;
Divine Master, show grace. (22)
To all beings the Lord provides sustenance,
Grants place of rest and apparel.
The jewel among incarnations, the *human birth* He grants
Bringing conscious realization *of God.*
By His grace beings in joy and bliss do abide.
Saith Nanak : Those contemplating ever the Lord,
From attachment to the evanescent creation are released. (23)
Kings reap reward of good done in previous *births.*
With understanding perverted the people they oppress,
And for long periods bear suffering in transmigration. (24)

Brithā anügraham Gobindah jasya simraṇ ridantarah

Those devoid of Divine grace or contemplation of the
Lord in heart,
Even though apparently hale, are greatly sick,
By being forgetful of the Lord full of grace. (25)
To discourse on the Lord all-holy and to laud Him
Is the true aim of assuming the human body.
Saith Nanak : God's devotees quaffing the ambrosial
Name of God
Never get satiated. (26)
Of the holy the temper is forbearing,
And friend and evil-doer to them are alike.
Saith Nanak : Alike to them are friends serving viands of
numerous varieties,
And the calumniator poised with arms *to attack.* (27)
Such are not dishonoured, nor is their respect shattered;
Repute they lose not; nor do the world's suffering touch them.
In company of the holy the Name Divine they repeat :
Saith Nanak, such creatures in joy abide. (28)

Sainā sādh samüh sūr ajittam sannāham tani nimratāh

Of such is the heroic, unconquerable army made up of holiness;
On their limbs they wear armour of humility.
Their weapons contemplation of Divine attributes,
The Master's Word their shield.

Realizing the Divine path is for them riding steeds,
chariots and elephants
As by Divine laudation they mount the assault,
Fearless they go about and the enemy's hords flees.
Saith Nanak : The whole world they conquer as the five
thieves[1] they subdue. (29)
The false understanding *to the world* is attached,
Which is unreal as mirage or the magic city in the sky
or as tree shadow.
Even thus is attachment to family false,
Saith Nanak : *God's devotees* the Name Divine Contemplate. (30)
Neither am I repository of knowledge of scriptures, nor have I
merits nor have done Divine laudation.
Neither has my throat power to *create* the jewel music nor am I
slick and smart of understanding.
By the rise of good fortune is attained the wealth of *holy company,*
Saith Nanak, herein even an imbecile turns scholar. (31)
The Name Divine is the pleasing rosary hung round the neck;
Bearing devotion is the pouch[2] to carry the rosary.
Utterance of noble verses by the tongue brings release
and joy to sight. (32)
Gür-mantra hīṇas jo prāṇī dhrigant janam bhrashṭṇah
Cursed is the creature devoid of the Master's teaching,
foul his birth.
Stupid is he and like to dog, hog, ass, P. 1357
crow and snake. (33)
Saith Nanak : One bearing in heart in devotion the Divine lotus feet
And the Name,
And in company of the holy singing Divine laudation
Never shall see Yama's minions. (34)
Wealth, beauty are not unattainable, nor rule in paradise;
Fine viands are not unattainable, nor fine vestures.
Progeny, friends, brothers, relations are not unattainable,
nor joy with wife.
Proficiency in knowledge is not unattainable, nor
nimbleness of understanding :
The Name Divine alone is unattainable,

1. The five sources of evil are implied.
2. A small pouch in which the rosary was concealed to avoid notice by others, to eschew pride.

That saith Nanak, in the holy congregation by
Divine grace is attained. (35)
Wherever in paradise, the mortal world and the nether
world I look,
Is the Lord pervasive,
Saith Nanak, unalloyed and uncontaminated is He. (36)

Bikhyā bhayanti amritam drishṭām sakhā swajanah

By *devotion to* the Name, by grace of the Master,
image of the Lord,
Poison turns ambrosia, evil foes well-intentioned friends,
Suffering becomes joy and one gripped by fear fearless
is rendered. (37)
The Lord, donor of poise to all grants me too poise;
He who purifies all, to me too grants purity.
He who is Creator of all, is my Creator too,
And is without taint or blemish. (38)
Neither is the bright moon so cool, nor the pigmy sandalwood;
Nor is the winter season so cool :
Saith Nanak, truly cool are the holy of noble temper. (39)
Those *whose* incantation is the Name Divine,
Whose meditation in *the Lord* all-pervasive is fixed;
Whose illumination lies in regarding suffering and joy alike,
Whose pure way of life is to bear no rancour;
Whose sustenance Divine laudation in Maya's water untouched
remain as the lotus;
Who to friend and foe they discourse alike, to the Lord in
faith devoted;
Whose ears listen not other's calumy; discarding the ego of
all are they dust.
Saith Nanak : Such in the six merits are perfect,
Their name the holy, of pure hearts. (40)

Ajā bhogant kand-mūlam basante samīpi keharah

The goat may feed on fruits and roots, yet it may live close
to the tiger :
Saith Nanak : Such is the state of the world,
That *by turns* feels sorrow and joy. (41)
Those practising fraud, seeking others' faults, putting
impediments in the way of others,
And *committing* sins and evils foul;

Having doubt, attachment, intoxication of pride and
insulting others
In Maya are involved.
These die are reborn and wander in hell—
Not by innumerable devices are these saved.
Saith Nanak : Only those repeating the Name Divine in company
of the holy
Are purified,
As perpetually Divine merits contemplate. (42)
By seeking shelter with the Lord, worthy to contemplate
comes liberation.
The Lord perfection incarnate is almighty and bestower
of charity.
To the despairing hope He brings, and is home of all boons.
Saith Nanak : All creatures contemplate the Lord,
repository of merit
Of whom all creatures beg boons. (43)
By His grace spots inaccessible become easy of access. P. 1358
And great afflictions turn into joy;
By His grace reprobates and back-biters who by evil words create
differences and doubts turn good;
By His grace the mind in sorrow and joy remains poised,
And one shattered with fear turns fearless;
By His grace one caught in thicket of fear is as living in a
large city—
Such is characteristic of righteousness, by Divine grace obtained.
Saith Nanak : In company of the holy repeat the Lord's Name
And seek shelter at feet of the gracious Lord. (44)

Hei ajit sūr sangrāmam ati balnā bahu mardanah

Thou attachment ! unconquered, hero in battle, mighty hero,
Many hast thou over thrown;
Divine choristers,[1] gods
Human beings, animals and birds hast thou deluded :
To the Lord Creator I make obeisance,
Saith Nanak, and with the Lord of the Universe seek shelter. (45)
Lust, that lodges beings in hell and in innumerable
births whirls them;

1. Gandharva.

Heart-charmer, over the three worlds wandering,
Destroyer of prayer, austerity and noble conduct;
By a little pleasure dost thou render *human beings* destitute;
Art nimble and among high and low pervasive.
Saith Nanak : In holy company and seeking shelter with the Lord,
Comes release from they fear. (46)
Wrath that art root of strife, with thee rises compassion never;
Beings passion-gripped by thee are subdued,
And dance like apes.
Such with innumerable penalties by Yama's minions are visited—
Only the low in character keep company with thee.
Saith Nanak : The Lord, shatterer of suffering of the
humble, compassionate,
From thee protects beings. (47)
Avarice, that to the great art attached,
Who in many waves *of passion* play.
Beings in various ways rush and in different manners move about.
In thy involvement one *loses* shame with friends,
With God,[1] relations, mother and father.
Under thy influence what is forbidden is done, what is banned for
eating is consumed,
What is not to be accomplished is accomplished this thou dost.
Nanak to the Lord cries for succour,
And supplicates the mighty Lord.[2] (48)

Hei janam maraṉ mūlam ahankāram pāpātmā

Egoism that are source of transmigration, the very essence of sin !
Friends thou dost desert, to foes art attached,
And innumerable Maya-tricks dost spread.
By thee beings transmigrate to exhaustion and undergo much
suffering and pleasure.
Thereby in a fearful forest[3] they wander, and in a terrible,
incurable malady are caught.
Saith Nanak : To the Lord make thou supplication :
The Supreme Lord is the true physician. (49)
Thou Lord of our life, treasure of grace, Master of the Universe,
Annuller of maladies of the world, gracious, remover of suffering !

1. The beloved object of worship.
2. Nar-Hari.
3. Used symbolically for doubt.

Thou who art true refuge of all, compassionate,
Saviour of the humble ! grant Your grace.
Nanak, be his body hale or shattered, contemplates Thee,
Who art the Lord.[1] (50)
By seeking shelter with the Divine lotus feet and
uttering the Lord's laudation,
Saith Nanak, in company of the holy
Crossed is the great, terrible, impassable ocean of the world. (51)
The Supreme Being is protector of our head and forehead;
The Lord is protector of our hands and limbs.[2]
Our self the Lord protects, our substance and feet[3] the
Lord of the Universe.
Of all the gracious Master is protector, annuller of
fear and suffering.
Nanak with the Beloved of devotees, cherisher of P. 1359
the helpless,
Eternal Being seeks shelter. (52)

Jen kalā dhāriyo ākāsham baisantram kāsht beṣṭam

He whose might has propped the sky, and confined fire in wood;
He whose might has given light to moon, sun and stars
And in the body propped breath;
He whose might in mother's womb has cherished *us,*
So that maladies of the belly afflict not.
Saith Nanak : His might also has held the ocean, so that
waves of water destroy not the *earth.* (53)
The Lord of mighty aspect whom all creatures contemplate,
Saith Nanak, in holy company is attained,
In the noble path of God's devotees. (54)
Saith Nanak : Those that in holy company contemplate the Lord
And with *Him* seek shelter,
Even though *petty as* mosquitoes, may shatter mountains,
And even though small as flees, cross marshes;
Even though maimed, the ocean may cross
And even though blind, in darkness *find* light. (55)
Worthless as is a Brahmin without the paste-mark,
As a king without authority,

1. Rāma Damodar Mādhav.
2. Body.
3. Implies the body.

As a warrior without arms—
Such is a *Vaishnava* devotee without righteousness[1] (56)

Na Shankham na chakram na gadā na siyāmam
The Lord neither holds in hand the conch nor the disc or mace,[2]
Nor is his complexion dark.[3]
Wondrous is His aspect, from birth exempt.
The Vedas cry *about Him* 'Not this, not this.'
The Lord is all-high, great, limitless,
In the heart of the holy abiding, eternal.
Saith Nanak : Him the greatly fortunate alone realize. (57)
Man in the forest of the world abides, wherein those
related to him
Abide like dog, jackal, ass.
Hard is this spot, wherein the mind by wine of
attachment is intoxicated,
And *in it* live the five irreclaimable thieves.[4]
In attachment and fear does *man* wander,
With the tormenting, hard noose round his neck.
In this word is unextinguishable fire *of desire,*
And the terrible ocean, with shore inaccessible, hard to cross.
Saith Nanak : In holy company to the Lord be devoted;
By seeking shelter with the Divine feet by His
grace shalt thou be saved. (58)
By grace of the Lord, cherisher are all maladies cured.
Nanak in company of the holy to the Divine
attributes gives utterance.
And with the Lord, all-perfection, takes shelter. (59)
Man may be *beauteous* as the dark Krishna and sweet-spoken,
But if in his heart rancour he bears,
False are his vows :
The holy of pure heart are ever awake. (60)

Achet mūṛāh na jāṇant ghaṭant sāsā nitprate
The thoughtless, mindless man realizes not that breaths
ever are decreasing,
And the handsome body declines,

1. Dharma.
2. (These are symbols of Vishnu).
3. This is the reputed colour of Krishna.
4. (These are the five sources of evil).

Gripped by the hag death.
Man in the show of family is absorbed,
In the evanescent desires and evil pleasures.
Wandering in numerous births, exhausted.
Saith Nanak, with the Lord gracious have I sought shelter. (61)
My tongue, taking delight in delicious objects,
Sweet-tasting things please thee.
To truth dead, in great contentions involved,
In utterance of holy words, such as Govind, Damodar, Madhav.[1]
Be thou engaged. (62)
Those that are proud of intoxication of pleasure with woman,
And *considering themselves* powerful, aggressive,
To the Divine lotus feet unattached—
Are worthless as straw, cursed their birth,
Thou flea contemplating the Lord, great[2] and blessed art thou.
To such a one Nanak innumerable times makes obeisance. (63)
Even though a straw, one turns a mountain; P. 1360
Even though dried up, grows verdant.
One sinking can swim;
Even though empty is filled.
One though dark, is illumined like a million suns,
States Nanak in humility, as the Divine Master shows grace. (64)

Brahmaṇah sangi üdharṇam

In association with Brahmins comes liberation,
Should the Brahmin perform perfectly the Brahmin's duties.
Those in the world attached to their self,
Saith Nanak, remain unfulfilled. (65)
To grab others' wealth and place numerous impediments in the way of others;
To preach to others for one's wherewithal;
To have desire for grabbing is to have the mind Maya-gripped :
Of such the actions are as those of hogs. (66)
Those intoxicated with absorption in the Divine feet
Cross beyond the impassable ocean of existence.
Saith Nanak : Company of the holy innumerable sins takes away—
Have not doubt of it. (67) (4)

1. (These are attributive names of the Lord).
2. Heavy.

In the Language Form Gatha[1]—Composition of Sri Guru Arjan Dev
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Karpūr puhap sügandhā paras mānükh deham malīṉam

Camphor, roses and other fragrant substances
By touching the human body are fouled.
The body of foul-smelling marrow, blood is made up,
Yet ignorant man of it is proud. (1)
Should man reducing himself to an atom,
Over skies, countries and continents
In the twinkling of an eye wander,
Saith Nanak, without *guidance* of the holy
Finds he not liberation. (2)
Know death to be a fact; false is whatever is visible.
Saith Nanak : Divine laudation *sung* in company of the holy
Alone shall accompany *man.* (3)
Maya by fixing man's mind among loved ones,
friends and relations
Has deluded him.
Saith Nanak : By devotion to God in company of the holy
Is attained the abode of joy. (4)

Mailāgar sangeṉ nimmu birakh si chandanah

Low trees growing close to sandalwood turn
sandalwood themselves.
Yet the bamboo abiding close to it,
Saith Nanak, by its egoism *of height*
Is not fragrant made (5)
By discoursing and contemplation of the *utterance*
Embodying Divine laudation
Is smashed pride;
The five foes saith Nanak,
By the arrows of God's *Name* are destroyed. (6)
The words of the holy are the path of joy;
By great good fortune are these attained.
Saith Nanak : By uttering Divine laudation
Is *man* from transmigration freed. (7)

1. This is the same as Sahaskrit, ante.

As are withering leaves shed, and again
To the tree's wealth *of branches* are not attached;
Thus saith Nanak, one without the Name
In tormenting[1] births day and night wanders. (8)

Bhavānī sādh sangeṉ labhantam baḍ-bhāgaṉah

Devotion in holy company by great good fortune is attained.
Saith Nanak : In the way of those uttering Divine laudation
The ocean of the world appears not. (9)
The Lord's deep limitless laudation the rare among human beings can understand.
Discarded is worldly desire,
Saith Nanak, as in holy company is the Lord contemplated. (10)
Noble incantation of words of the holy
A million sins destroys.
Saith Nanak : Meditation on the Divine lotus feet
To man's entire family brings liberation. (11)
Beautiful is the temple wherein is sung Divine laudation.
Those contemplating the Lord are liberated;
Saith Nanak : This by great good fortune is attained. (12)

Hari labadho mitra sümitto

Attained is the noble friend, the Lord,
Who breaks not heart of any. P. 1361
Limitless is His abode and extent.[2]
Nanak has made Him his being's friend. (13)
By the birth of a noble son is effaced *the family's* ignominy,
So also by contemplation in heart of the Master's Word.
By *contemplation of* the beloved, eternal Lord
Saith Nanak, man swims across ocean of the world. (14)
Forgetfulness of the Lord is *true* death;
Meditation of the Name Divine is life.
This, saith Nanak, by the Primally recorded writ
In holy company is attained. (15)
As by the serpent-healer's incantation
Is the snake rendered fangless and
The poison cast out,
So do the holy efface the mind's maladies :
These, saith Nanak, by good fortune are found. (16)

1. Hard, difficult.
2. Weight.

Jath kath ramṇam sharṇam sarbatra jīyaṇah

The Lord pervasive everywhere, of all beings is refuge.
Saith Nanak : Love for Him by grace by the Master's
sight arises. (17)
As the heart by the Divine lotus feet is pierced,
Attained is all weal.
Saith Nanak : The noble spirits from Primal Time
Divine laudation sing. (18)
To discourse on the pure Word, to sing it in holy company
Brings liberation.
Saith Nanak : Thus is swum the ocean of existence—
Then occurs no more transmigration. (19)
Those that contemplating scriptures[1]
The Sole Name Divine in heart cherish,
Saved is their entire family.
Saith Nanak : By great good fortune is a rare one saved. (20)

Simaraṇam Gobind-Nāmam üdharṇam kül samūhaṇah

By contemplation of the Lord's Name
Is one's whole clan saved.
This saith Nanak, in holy company is attained,
Whose sight by great good fortune is met. (21)
By discarding of all evils is confirmed in mind
Righteousness in all its aspects.
Saith Nanak : This in the company of the holy is attained
By the Writ inscribed on one's forehead. (22)
The Lord who destroys and creates, has existed in the
past, is present now
And shall ever be.
Saith Nanak : Know it firmly that devotion to Him
Through the holy arises. (23)
Those immersed in pleasures *of the flesh*
That are frail like kasumbha,
Saith Nanak, are *prey* to maladies,
suffering and alienation,
And have joy not even in dream. (24)

1. Vedas, Purānas, Shāstras.

Phunahe (Hymns with Repeated Burden*)—Composition of Sri Guru Arjan Dev
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Hāthi kalamm agamm mastaki lekhāvatī

Lord who art unrealizable ! in Thy hand is *held* the Pen
Wherewith over foreheads *destiny* Thou dost record.
Indescribable Thy form, yet with all *beings* involved.
My tongue Your laudation is unable to express.
Nanak by Your sight is charmed,
And *to You* is a sacrifice. (1)
May I sit in company of the holy and Divine laudation express.
May I dedicate all decoration *to the Lord* and
To Him sacrifice life.
Full of yearning for the Spouse, for Him may I make[1] the couch.
Lord ! by good fortune inscribed on forehead
May the Divine Friend be attained. (2)
Sister-friend [2] with collyrium, necklace and betel-chewing
have I decked myself :
Decking myself with sixteen embellishments,[3]
Collyrium have I applied.
Should the Spouse step into the house,
Are all boons attained.
Lord ! without the Spouse is all self-decking a waste. (3)
Supremely fortunate is the *female* in whose home abides P. 1362
the Spouse.
All decking befits her; of blessed matrimony is she.
In this state am I sleeping from worry freed—
Fulfilled are all my desires.
Lord ! as is the Spouse come home, are all boons attained. (4)

Āsā ittī ās ke ās purāīyai

So *intense* is my desire—pray fulfil it.
By grace of the holy Preceptor is the Lord,
all-perfection attained.
My self of blemishes is full—

1. Lit spread.
2. Symbol for fellow-seeker.
3. (This is the traditional number of items of female decking in India).

*Phunahe—In these verses occurs repeatedly a vocative, Harihān, interpreted as Lord !

Blemishes over it spread.
Lord ! as is the holy Preceptor's grace come,
Is the mind poised. (5)
Saith Nanak : On the Lord without limit have I meditated.
Existence that is impassable, by the holy Preceptor's
help is crossed.
As is attained the Lord all-perfection,
Is transmigration ended.
Lord ! the ambrosial Name Divine from the holy
Preceptor is obtained. (6)
In my hand is held lotus *of the Name,*
Whereby in the courtyard of my heart in joy I abide.
Sister-friend ! around my neck are hung jewels[1]
At sight of which flees suffering.
With the Lord I abide, who of all joys is store—
The Lord ! in whose hand abide ever
The miraculous powers and the Nine Treasures.[2] (7)
Those that go out with other's women folk to flirt
To shame are subjected.
Those that ever take away other's property,
How may their faults be covered ?
By contemplation of God's holy merits
Is one's whole clan saved.
Lord ! those listening to contemplation of the Supreme Being
With purity are invested. (8)

Ūpar banai akāsu talai dhar sohaī

Above is the sky looking beauteous, below is *spread*
the lovely earth.
In all ten direction, flashes lightning
That searches for[3] the *Beloved's* face.
Yet the Beloved I seek in alien lands—how Him to attain ?
Lord ! should good fortune on forehead be inscribed,
Is one in His sight absorbed. (9)
All spots have I beheld; none to thee[4] is like.
Founded by the Supreme Being, the Creator, dost thou
look splendid.

1. Used symbolically for the Name.
2. See Glosarry.
3. That is, flashes on.
4. Refers to Rāmdāspur in the next line, earlier name of Amritsar.

Ramdaspur[1] abides densely-populated, limitless, unique.
Lord ! by bathing in the Pool of Ram Das[2] are sins cast off. (10)
With heart passionate like the chatrik should the *Divine*
Beloved be sought.
He alone should be sought to whom is life devoted.
The *chatrik* for a drop of water over forests wanders distracted.
Lord ! even thus God's devotee seeks *Him*—
Nanak to the Lord's Name is a sacrifice. (11)
Unique is the Divine Friend's heart,
Unknowable its mystery.
One that seeks merits limitless the Essence realizes.
As heart into heart absorbed, comes intense joy.
Lord ! as are destroyed the restless thieves,[3]
Is attained wealth of truth, (12)

Süpanai ūbhī bhayee gahiyo kī na anchalā

As in dream I stood, why
His lappet I grasped not ?
As the Being beauteous I beheld standing
Was my heart robbed.[4]
His *holy* feet I seek—tell me, where these to attain ?
Sister-friend,[5] would someone reveal to me the device
Whereby the Beloved be attained ? (13)
Miserable are the eyes beholding not the holy.
The ears listening not to the holy Word had better be dammed.
The tongue not uttering the Name should in small bits[6] be cut. P. 1363
Lord ! as is put out of mind the Lord,
Day after day comes decline. (14)
The lotus tied to the muddy soil;
Intoxicates the humming bee by its fragrance.
Its limbs in it caught, its purity has forgotten—
Is there a helper who this hard knot may loosen ?
Saith Nanak : The Lord alone the broken string may join. (15)
Out of love for the Lord in innumerable directions I run,
The five minions of evil oppress me—how these to destroy ?

1. (As in the foregoing).
2. That is, the Pool called Amritsar.
3. The sources of evil are meant.
4. That is charmed.
5. Implies fellow-seeker.
6. In small bits such as a sesame grain.

Shoot the sharp arrow of meditation on the Name Divine.
Lord ! by union[1] with the Master perfectly endowed
Can these great mischief-makers be destroyed. (16)

Satigür kīnī dāti mūli na nikhüttaī

The boon granted by the holy Preceptor
Noway is exhausted :
This you consume to satiety—by the Master's guidance
shall come release.
The Lord in His grace has granted treasure of the
ambrosial Name.
Saith Nanak : Ever to the Lord be devoted—
Never shall death then come to you. (17)
Beautiful is the spot to which God's devotees resort.
By meditation on the Name Divine come all joys.
All creatures on such cry hail; their traducers in jealousy burn.
Saith Nanak : The holy by repetition of the Name
obtain joy. (18)
The holy Lord, purifier of the fallen never *we serve.*
How long may last involvement in false joys
That ignominy bring ?
Why find pleasure in the world of illusion[2] ?
Lord ! to such am I a sacrifice
As at the Divine Portal are honoured. (19)
Foolish man has done numerous foul deeds.
The body of this stupid one smells foul; ultimately to
ashes shall it turn.
Involved in dust of pride he goes about, forgetful of death.
Why take the world of illusion[2] to be real ? (20)

Jis kī pūjai audh tisai kauṉu rākhaī

Who may save one whose time of life is ended ?
How long may physicians suggest remedies ?
Fool ! contemplate the Sole Lord that may stead thee.
Lord ! without the Name the body shall turn dust
And all shall go waste. (21)
Sip the invaluable medicine of the limitless Name.
God's devotee in unison sip it, and to all others offer it.
This by such is obtained as are *destined* to receive it.

1. By finding.
2. A mirage in the skies called Hari-Chandaurī or Gandharb-nagarī.

Lord ! to such am I a sacrifice as joy in God experience,
Assembled is the group of Divine physicians. (22)
The Lord Himself stood in their midst
To make their medicine *of the Name* efficacious.
All their deeds in the form of goodness have spread.
Lord ! thereby all pain and malady from the body
is cast off. (23)

Chaubole (Discourse to four listeners*)—Composition of Sri Guru Arjan Dev
In the Name of Sole Supreme Being, Realized by
the holy Preceptor's Grace

Samman jau is prem kī damu kihu hotī sāṭ

Listen Samman ! if devotion for money could be exchanged,
Know, Ravan was no pauper, who *offered* his severed
head *to Shiva.* (1)
The body in love is totally absorbed; not a mustard-grain's
distance is left.
The heart by the Divine lotus feet is penetrated—
Such realization comes when the mind to the
Lord is united. (2)
Listen Musan ! wandering over the ocean, mountains, P. 1364
Wilds, forests, and the nine continents of the earth
In loving devotion, all this is counted as just one step. (3)
Behold Musan ! the light of love that over the sky is spread
In this devotees like humming-bees in the lotus are pierced,
bound and wrapped. (4)
Listen Musan ! repetition of texts, austerities, self-discipline,
joy, honour, respect and pride—
All for a particle of devotion shall I sacrifice. (5)
Listen Musan ! the world that dies and is deluded, realizes
not the mystery :
By love and devotion is it not pierced,
And in false dealings is involved. (6)
As are house and substance burnt,[1] out of attachment,
in alienation from these is one miserable.
Listen Musan, one truly is robbed only when the gracious
Supreme Being is alienated. (7)

*These are, Samma Mūsan, Jamāl and Patang.
1. Robbed.

Whoever has enjoyed devotion, in heart contemplates the
Divine lotus feet.
Saith Nanak : Those suffering in separation from the Lord
nowhere else go. (8)
The restless mind climbs millions of high hill-tops, and suffers :
Listen Jamal ! humble is the lowly marsh,
Out of which is born the lotus. (9)
For the Divine Beloved of lotus eyes, with black collyrium,
Moon-faced, painted beautifully,
Listen Musan ! absorbed in His mystery my pearl string would
I break to pieces. (10)
As in love for the Beloved am I absorbed,
Of my body am I forgetful in contemplating Him.
Saith Nanak : Listen Patang ! The lowly devotee over the whole
world is made famous.[1] (11)

Slokas—the composition of the Venerable Bhakta Kabir
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Kabīr merī simarnī rasnā ūpari Rāmu

Saith Kabir : *God's* Name borne over my tongue is
my *true* rosary.
All devotees of all times by *repeating the Name*
Joy and poise have attained. (1)
Saith Kabir : All make fun of my caste.[2]
I to this caste am a sacrifice where in the Creator
I have contemplated. (2)
Kabir ! why be in doubt ? Why make thy heart shake ?
Quaff joy of the Lord of all, the Name Divine. (3)
Saith Kabir : Some that wear earrings of gold, studded with rubies,
Without the Name, appear as burnt-out reeds. (4)
Saith Kabir : Rare is such a one as dies *to the world* while living;
Who rendered fearless the Divine attributes contemplates,
And wherever he looks, beholds the Lord. (5)
Saith Kabir, since the day that my ego died have I attained joy.
With the Lord have I attained union :
You of the holy congregation, to the Lord be devoted. (6)

1. Another rendering of the last line :
The lowly moth over the whole world for *its devotion* is grown-famous.
Patang—moth; also the name of one of those four the holy Guru's discourse in this hymn is addressed.
2. This saint belonged to the weaver caste, reckoned low.

Saith Kabir : Whoever reckons that he is worst of all,
all others are good—
Is my true friend. (7)
Saith Kabir : Came to me Maya under several disguises.
By the Master was I saved ! make obeisance, alone
she left me. (8)
Saith Kabir : Destroy *pride,* whose destruction joy shall bring.
One so doing universal acclaim shall get,
Never ill-spoken of. (9)
Saith Kabir : In the dark nights rise men with P. 1365
black *deeds;*
Rush along with nooses—know such to be accursed of God. (10)

Kabīr chandan kā birvā bhalā beṛhiyo dhāk palās

Saith Kabir : The sandalwood plant even though surrounded by
dhak[1] and idle weeds is good;
These too living close to sandalwood turn the same. (11)
Saith Kabir : The bamboo despite its height[2] is degraded[3] :
Even though abiding close to sandalwood, is the bamboo not
made fragrant. (12)
Saith Kabir : For the world has man forfeited godliness,
Yet the world goes not with him.
Thoughtless man on his own feet has struck the axe. (13)
Saith Kabir : Wherever I have gone, a wonder is in each place :
Places other then those full of love for God to me
are as ruins. (14)
Saith Kabir : Blessed is the hovel of God's devotees;
Cursed the habitation of the evil-minded.
Burnt be the mansions where God's Name is not uttered. (15)
Saith Kabir : Why mourn the death of the holy
That to their own home have returned ?
Mourn rather the death of materialists[4]
That in transmigration shall wander. (16)
Saith Kabir : The materialist[4] is *foul* like the bit of garlic;
Which even though you consume on top of the roof,
Will yet become apparent. (17)

1. An inferior trifoliate plant.
2. Greatness, loftiness.
3. Is sunk *in dishonour.*
4. Sākta.

Saith Kabir : The body is the churn, the air of breath the
churning-rod.
God's devotees out of it consume butter : the world only
taste of whey. (18)
Saith Kabir : This body[1] is the churn, in it blows the wind
cool as ice.
Those churning it have tasted *of butter,* others who churn
will taste it too. (19)
Saith Kabir : Maya is a thief, who out of stolen things
set up shop.
Kabir alone *by her* is not robbed, who into twelve pieces has
chopped her. (20)

Kabīr sūkhu na enhu jügi karahi ju bahütai mīt

Saith Kabir : Those with numerous friends are in this world
not truly happy;
Those setting heart on One Sole God, are forever joyful. (21)
Saith Kabir : Death that terrifies the world, to me brings joy :
Through death alone is attained the Supreme, the
perfect Bliss. (22)
Kabir, after attaining Divine wealth, loosen not the knot.[2]
Here is not trading centre,[3] or gold-tester or buyer; nor the
proper price. (23)
Saith Kabir : Love thou such as have God for Master :
Little good are these priests, rulers, kings. (24)
Saith Kabir : By loving the Sole Lord, is anxiety for all else shed
It is all whether thou wear thy hair long
or crop them close. (25)
Saith Kabir : This world is a chamber collyrium-filled, into
which fall the blind.
To such am I a sacrifice as after falling, from it escape. (26)
Saith Kabir : This body must depart, hold it back if thou
hast the power.
Those possessing millions, all bare-footed have departed. (27)
Saith Kabir : This body must depart; put it on some right path :
Either enter into company of the holy or
Divine laudation chant. (28)

1. Māyā, i.e. the body made by Māyā.
2. (The knot holding it in a lappet is implied).
3. Lit. City.
4. Duality, uncertainty.

Saith Kabir : The whole world lies, yet few know how *truly* to die :
Those that thus die, nevermore face death. (29) P. 1366
Saith Kabir : Hard to attain is the human birth,
and comes not again and again :
Fruits of the forest, falling to the ground,
Again to the branch set not fixed. (30)

Kabīrā tūhī kabīru tū tero nāuṇ Kabīr

Kabir ! thou that art called Kabir[1] great-such is thy name.
But the Divine jewel by discarding of carnal passions[2] alone
is attained. (31)
Saith Kabir : Brag not in pride; nothing by your will happens.
The benevolent Lord's grace no way can be effaced. (32)
Saith Kabir : On God's touchstone pass not the ungenuine.
Such pass God's test as are as dead while living. (33)
Saith Kabir : Those wearing bleached dresses and chewing
betel-leaf and betel-nut,
Without *devotion to* God's Name, in bonds to Yama's
demesne are led. (34)
Saith Kabir : The body's boat is old, with a thousand holes.
Those that are light shall swim, those heavily-laden sink. (35)
Saith Kabir : The body's bones burn as firewood, the hair as grass.
Kabir at sight of the world burning is made sad. (36)
Saith Kabir : Be not proud of the bones wrapped in skin :
Those with umbrellas waving over them mounted on horseback,
At the last in earth are buried. (37)
Saith Kabir : Be not proud of tall mansions :
In a day or two on the earth shall you lie, the grass
growing over you. (38)
Saith Kabir ! Be not proud and laugh over the poor :
Your boast is still in the sea, who knows
What will happen to you next ? (39)
Saith Kabir : Be not proud of *your* fine-looking body.
This in a day or two shall you desert, as the snake its skin. (40)

Kabīr lūtanā hai to lūti lai Rāma-Nāma hai lūti

Saith Kabir : Plunder of the Lord's Name is afoot—
Loot it if you can.
As ends life, shall you only have regrets. (41)

1. *Kabir* literally menas 'great'.
2. Lit. Body.

Saith Kabir : None is such[1] as to set fire to his own house;
Who burnings his five sons,[2] to the Lord should be devoted. (42)
Is there such a one as may sell off sons and daughters,[3]
Join partnership with Kabir and make commerce with God ? (43)
Kabir gives this warning, lest any doubt be left.
All thy former pleasures are hardly worth a *lump of* jaggery. (44)
Saith Kabir : I took learning to be good, then Yoga to be
superior to learning.
But God's devotion I shall not give up,
even though the world calumniate me. (45)
What shall this poor world, lacking enlightenment, say to
calumniate Kabir ?
Kabir discarding all else contemplates the Lord. (46)
Saith Kabir : The skirt of this life, stranger in the world
is on fire on all sides.
Burnt is *the body's* quilt, but the thread of *the self* is unscathed. (47)
Saith Kabir : *The body's* quilt is burn to cinders,
And broken is begging-bowl;[4]
The poor Yogi *of the self* after life's play is gone, P. 1367
At this seat remain only ashes. (48)
Saith Kabir : *Life's* fish is in shallow water, were the fisher has cast
his net.
In this puddle[5] shall be no escape; so contemplate
the ocean.[6] (49)
Saith Kabir : Give not up the ocean, ever though it be salt.
While seeking puddles,[5] none shall say a good
word about you. (50)

Kabīr nigusāeṇ bahi gaye thāṇghī nāhīṇ koe

Saith Kabir : Those uninstructed by the Master are carried off by
the current, none to prop them.
Be content with humility and poverty; be the rest as
God wills. (51)
Saith Kabir : Of the godly even a dog is good, of the misbeliever
the mother is evil—

1. Born such.
2. The five impulses of evil.
3. Implies desires.
4. Implies the body-structure.
5. Implies pursuit of the world.
6. Implies devotion to God.

One ever to the Name Divine listens, the other goes out trading is sin. (52)
Saith Kabir; Weak is the deer, green the Lake.[1]
Amid a million hunters is the single life—
How long I shall it cheat death ? (53)
Saith Kabir : May a man make his home on the Ganga bank, and taste of its pure water,
Yet without devotion to God shall he not find liberation—
With these words departs Kabir. (54)
Saith Kabir : Purified is the heart like Ganga-water.
Then follows after him God, shouting 'Kabir ! Kabir !' (55)
Saith Kabir : Turmeric is yellow, flour white in hue.
For union with the Lord, true Friend, should both colours[2] be eliminated. (56)
Saith Kabir : Should turmeric lose its yellowness and flour give up its whiteness,
To such love would I be a sacrifice in which caste, clan and family is eliminated. (57)
Saith Kabir : Narrow is the door to liberation, tenth part of a mustard seed.
My self ! thou hast turned elephant—how mayst pass through it ? (58)
Saith Kabir : Should one attain the holy Preceptor who be pleased to show grace,
Would the door of liberation become wide open granting easy passaged. (59)
Saith Kabir : Neither hovel nor hut possess I, nor house and village.
Should the Lord ask who this is, no caste or name have I. (60)
Kabīr mohe marnei kā chāo hai marouṇ ta Hari kai duār
Saith Kabir : To die am I eager, at the Lord's doorstep to die,
That the Lord may ask, who is this lying at our door ? (61)
Saith Kabir : Neither have I accomplished aught or shall accomplish,
Nor has my body the power.
All by the Lord is done, though to Kabir is it attributed.[3] (62)

1. Implies the world.
2. Implies distinctions of high and low.
3. Lit. The cry has gone, Kabir, Kabir (has done it).

Saith Kabir : Should anyone even in dream babble the
Name of God,
May my flesh be used to make shoes for his feet. (63)
Saith Kabir : Figures of clay are we, *called* men.
Four days' guests *in the world* are we, though much space we
attempt to grab. (64)
Saith Kabir : Like henna have I pounded myself *in the way
of the Lord,*
Yet He turns not to me, to His feet never applying me. (65)
Saith Kabir : The Portal to which entry or exit is not barred,
How may such a Portal be deserted ? (66)
Saith Kabir : Sinking was I, but was instantly buoyed up P. 1368
by the wave of merit.
When I found the ship shaky, instantly I got down. (67)
Saith Kabir : The evil-doer likes not devotion, nor worship of
God pleases him.
The fly sandalwood paste throws off and on foul-smelling
objects settles. (68)
Saith Kabir : Physicians and their patients, the whole world
must perish.
Kabir alone shall not die, *who to none is attached,* whom none
shall mourn. (69)
Kabir on the Lord has not meditated, a strong bad habit
has gripped him.
This body is a pot of wood, that a second time on the fireplace
may not be put.[1] (70)

Kabīr aisī hoe parī mana ko bhāvatu kīnu

Saith Kabir : Such is my state, I have done what my heart
sought after.
Now that coconut[2] in hand I have grasped,
why fear death ? (71)
Saith Kabir : Suck *merits* like juice of sugarcane,
And with tears seek merits.
None says a good word about those lacking merit. (72)
Saith Kabir : This body is like a pot full of water,
That in a day or two shall burst.

1. Implies the impossibility of the human birth again.
2. A coconut was grasped by the woman performing *suttee,* symbolizing inflexible resolve.

Those not contemplating the Master,
midway shall be robbed.[1] (73)
Saith Kabir : God's cur am I, Moti my name.
a string tied to my neck, I go wherever He draws me. (74)
Kabir ! Why show to the world your rosary made of wood ?
What good this rosary if from your heart you contemplate
not the Lord ? (75)
Saith Kabir : In my heart is lodged the serpent of separation
from God
One alienated from God lives not; should he live,
shall he be like mad. (76)
Saith Kabir : One is the character[2] of philosopher's stone
and sandalwood.
By their touch are exalted iron and wood that
no fragrance bear. (77)
Saith Kabir : Grievous is Yama's rod, hard to bear.
A holy man that met me, to his lappet attached me. (78)
Saith Kabir : The physician claim merit,
with control over medicine.
Life is God's substance, which He shall snatch as
pleases Him. (79)
Saith Kabir : For ten days you may beat drum *of your glory.*
Life is like companionship on a boat on the river,
That may not again be had. (80)
Kabīr sāt samundeh masu karouṇ kalam karouṇ banrāe
Saith Kabir : Should I make ink of the seven seas and
make all vegetation my reed-pen,
Should the whole earth be made paper,
Still would Divine merit be beyond expression. (81)
Saith Kabir : What harm my weaver's caste ? the Lord in
my heart abides.
As Kabir to his bosom clasps the Lord,
Are all his entanglement ended. (82)
Saith Kabir : None is such as to burn down his *body's* tenement,
And slaying his five sons *of passion,* fix his devotion on God. (83)
Saith Kabir : None is such as to burn down[3] *his body;*
The world purblind realizes not what Kabir is crying aloud. (84)

1. That is, by Māyā.
2. Lit. Fragrance.
3. Symbolic expression, discard.

Saith Kabir : The suttee mounting the funeral pyre cries,
Listen brother pyre !
The whole world shall depart—we two ultimately P. 1369
shall be together. (85)
Saith Kabir : The mind turned bird, in ten directions flies.
Each gets fruit of the kind of company he keeps. (86)
Saith Kabir : *The Lord* in whose quest we wandered,
was found in *our own* place.
He whom thou didst consider separate from thyself
As *from the world* thou didst turn away,
Was thy own self. (87)
Saith Kabir : In foul company am I ruined,
As banana plant near *ber.*[2]
As shakes the *ber* is the plantain pierced, look not
towards reprobates. (88)
Kabir ! with others' load on thy head dost thou seek
to make a journey;
Not fearing thy own burden is too great,
Realizing not the path in the hereafter is hard. (89)
Saith Kabir : The wood burnt in forest fire cries out,
Lest it should fall under the blacksmith's power,
Who may burn it once again. (90)
Kabīr ek marantei dūe mūe doe maranteh chāri
Kabir ! with the death of one died two, with two four.
With four died six—four males and two females.[3] (91)
Saith Kabir : Over the world I searched, finding poise nowhere.
Those contemplating not the Lord, in what pursuits lost ! (92)
Saith Kabir : With the holy keep company that
may last till the end.
Keep not company with the reprobate[4] that
brings destruction. (93)
Saith Kabir : Those *contemplating God* realizing Him to be
pervasive in the world,

1. The five senses that prompt the mind to evil.
2. A thorny plant bearing sweet berries, jujube.
3. Symbolically these are : Pride, attachment, rancour, lust, wrath, avarice, attachment, desire and hunger etc. With this sloka is also associated a scene of the killing of a pregnant doe by a hunter; the hunter dying of snake-bite and his wife dying of grief.
4. Sākta.

Over the world get reputed.
Meaningless is the birth of those not contemplating
the Lord's Name. (94)
Saith Kabir : Repose your life in God; all other hope to
disappointment is *doomed.*
Take those unattached to the Lord's Name to be
fallen into hell. (95)
Saith Kabir : Many I made my disciples, but made
not friends with God.
To seek union with the Lord on a journey we started,
But on the way to *Maya* became attached. (96)
Saith Kabir : What can poor resources do when
God is not helpful ?
Any twing on which I step, bends down. (97)
Saith Kabir : Those preaching to others have dust
falling over their faces.
Guarding over others' grain heaps, their own crop
is eaten away. (98)
Saith Kabir : With the holy keep company, even though
barley busks you have to eat.
All that has to happen must happen—go not near
the reprobate. (99)
Saith Kabir : In company of the holy each day
love for the Lord is on the increase.
The reprobates black blanket no way by washing
shall turn white. (100)

Kabīr manu muṇḍiyā nahīṇ kes muṇḍāe kāeṇ

Saith Kabir : With the mind *unreformed,* what good
only close cropping the hair ?
Whatever is done is by the mind—useless it is to
remove the hair.[1] (101)
Saith Kabir : Discard not God, even though life
and substance be lost.
With the mind penetrated by God's lotus feet,
in the Name Divine be absorbed. (102)
Saith Kabir : Of the instrument strummed by me
are all strings snapped.

1. Close-cropping the head is resorted by certain mendicant orders. For 'unreformed' the original is 'unshorn'.

How may the poor instrument speak when the *self,*
its player departs ? (103)
Saith Kabir : Shave off the head[1] of the mother P. 1370
of the preceptor.
Who removes not doubt.
Such in *hollow* pursuit of scriptures[2] are lost;
Ruined too are their disciples. (104)
Saith Kabir : All sins committed have we concealed.
All are revealed when Dharmaraja makes reckoning. (105)
Kabir ! discarding contemplation of the Lord,
much have you cherished your family.
In these affairs are you exhausted, though all
relations are departed. (106)
Saith Kabir : Discarding contemplation of the Lord,
Women go to arouse the dead at night.[3]
Such are reborn as she-serpents, consuming
their own offspring. (107)
Saith Kabir : Should woman discarding contemplation
of God, observed the *ahoi* fast,
A she-ass will she be born, carrying heavy loads. (108)
Saith Kabir : The best of devices is in the heart to
cherish the Lord.
This is like gambling on the pike, wherefrom fallen,
no shelter one finds. (109)
Saith Kabir : Blessed is the tongue that the Lord's Name utters.
Thereby not the individual only, shall the whole
town be purified. (110)

Kabīr soī kül bhalī jā kül Hari ko dāsu

Saith Kabir : Noble is the clan wherein *is born* God's devotee.
Like inferior wood and weeds is the clan wherein
arises not God's devotee. (111)
Saith Kabir : *One man possess* horses, elephants, *herds of*
cows, numerous chariots,
Waving pennents, symbolizing millions *in money*—
Better than such pleasures is begging, when days in Divine
contemplation are passed. (112)

1. In idiom, dishonour.
2. The four Vedas.
3. (These are tāntrik practices).

Saith Kabir : Over the whole world have I wandered,
carrying on my shoulders the drum of *self* announcements :
None for another is—this have I fully tested. (113)
A blind man has appeared over the path pearl-strewn.
Without God-given light the world thus passes along. (114)
Ruined is Kabir's family with son Kamal[1] born therein :
Discarding contemplation of the Lord, money has
he brought home. (115)
Saith Kabir : Take not along any when to meet the holy you go;
And step not back, but go forward along. (116)
Kabir is not bound by the rope by which is bound the world.
The body like salt is melting, like gold *in fire.* (117)
Saith Kabir : Fled is the swan of life, the body
about to be buried,
Still does man make signs to his relations about *buried wealth,*
And leaves not low gestures. (118)
Prayeth Kabir : May *my eyes* behold Thee,
my ears listen to Thy Name;
May my speech utter Thy Name, and Thy lotus
feet in my heart rest. (119)
Saith Kabir : By grace of the holy Preceptor have
I discarded thoughts of heaven and hell.
Ever in joy of God's lotus feet abiding. (120)
Kabīr charan kamal kī mauj ko kahi kaisei ünmān
Saith Kabir : How may one give the idea of joy
in God's lotus feet ?
No good prating of it; only by its sight is its view formed. (121)
Kabir ! What may I express of what I have beheld ?
None my word credits.
Unique is the Lord—in singing His praise P. 1271
find I joy. (122)
Saith Kabir : The female crane while cropping,
contemplates its young,
And with each morsel so contemplates.
As *love for* the young in the crane's heart, is
love of Maya in man. (123)
Saith Kabir : The sky with clouds is overcast
And ponds and pools with rain are filled.

1. (Name of Kabir's son).

Pitiable is the state of such as still like the chatrik
pine in thirst. (124)
Saith Kabir : The chakwi[1] that at night *from the sun*
is separated,
At dawn find union.
Beings alienated from God find union neither by
day nor night. (125)
Saith Kabir : Conch that from the sea art separated, in it remain;
Else at daybreak wouldst thou cry from temple to temple. (126)
Kabir ! What art thou doing asleep ?
Wake and cry for fear of *Yama's* torment.
How can one with the grave for abode find comfort in sleep ? (127)
Kabir ! why art asleep ? Why not rise and contemplate the Lord ?
A day shall come when thou shalt sleep with
legs outstretched. (128)
Kabir ! why art asleep ? Rise and be awake.
Find union with *the Lord* from whom art thou separated. (129)
Saith Kabir : Give not up following the holy; go along their way.
At the very sight of such is one purified and by their
contact comes contemplation of the Name. (130)

Kabīr sākat sangu na kījīyai dūreh jāīyai bhāgi

Saith Kabir : Mix not with misbelievers;[2] from
a distance flee such.
Touch of a sooty vessel a stain must leave behind. (131)
Saith Kabir : The Lord have you not contemplated;
comes is old age.
With fire spread to the building's door what
can you retrieve ? (132)
Saith Kabir : All has been caused as by the Creator willed.
None other than He *has power*; He is the Sole Creator. (133)
Saith Kabir : The fruit has appeared and ripening are mangoes.
Should these be free from blight, the Master
shall they reach. (134)
Saith Kabir : Some buy God's figures to worship, and in
stubbornness of will visit bathing-spots.
In imitation of others such assume poses,
And are strayed. (135)

1. A bird passionately in love with the sun.
2. Sākta.

Saith Kabir : Over the whole world those
that worship stones as God,
In such belief shall sink in mid-stream. (136)
Saith Kabir : Some make a cell of paper[1]
With door of ritual written in ink.
The world by stone-*worship* is ruined, and Brahmins rob it. (137)
Saith Kabir : What thou hast to do today, do right now;
What now has to be done, do immediately.
Nothing shall later be done when death over thy
head stands. (138)
Saith Kabir : A person I have seen, glistening like
washed lac-gum,
Very smart in discourse, *apparently* full of many qualities,
But devoid of *true* understanding, impure. (139)
Saith Kabir : Yama shall not dishonour my understanding,
As the benevolent Lord, Creator of Yama have
I contemplated. (140)

Kabīru kastūrī bhayā bhavar bhaye sabh dās

Saith Kabir : *The Lord* is like musk, all devotees like
humming-bees *over Him* hover.
With devotion of the Almighty[2] does one in P. 1372
Him find lodgement. (141)
Kabir in his family is deeply absorbed, while the
Lord is left aside.
As swooped *minions of* Dharmaraja, scattered is all glamour. (142)
Saith Kabir : Even the pig is better than the misbeliever,[3]
as it keeps the village clean.
As the wretched misbeliever[3] dies, none his name mentions. (143)
Saith Kabir : By hoarding cowrie-shells man millions garners.
At time of departure nothing do such carry away;
Stripped even of their loin cloth. (144)
Kabir ! what if thou art turned a Vaishnavite,
and assumed four rosaries ?
Such from outside look twelve-carat gold, within are
stuffed with brittle *lac.* (145)

1. Implies certain kinds of religious texts. Also implies involvement with scriptures.
2. Kabīr=great, a pun is intended here.
3. Sākta.

Saith Kabir : Turn into a clod lying on the way,
and thy mind's pride discard.
Union with God shall come about when such a
servant *of God* is met. (146)
Saith Kabir : What good turning a clod, that will
only hurt the wayfarer ?
Thy servant should be such as dust lying on the earth. (147)
Saith Kabir : What merit turning dust that flies
on limbs settles ?
God's servant should be like water, mixing with all. (148)
Saith Kabir : What merit in turning water that is
now cold, *now* hot ?
God's servant should be such as God Himself. (149)
Should one possess lofty mansion, gold and women,
And on top have pennents waving—
Better than *all these* is begged food *consumed* while singing
Divine praise in company of the holy (150)

Kabīr pāṭan tei ūjaru bhalā Rāma bhagat jih ṭhāe

Saith Kabir : Better than the city is a waste where
abide God's devotees.
A spot without God's devotee to me is like Yama's demesne. (151)
Between *the passage* Ida and Pingala is the bank of poise.
Kabir there has settled, whose path great sages are seeking. (152)
Prayeth Kabir : May *my devotion* reach perfection,
even as from the root it grew.
Not to speak of one, such devotion even million of
diamonds cannot excel. (153)
Saith Kabir : A wonder have I beheld; the jewel *devotion*
at the *priest's* shop is sold :
This that is beyond the buyer's capacity, for a cowrie-shell
is being thrown away. (154)
Saith Kabir : Dharma is where enlightenment is;
sins where lies falsehood.
Where greed is, is death; where forgiveness,
there is *God* Himself. (155)
Saith Kabir : What avails it to give up wealth,
when pride is not cast off ?
Pride to great sages has brought ruin; all it destroys. (156)
Saith Kabir : The true holy Preceptor I met, who shot
an arrow of the holy word.

As is struck, into the earth was I mingled,
And was my breast pierced. (157)
Saith Kabir : What may the true holy Preceptor do
when the disciples lack merit ?
Nothing affects these purblind ones, like wind blown
through bamboo, *making not sound.* (158)
Saith Kabir : Be *a woman* endowed with horses,
elephants, numerous chariots,
Be she a king's wife—
Yet will she not equal her who for a servant of P. 1373
God draws water. (159)
Saith Kabir : Why find fault with a king's wife and why
honour the female devoted to God ?
Know : That one decks her plaits for lust, this one the
Name Divine contemplates. (160)
Kabīr thūnī pāī thiti bhayee satiguru bandhī dhīr
Saith Kabir : Pillar *of devotion* have I fixed and came poise;
The holy Preceptor granted patience.
Saith Kabir : Thus on the bank of Mansarovar[1]
have I bought a pearl. (161)
Saith Kabir : God is the jewel, God's devotee the jeweller;
With this he sets up shop.
Jewels exchanged can be when the connoisseur
of jewels is met. (162)
Saith Kabir : People remember the Lord in time of need;
contemplate Him ever.
Thus shall you in Eternal city abide,
And the lost wealth of God recovered shall be. (163)
Saith Kabir : Best it is to serve these two—God's devotee and God.
While God confers liberation, the devotee contemplation
of the Name inspires. (164)
Saith Kabir : A crowd follows along the Brahmin priest's way.
Hard to ascend is God's pass that Kabir has ascended. (165)
Kabir in suffering for the world is exhausted,
And in anxiety for his family passes life.
Where will family honour be when on the funeral
pyre art thou put ? (166)

1. Implies the holy congregation.
Mansarovar is the famous lake in high Himalyas, said to yield pearls.

Saith Kabir ! Thou poor creature ! excess of anxiety
for the world shall ruin thee.
Know, all that to the neighbour has happened to
thee too shall happen. (167)
Saith Kabir : Blessed is bread begged, containing grain of
various kinds.
Such a one no claims advances over the world and territory
that is so vast. (168)
Saith Kabir : Those advancing claims are burnt; those with no
claims are anxiety-free.
One making no claims reckons prince[1] and pauper alike. (169)
Saith Kabir : To the brink is filled the pool *of devotion;*
its water none can drink.
Kabir ! greatly lucky art thou; drink of it to thy fill. (170)
Kabīr parbhātei tārei khisehṇ tiuṇ ehu khisai sharīru
Saith Kabir : As decline stars at dawn, so declines this body.
Immune to decline are *God's* two[2] letters
That Kabir has grasped. (171)
Saith Kabir : In the world's house of wood is raging fire in
all directions.
Those claiming to be scholars are burnt; the humble,
reckoned ignorant, by good fortune are saved. (172)
Kabir ! cast off doubt and put all written paper afloat.
Contemplate the fifty-two letters[3] of the scriptures and
to the Divine feet thy heart attach. (173)
Saith Kabir : A devotee of God his saintly character shall not
give up,
Even though a million of evil-doers meet him.
Sandalwood even when by snakes surrounded, gives not up
its cool character. (174)
Saith Kabir : As Divine enlightenment I received,
was my heart cooled.
The fire that the whole world has consumed, for God's devotee
is as water. (175)
Saith Kabir : None understands the Creator's throw :
This either to the Lord is known or His devotee,
mad after Him. (176)

1. Indra—King of gods, implying King in general.
2. ('Rāma' is written down with two letters joined by a vowel-mark in Devanāgarī).
3. (This is the number of letters in the Sanskrit alphabet).

Saith Kabir : Good it is that in my heart is settled
fear *of God;*
Thereby are all other considerations forgotten. P. 1374
The hail-stone melted has turned water,
And has joined the stream. (177)
Saith Kabir : By scooping of dust is tied the body's packet.
Behold four days after, to dust shall it return. (178)
Saith Kabir : All bodies by sunlight or moonlight are born.
All these from the Divine Master separated,
To dust shall turn. (179)
Where realization is, fear *of transmigration* remains not;
Where fear is, there is not God.
Kabir says this after contemplation; listen devotees of
God in *concentration of* mind. (180)

Kabīr jinuhṇ kichhū jāniyā nahīṇ tin sükh nīṇd bihāe

Saith Kabir : The ignorant sleep in comfort;
We who realization have got,
Into great affliction are fallen. (181)
Saith Kabir : Under blows *man* cries much; with pain still
more he wails.
When falls the stroke of Divine realization
Saith Kabir, is one tongue-tied. (182)
Saith Kabir : Easy it is to bear stroke of the pike,
which takes away breath.
One who the blow of the Word has borne,
Is my Master, I his disciple. (183)
Saith Kabir : Listen thou Mullah, why climb the minaret ?
God is not deaf.
He to *invoke* whom dost thou *cry azan,*
In the heart search for Him. (184)
What good the Sheikh, devoid of content, going to Mecca
to perform Haj ?
One with heart not free from guile[1]
Noway shall meet God. (185)
Kabir ! to Allah be devoted, whose contemplation
banishes suffering.
Should the Lord in heart manifest Himself, by the Name is
assuaged the burning fire. (186)

1. Whole heart.

Saith Kabir : Aggression and tyranny dost thou call
lawful *slaughter*.[1]
When in God's count the reckoning is called,
what shall your state be ? (187)
Saith Kabir : Excellent dish is Khichri,[2] containing the
amrita of salt.
Who would subject his throat to be cut for flesh food ? (188)
Saith Kabir : The Preceptor's *influence* is then only visible
when from the self the fever of attachment is cured.
When joy and suffering burn not, then is the
Lord solely visible. (189)
Saith Kabir : In the word *Rama*[3] is subtle distinction;
This is for consideration.
All call the incarnation *Rama*, which is also the name of the
Divine worker of wonders. (190)

Kabīr Rāmai Rāma kahu kahibe māhen bibek

Kabir ! utter thou Ram's Name, but a distinction is there.
One is the Rama who in innumerable beings is pervasive;
The other an individual body fills. (191)
Saith Kabir : A home in which the holy are not served,
And service to the Lord is not rendered,
Is like the cremation ground, wherein goblins abide. (192)
Kabir, struck by the holy Preceptor's shaft
Is turned dumb, insane, deaf of hearing,
And maimed in feet.[4] (193)
Saith Kabir : As the heroic holy Preceptor shot his arrow,
When it struck, fell I to earth and was my bosom pierced. (194)
Saith Kabir : The pure drop *of the Master's teaching*
on waste land is fallen.
Without the holy congregation take it to be P. 1375
turned to burnt ashes. (195)
Saith Kabir : The pure drop[5] from heaven into
the earth is absorbed,
Despite innumerable clever persons, is its
effect not effaced. (196)

1. Implies slow slaughter according to the Muslim rite.
2. A mixture of rice and lentils cooked.
3. Rāma is the name of one of Vishnū's incarnations, the son of Dasrath, as also the name given to God. In slokas 190 and 191 this distinction in meaning is implied.
4. (Implies the state of one filled with Divine absorption).
5. Implies holy teaching.

As Kabir for Haj to Kaaba was proceeding, met God on the way.
The Lord rebuked me, who told you I in that
spot was confined ? (197)
Kabir numerous times performed Haj at Kaaba.
I asked the Lord in wonder, what fault lies in me,
That the master still does not speak to me ? (198)
Saith Kabir : Those that slaughter creatures by force
and call it lawful meat,[1]
When their reckoning is called, what shall their state be ? (199)
Saith Kabir : All violence is tyranny, for which God
shall seek the answer.
When their reckoning is presented, chastized shall such be. (200)

Kabīr Iekhā denā sühelā jau dil sūchī hoe

Saith Kabir : Easy it is to present reckoning should
the heart be pure.
Then in that holy court none by the lappet
shall catch such. (201)
Duality ! within the earth and sky art thou
mighty and indestructible.
Because of thee the six ascetic sects[2] and eighty-four Siddhas[3]
Into doubt are fallen. (202)
Nothing Lord, is mine; all *that exists* is Thine alone.
Nothing Lose I in rendering to Thee what is Thine. (203)
Kabir uttering Thy Name with Thee has become identical;
No egoism in me is left.
When thoughts of self and others are effaced,
Thou everywhere art visible. (204)
Saith Kabir : Of those contemplating evil-doing
and entertaining false hopes
No objective fulfilled shall be;
In despair from the world shall they depart. (205)
Saith Kabir : Those contemplating the Lord
are in the world full of joy.
One under protection of the Creator
no way shall be shaken. (206)
Saith Kabir : As in the oil press were we being crushed,
the holy Preceptor rescued us.
Primal destiny thus manifested itself. (207)

1. Halāl in Muslim terminology.
2. Accomplished Yogīs.

Saith Kabir : In procrastination are days passed,
And interest is on the increase.
To the Lord have we not shown devotion, the deed[1] not torn,
And death has arrived. (208)
Sloka composition of Guru Arjan Dev
Kabir ! The barking dog runs after the carcase.
By grace is found the holy Preceptor who
from *such destiny* has rescued me. (209)
Sloka composition of Guru Arjan Dev
Kabir ! on the land of the holy have come and settled thieves.
The land no burden feels, but *these intruders* thereby gain. (210)
Sloka composition of Guru Arjan Dev
Kabīr chāwal kāranei tukh kau muhlī lāe
Kabir ! for the rice-grain the straw too is battered.
For keeping company with the evil, Dharmaraja
from such seeks the answer. (211)
*Namdev to Maya is drawn, says his friend Trilochan.
Why dye poplins and contemplate not God ? (212)
Namdev replies : Trilochan, repeat with P. 1376
thy tongue the Lord's Name;
With thy hands and feet engage in work—
Thy heart in the immaculate Lord keep absorbed. (213)
Sloka composition of Guru Arjan Dev
Kabir ! neither are we related to any, nor any to us.
In Him are we absorbed who this cosmos has made. (214)
Saith Kabir : My flour[2] into the mud is fallen, and is lost.
What is consumed[3] while grinding, alone is the gain. (215)
Saith Kabir : The mind aware of everywhere, yet does evil.
What weal when man holding lamp in hand
still into the well falls ? (216)
Saith Kabir : Love for the Lord all-wise in my heart is aroused;
The ignorant world against this warns me.
How may life be passed by snapping love for him,
Whose is life and breath ? (217)
Saith Kabir : Why exhaust yourself in love of chambers and
halls, embelishing these ?

1. The figure of 'interest' is symbolic.
*Slokas 212 and 213 Continued from Guru Arjan Dev.
2. Symbol for life.
3. Lit. chewed.

Ultimately three and a half cubits of earth shall avail you;
A few inches more if more.[1] (218)
Saith Kabir : What I contemplate, happens not;
What by my contemplation can happen ?
The Lord does what He contemplates,
That never crossed my mind. (219)
Sloka composition of Guru Amar Das
Himself He inspires thought, and even without *our*
thinking *the bounty* grants.
Saith Kabir : Laud Him who cherishes all. (220)
Sloka composition of Guru Arjan Dev
Kabīr Rāma na chetiyo phiriyā lālach māheṇ
Kabir ! God man has not contemplated, and
involved in greed has strayed :
In doing evil exhausted, and in an instant is his time ended. (221)
Saith Kabir : This body is an unbaked vessel of clay;
unbaked substance entirely.
To keep it safe to God be devoted; else will all be lost. (222)
Saith Kabir : Ever on the Lord cry; sleep not carelessly.
In crying for Him night and day, some time must
He listen of *thy* entreaty. (223)
Saith Kabir : This body is the Banana-forest,[2]
the mind an ego-intoxicated elephant.
Its goad is the jewel enlightenment; a rare holy
devotee can guide it. (224)
Saith Kabir : Thy pounch of Divine jewels only
before a true valuer unfasten.
Some time a customer at high price may buy it. (225)
Saith Kabir : For the Name Divine have you not cared, and
cherished your horde of a family.
Involved in affairs has man died, his voice
never heard outside. (226)
Saith Kabir : In the twinkling of an eye has life's
each moment passed.
The mind still leaves not its entanglements,
even though Yama's drum is beating. (227)

1. If more is given, three and three-quarters cubits.
2. Kajlī-ban or Kadlī-ban, a forest in Assām, elephant-infested.

Saith Kabir : Devotion to God is like a tree, renunciation its fruit;
The holy that all contentions have given up,
are like its shade. (228)
Saith Kabir : Cast a seed that for all twelve months may sprout;
That may yield cool shade, rich fruit where may birds play. (229)
Saith Kabir : The benevolent holy Preceptor is the tree,
compassion its fruit,
On all creatures conferring favours.
The birds to other lands are flying;
Tree ! may you be fruitful ever. (230)

Kabīr sādhū sangu parāpatī likhiyā hoe lilāṭ

Saith Kabir : Company of the holy is attained by the P. 1377
writ *of good fortune* on the forehead inscribed.
Thereby is attained liberation's boon and on difficult paths
no impediment occurs. (231)
Saith Kabir : To have a dialogue with God's devotes for an hour,
Half an hour or half even on that,
Is all a gain. (232)
Saith Kabir : Creatures that consume hemp, fish or liquor,
Even though *visiting holy* spots, keeping fasts and vows,
All to nethermost *hell* must go. (233)
With eyes downcast, the Beloved cherishing in heart
With Him may I have all joys, to none revealing *these*. (234)
For eight *pahars* and sixty-four gharis, may my self view Thee.
Why have my eyes downcast when the Beloved
in all beings I behold ? (235)
Listen sister-friend[1] ! in the Beloved abides
my self, in the self the Beloved.
Between the self and Beloved no difference I make;
In the body abide the self and the Beloved. (236)
Saith Kabir : The Brahmin is the whole world's
perceptor, not of God's devotees;
In the four Vedas entangled is he consumed[2] to death. (237)
The Lord is *like* sugar scattered in sand,
that the elephant cannot pick up.
Saith Kabir : Such is the Master's noble teaching,
consume it by turning ant.[3] (238)

1. Image for fellow-seeker.
2. Implies fire of jealousy, envy.
3. Implies humility.

Saith Kabir : Shouldst thou bear love's yearning.
thy severed head turn into a ball;
In playing in ecstasy fall, reckoning not the rest. (239)
Saith Kabir : Shouldst thou bear love's yearning, with one
firmly fixed in faith play this game.
Shouldst thou press raw mustard, it yields
neither cakes nor oil. (240)

Dhūṇḍat ḍolahi andh gati aru chīnat nāhīṇ sant

Those that like the blind seek *the holy* but recognize them not,
Saith Namdev, how may the Lord without His
devotee aid be attained ? (241)
Utters Ravidas this truth : To hell such go.
As discarding the jewel God in aught else fix hope. (242)
Saith Kabir : Shouldst the householder's life thou
enter, practise righteousness;
Else renunciation practise.
Should a renunciate into bonds of *household duties* fall.
Is he greatly unlucky. (243)
Slokas of Sheikh Farid
In the Name of the Sole Supreme Being, Realized
by the holy Preceptor's Grace

Jiṭu dihāṛai dhan warī sāhei lae līkhāe

The day *life*-female in wedlock shall be
claimed is pre-ordained;
Then the Angel of Death you have heard
speak of, will show his face,
And draw this frail life out, twisting and torturing the frame
To the morrow of bones :
This day pre-ordained shall nowise be put off—
Tell this to thy life :
This life is the bride, death the bridegroom
who will carry her away in wedlock.
On whose shoulders will *the body* weep after
giving away the bride
With its own hands ?
Beyond is the Bridge,[1] narrower than a hair—
of that have you heard ?

1. Sirāt or Pul-sirāt.

Saith Farid : Full of deafening noises is it—
Let not thyself be robbed, standing *idly*. (1)
Farid ! hard is the way of God's devotees;
I follow the way of the world.
The bundle *of the world* that I carry, P. 1378
Where may I cast it off ? (2)
Worldliness is a hidden fire, clouding thought and vision.
I thank the Master, else would it burn me through. (3)
Farid, had I known the store[1] *of life* were so slender,
Sparing would I be of picking handfuls of it.
Did I know the Beloved so indifferently proud,
Less would I show of vanity. (4)
Did I know the knot *of love* so frail, firmer would I tie it.
Lord ! none to me is *dear* as Thou—thus have I determined
after wandering the world over. (5)
Farid, if thou be possessed of noble wisdom;
Blacken not thy life's record.
Look into thy life, what thy deeds are (6)
Farid, strike not back those that strike thee blows;
In utter humility and forgiveness[2] turn towards thy home. (7)
Farid ! time when thou couldst garner merit, wast thou
engrossed in the world.
Now with death's foundation firmly laid must thou depart,
When thy sack is loaded. (8)
Look Farid ! what has befallen thee :
Thy beard turned grey,
Thy end approaching, the past far behind. (9)
Look, Farid ! what has come to pass :
Life sweet as sugar is turned to bitter poison.
To whom to relate my tale of sorrow but the Lord ? (10)
Farīdā akkhīṇ dekhi patīṇīyāṇ süṇi süṇi rīṇei kann
Farid, thy eyes have turned feeble,[3] thy ears lost power to listen;
The body is now like a ripening stalk,
Changing colour. (11)
Farid, those who thought not on God when the hair on head
were black,

1. Lit. The store of sesame grain.
2. Lit. Kissing their feet.
3. Thin.

Rarely may they turn to Him while gone grey :
Show love to the Lord while the hue *of youth* is still on thee. (12)
Composition of Guru Amar Das
Farid ! the Lord with hair black or grey may be served,
as to Him one may turn.
This devotion comes not of man's own effort or desire.
This cup of the Lord's *love* comes to any
He choose to offer. (13)
Farid, I saw eyes that once captivated the world—
Eyes that at one time would bear not a daub
too bold of collyrium
Pecked at by birds. (14)
Farid ! despite loudest shrieking warnings and
exhortation to good,
For the heart led astray by Satan what turning away ? (15)
Farid, wouldst thou seek the Lord of all,
Look to the grass under thy feet :
Be like it cut and trampled.
Then wouldst thou enter the portal Divine. (16)
Farid, speak not ill of the earth; great is its merit :
While living, is it trampled by us;
Dead, it covers us over. (17)
Farid, love of God and greed go not together.
With greed is love rendered impure.
Such love is frail as leaking straw roof against rain. (18)
Farid, why wanderst thou over wild places,
Trampling thorns under thy feet ?
God in the heart abides : seek Him not in lonely wastes. (19)
Farid, once these frail legs of mine scoured over desert and hill :
Today the prayer-jug *at hand* is a hundred miles[1] removed. (20)
Farīdā rātīṇ waḍḍīyāṇ dhükhi dhükhi üṭṭhani pās
Farid, *in separation from the Master* the nights
seem endlessly long;
My sides burning.
Cursed is the life of those that have reposed hope P. 1379
in other than Him. (21)
Farid, may my flesh burn red like madder over embers of fire,
If ever I kept back anything from my heart's friends. (22)

1. Kos, a measure of distance a little over a mile.

Farid, the ignorant peasant seeks grapes of
Bijawar while sowing thistless,[1]
And seeks to wear silk while carding and
spinning rough wool. (23)
Farid, the lanes are muddy; the Beloved's home far;
Yet my love for Him is deep.
If I stir out, my cloak[2] shall get wet;
If stay back, am I false to my love. (24)
Let the cloak[3] be drenched through;
Let it rain ever so much—
Go I must to meet the Beloved,
So my love prove not false. (25)
Farid, I feared a touch of dust soiling my turban—
simple heart !
A day shall come when dust will eat too into this head. (26)
Said Farid; sugar, candy, butter, *rich* buffalo's milk—
Lord ! nothing for Thy devotes approaches the
joy in Thee. (27)
Farid, my subsistence is one a dry crust[3] of bread;
Hard will be the lot of those seeking to indulge their
palate with delicacies. (28)
Farid, eat thy dry crust of bread; take simple cold water :
Envy not the delicacies another is enjoying. (29)
This night I couched not with my Lord;
My limbs all with unfulfilment are in torture.
I ask the woman cast off,
In what agony must thy nights be passed.[4] (30)

Sāhurai ḍhoī nā lahai peīyai nāhīṇ thāoṇ

She who finds comfort neither in the husbands's
home nor in the parents',
Neglected by her love—what kind of wedded wife would she be ? (31)
In the Husband's home or the Parents', is she her Lord's—
the Lord inaccessible, unfathomable.
Saith Nanak, the happily wedded wife is one on whom
falls favour of her Lord above desire.[5] (32)

1. Lis. Acacia plants.
2. Lit. Kamalī=small wollen sheet.
3. Lit. Bread made from wood.
4. (The symbolism herein is spiritual, as also in the next two slokas).
5. This sloka is of Guru Nanak Dev's composition, occuring in Vār Mārū, M. III, 6, p.1088.

Man's life is like a gaily-decked female,
Perfect in toilet and make-up in carefree sleep.
In the end is gone the fragrance of musk,
Odour of asafoetida alone remains. (33)
I fear not loss of youth were not the Beloved's love lost;
Many a youth has withered away for lack of love's sustenance. (34)
Saith Farid : Anguish is my bed, suffering the bed-string;
Separation from the Beloved my bed-sheets—
Such is my life.
Cast Thy glance of *compassion* on it, holy Lord. (35)
Sorrow of the Beloved's separation is[1] the Lord of life.
Saith Farid : Like to the cremation-yard is the heart that knows not such sorrow. (36)
Farid ! these poison- shoots[2] are sugar-coated.
Some there are who spend days cultivating these;
Others from the field uproot of them. (37)
Farid ! one part of thy day didst thou waste in wandering, part in sleep.
When God asks thee to render thy account,
What wilt thou say was thy life's doing ? (38)
Farid, hast thou noticed at the gate the bell, beaten without blame ?
What may then be the fate of us sinners ? (39)
The bell every hour, every quarter-hour is beaten.
Friend with frame fine as bell's,
Without devotion shall thy life be one of torment. (40)

Buḍḍhā hoā Sheikh Farīdu kambaṉi laggī deh

Sheikh Farid has gone old, all atremble his frame; P. 1380
Though life's span be a hundred years,
In the end will it turn to dust. (41)
Lord ! Farid begs this of thee :
Give me not to hang[3] on another's door *for favour* :
Should such be Thy will, take then this life out of my body. (42)
See the blacksmith with axe slung on shoulder,
A pitcher of water on his head,
Seeking to cut down a *van* tree :

1. Lit. All cry separation.
2. Reference to carnal pleasures.
3. Lit. Sit.

Saith Farid to thee, *friend blacksmith* :
I seek under it my Beloved,
Thou dost seek only charcoal. (43)
Farid, some there are that have excess of meal.
Other do not have even salt for it :
In the Beyond alone will it appear,
Which is subjected to hard blows. (44)
Those who commanded drums to be beaten for them,
Umbrellas to rise over their heads,
Trumpets to proclaim their glory—
Ultimately have they been led to rest in the graveyard,
Buried under the earth, helpless.[1] (45)
Saith Farid, those who erected vast mansions, halls and bowers—
False their doing,[2] ultimately the grave their abode. (46)
Saith Farid, thy quilt has numerous stitches to keep it together,
But none to thy frame.
Friend, all that are revered and great,[3]
Must depart when their time comes. (47)
Saith Farid : the Angel of Death steals in,
Despite our two burning lamps.
He takes the fort, denudes the vessel
And leaving, extinguishes the lamps. (48)
Farid, see how cotton and sesame are crushed in the press,
So also sugarcane;[4]
How paper and the pot are put into flames—
Such will be the punishment of evil-doers. (49)
Saith Farid : Those who carry the prayer-mat on their shoulders
And wear rough wool,
But bear daggers in their hearts and with glib
tongue utter falsehood—
These are bright outside but have the dark night
in their hearts. (50)

Farīdā rattī rattu na nikkalai jei tanu chīrai koe

Farid, my body *in penance is macerated*—
Not a drop of blood will ooze from it if cut;

1. Atīm=Yatīm (Ar.) orphan, alone.
2. Commerce.
3. Mashāikh, Sheikh=men of Muslim holy orders.
4. Sweet.

Those dyed in God have no blood left in them.[1] (51)
Composition of Guru Amar Das
This frame is all blood;
Without blood a body may not be.
Fear of God emaciates the body,
Banishes from it the blood of greed.
As fire purifies metals, so does fear of God cast out
impurities of foul thinking.
Saith Nanak : Those alone look comely who in God's
dye are soaked. (52)
Farid, seek a vast lake wherein thou mayst find what thou
seekest—*God's Name* :
Why seek a filthy pond, muddying thy hands ? (53)
Saith Farid : In youth this life-female loved not the Lord;
Grown in years, she died.
In the grave wails her soul,
Lord ! Thee I failed to meet. (54)
Listen Farid ! the hair on thy head, thy beard and
lips all are greyed;
Thou thoughtless mad man, wake up !
Why art still at thy idle pleasure ? (55)
Farid, how long this capering in thoughtless pleasure ?
Wake to serve the Beloved.
Thy few days of life are fast slipping by. (56)
Saith Farid : Set not thy heart on mansions and bowers;
Under the immeasurable heap of earth none shall
befriend thee. (57)
Farid, love not mansions and wealth; P. 1381
Keep in thy mind mighty death :
Contemplate alone where thou hast perforce to go. (58)
Farid ! give up what brings thee no merit,
Lest thou be disgraced at the Court Divine. (59)
Farid, serve the Master, throw all doubt from thy mind.
Men of God need to be *forbearing* like trees. (60)
Farīdā kālei mainḍe kappaṛei kālā mainḍā vesu
sFarid, despite my black wear and clothing, full of sins am I—
In the world's eyes though a Dervish I appear. (61)

1. A trope is intended or *rattee* (a small weight) and ratt (blood).

The crop destroyed by water will not revive if soaked
again in water.
As this, for one bereft[1] of God no respite from sorrow. (62)
When a virgin, her heart fondly thought of marriage;
Marriage brought with it entanglements :
Alas, impossible it if for the state of virginity to return. (63)
On the marge of the pond in dry soil have alighted swans;[2]
They dip not their beak in it,
Spreading their pinions for flight ever. (64)
The swan[3] in the field of chaff has alighted.
People scare it away,
The ignorant multitude not knowing
The swan pecks not at chaff. (65)
Gone are the birds that brought life to the pools;
The entire pool will flow off, leaving alone the lotuses.[2] (66)
Farid, *in the grave* as stone thy pillow.
The earth thy bed; the worm will eat thy flesh.
For aeons wilt thou lie on one side, unchanging. (67)
Farid, broken is the body's beautiful pitcher,
Snapped the firm cord of breath.
In what home Izrael, Angel of Death,
Finds entertainment tonight ? (68)
Farid, the beautiful pitcher broken, the firm cord is snapped :
To what end were born those who were merely
burden on earth ? (69)
Farid, thou shameless truant[3] from worthless is thy
life's tenor :
Never hast thou come to the house of God[4] to pray. (70)

Üṭṭhu Farīdā üzū sāji sübah nivāj güzāri

Wake up betimes Farid ! perform thy ablutions,
engage in prayer.
A head not bowing before the Lord merits being cut off. (71)
What worth the head obstinate in God-denial[5] ?
Worthy such a head to burn under the pot,
To be fuel to the fire. (72)

1. Lit. A wife cast off.
2. Symbol for men of God.
3. Dog.
4. Mosque.
5. One that bows not before the Lord.

Consider Farid ! where be thy parents who begot thee ?
Gone on a never-ending journey-still is thy heart
Unconvinced of thy own end. (73)
Farid, make thy mind straight from ups and downs *of passions* :
Then mayst thou escape the furnace-blast of hell. (74)
Composition of Guru Arjan Dev
Farid, the Creator in the creation abides, the creation in Him.
At whom to cavil, when in all He is manifest ? (75)
Farid, while cutting my umbilical cord, were my throat
a little gagged,
Life then would escape this trial, this suffering. (76)
Gone are those *fine* teeth, *fast* feet, those sparking
eyes, *sharp* ears :
A loud cry has arisen from the flesh at departure of
such companions. (77)
Farid, return thou good for evil; in thy heart P. 1382
bear no revenge.
Thus will thy body be free of maladies,
And thy life have all *blessings.* (78)
Farid, life's bird is a passing guest;
The world a lovely garden :
Hear the drum of departure beaten since dawn,
Get ready for the journey hence, (79)
Farid, at midnight is scattered[1] fragrant musk;
Those asleep share not of it.
What union for those with eyes slumber—oppressed ? (80)
Farīdā maiṇ jāniyā dükhu müjjhu kū dükkhu sabāiyā jaggi
Farid, I had imagined alone were I unhappy;
Behold, the entire world is by suffering gripped :
From my house-top I saw, in each home is this fire raging. (81)
Composition of Guru Arjan Dev
Farid, this world is so inviting;
In its midst is a garden-spot of poison-bearing plants.
This poison injuries not those blessed with the Master's grace. (82)
Composition of Guru Arjan Dev
Farid, this life is full of delights with this body beautiful :
Rare are those bearing love to the Beloved. (83)

1. Distributed.

Mighty river, erode not thy banks; thou too to thy
maker art answerable.
What power in the river to *flow this way or that* ?
God's Will guides its course. (84)
Farid, thy days have been sorrow-filled, thy nights
in suffering passed.
Now towards the close the Pilot shouts :
'Thy boats in jaws of storm.' (85)
Life's long river flows on, bringing down the sandy banks;
Yet is the boat safe from the storm, if the Pilot be attentive. (86)
Farid, scores profess to be my friends; but
true friends see I nowhere.
For one true friend my heart yearns as in smouldering[1] fire. (87)
Farid, the body keeps ever a tumult, who will bear
its suffering for ever ?
Let me plug my ears,
Blow storm never so loud. (88)
Farid, this life is like ripe dates and rivers of honey.
With each passing day comes closer the grip of death. (89)
Farid, *penance* has left my body a skeleton;
Crows peck at my soles.
God still has not revealed Himself—
Such is my destiny. (90)

Kāgā karangu ḍhanḍholiyā saglā khāyā māsu

Thou crow pecking at my *emaciated* body, eating away its flesh,
Pray touch not these two eyes, so I have sight of the Beloved. (91)
Pray crow, peck not at my body; fly off from
where thou art settled.
Swallow not the flesh of this body wherein is
lodged the Beloved. (92)
Farid, the lowly grave makes call to homeless
man to come to his *real* abode—
Saying, come to me thou must; fear not death. (93)
With these eyes have I behold vast world
vanish *into* eternity.
Each in his own trails is caught;
Nor am I free from mine. (94)

1. Fire made from cow-dung.

Shouldst thou ennoble thyself,
With Me 'saith the Lord', shalt thou have union,
and have true bliss.
Shouldst thou be mine, the whole world shall then be thine. (95)
How long may a tree growing on the river's bank endure ?
How long may the unbaked pitcher retain water ? (96)
Farid, emptied of their occupants are left mansions;
Their inmates gone to occupy abodes under the earth.
In the lowly graves abide the dead. P. 1383
Tell the proud ones[1] of the world : Engage in prayer,
for departure is at hand.[2] (97)
Farid ! death is visible as the river's opposite bank.
Beyond is flaming hell, resounding with loud shrieks.
Some of this have realization;
Many go about wrapped in thoughtlessness.
Know, the deeds done in this world bear witness against us
In the next. (98)
Farid, *life is lie a* stork sporting on the river's bank;
Suddenly on it has swooped the hawk.
As comes this hawk from God, is all sport forgotten :
God sends on man what never be thought or imagined. (99)
This body weighing three and a half maunds[3]
by food and water is sustained.
Man comes into the world with a vast store of hopes.
As approaches death's angel, crashing all doors,
Those loving friends and brothers perforce surrender thee to him.
Behold man, departing this world borne on the
shoulders of four pall-bearers.
Farid : only the good deeds by us in this world
stand by us in the next. (100)

Farīdā hauṇ balihārī tinh pankhīyāṇ jungli jinnhāṇ vāsu

Farid, a sacrifice am I to the birds who pass
their days in solitary places,
Picking pebbles, living on sandy mounds, yet
turning not away from God. (101)

1. Sheikhs.
2. Today or tomorrow.
3. The maund (*man*) weighed less formerly.
4. Symbol for hermits.

Farid, behold ! seasons change, woods are shaken,
trees shed leaves.
Scour the world over, no escape wilt thou find from change. (102)
Farid, tear thy clothes to strips; assume coarse woollen wear.
Assume whatever wear will bring near the Beloved. (103)
Composition of Guru Amar Das
Why tear off thy silken robes; why wear wool ?
Saith Nanak, within the course of daily life in the home
Mayst thou attain to the Beloved, if thy heart be pure. (104)
Composition of Guru Arjan Dev
Farid ! those proud of worldly greatness, wealth and looks,
Will of the Beloved remain deprived, as sandhills of rain. (105)
Listen Farid ! frightening are the faces of those indifferent
to the Lord's name;
In this world would they suffer;
Hereafter shall they not be honoured. (106)
Farid, though alive, art thou no better than dead—
Thou hast not arisen from sleep at dawn to pray;
Thou hast forgotten God, but know God has not
forgotten thee. (107)
Composition of Guru Arjan Dev up till sloka III
Listen Farid ! the Lord ever abides lovely, eternally fulfilled.
The purest of wears comes to those dyed in God's dye. (108)
Farid ! bear joy and sorrow alike; cleanse thy
self of evil thoughts.
He alone shall enter the court Divine whose will to
Allah's will is bent. (109)
Farid ! the world to all kinds of stresses is subjected;
so art thou :
He alone escapes this who is under Allah's protection. (110)
Farīdā dilu rattā isu dūnī siūṇ dūnī na kittai kammi
Farid ! *our* hearts in the world are dyed that is worthless;
Hard is the way of life of God's devotees,
That by supreme good fortune may be attained. (111)
Prayer done in the first part of the night is P. 1384
like the flower;
Prayer continued in the night the fruit of thereof.
These blessings of the Lord descend upon those that
keep vigils in prayer. (112)

Composition of Guru Nanak Dev

The Lord's blessings out of His hand forced may not be :
Some may not get these even though awake;
On some He may confer these shaking them
out of slumber.[1] (113)
Thou that art seeking conjugal bliss, what is lacking in thee :
Those that are blessed in matrimony, look to nothing
but *the spouse.* (114)
Make forbearance thy bow and bow-string;
The arrow too of forbearance—
God then will not let it go off its mark. (115)
Those who adopt forbearance and take upon
themselves suffering—
Such alone will be near God : their secret strength
none will know, (116)
Make forbearance thy life's ideal; learn hard this lesson;
Thus wilt thou become a mighty river, not a petty channel. (117)
Farid, know the ascetics' path is hard;
Thy devotion is only of the surface.
Rare is the man who this path treads. (118)
In separation from God my body burns like the oven;
My bones flame like firewood;
To find union with the Beloved
Could I walk till my feet be tired,
Would walk on my head. (119)

Theme continued by the holy Gurus

Thou needst not burn thyself like the oven nor put in
flames thy bones :
Why torture thy poor limbs ? Behold the Beloved in
thy own heart.[2] (120)

Hauṇ ḍhūṇḍendī sajjaṇā sajjaṇu maiṇḍei nāli

I seek the Lord elsewhere—Behold ! He is here with me :
Saith Nanak, the inaccessible may not be approached,
But the Divine guide may grant a sight of Him.[3] (121)
The sight of the swans swimming excited in storks
the desire for emulation.

1. This sloka is recorded also in Sirī Rāga-ki-Vār 4, page 83.
2. With minor variation this sloka is among Guru Nanak Dev's (No. 18) at pate1411.
3. Composition of Guru Ram Das, Kānaṛe kī-Vār 15, page1318.

The poor storks got only drowned, head downwards. (122)
I sought companionship with one whom I took to be a
great swan :
I would shun him had I known him for a wretched stork.[1] (123)
Talk not of swans and storks—His grace alone suffices :
Saith Nanak, should He so wish, crow He may
turn to swan.[2] (124)
On the marge of the Lake sits a solitary bird, with numerous
snares around.
This body is caught among waves *of desire*—God's grace
alone may save it. (125)
What the word, what the qualities, what rich jewels of speech ?
What wear to adopt, the Lord's love to win ? (126)

Composition of Guru Nanak Dev

The word is humility, the quantity forgiveness,
Sweet speech the jewels :
Sister, wear these ever—then alone will thy Lord be thine.[3] (127)
One who is wise yet innocent as a child :
Mighty yet forbearing as though without might,
He who shares with others his store though slander—
Rare is a devotee with such qualities. (128)
Speak never a rude word to any—the Lord Eternal in all abides :
Break no heart—know, each being is a priceless jewel. (129)
Each heart is a jewel; evil it is to break any;
Shouldst thou seek to find the Beloved, break no one's heart. (130)

Swayyas

In the Name of the Sole Supreme Being, Reality, P. 1385
Eternal, Creator, Immanent, without Fear, without Rancour; Form Eternal,
Unincarnated, Self-Created; Realized by the holy Preceptor's grace.
Swayyas—enunciated by the holy tongue of Sri Guru Arjan Dev

Ādi Purakh Kartār karaṉ-kāraṇ sabh āpei

The Primal Supreme Being, Immanent, Creator, Almighty,
In all creation pervasive, in all beings manifest :

1. Slokas 122 and 123 are of the composition of Guru Amar Das Wadhans-kī-Vār 4, at page 585.
2. With minor variation this is ascribed to Guru Nanak Dev, Sri Rāga-kī-Vār 20, p.91.
3. In *Purātan Janam-Sākhī* this sloka is ascribed to Guru Nanak Dev.

In the universe art Thou manifest; to none is Thy reality[1] known—
The Lord, Divine Master, to all grants protection;
Immortal, formless, self-created.
Sole unique art Thou, none like to Thee.
Without limit and extent is the Lord :
To contemplate Him who has power ?
Father of the Universe, prop of all beings.
What can Nanak, servant of God, narrate merit
of the devotee *Guru Nanak*,
Approved at the Divine Portal, like to the Lord ?
To him am I ever, ever a sacrifice. (1)

Amrit parwāh sari atūl bhandār bhari parai hī tei parai apar apār pari

At Thy Portal are flowing streams of amrita;
immeasurable, ever-filled Thy stores—
Beyond limit and extent,
Thy own Will following, with none else dost Thou take counsel;
Creation and dissolution in the twinkling of an
eye by Thee is brought about.
None Thy equal; pure Thy effulgence;
Millions of sins by utterance of the Lord's Name vanish
What can Nanak, servant of God with one tongue
utter merit of the devotee, *Guru Nanak,*
Approved at the Divine Portal,
Like to the Lord ?
To him am I ever, ever a sacrifice. (2)

Sagal bhavan dhārei ek theiṇ kīye bisthārei pūri rahiyo sarab mehṇ
āpi hai nirārei

All universal abodes *by Thee* are created and spread;
In all art Thou pervasive, yet from all apart.
To the Divine attributes no end or extent is;
All creatures are Thine—
The puissant Lord, beyond our knowledge is Provider of all.
His might He Himself assumes and makes manifest;
Without hue and feature, face or facial growth.
What can Nanak, servant of God, with one tongue
utter of the merit of the devotee, *Guru Nanak,*
Approved at the Portal Divine, like to the Lord ?
To him am I ever, ever a sacrifice. (3)

1. To whom is Thy state known ?

Sarab gũṇa nidhānam kīmati na gyānam dhyānam ūchei tei ūchau
jānījai Prabh tero thānam

Thou treasure of all merit; beyond evaluation Thy
realization and meditation on Thee;
Loftiest beyond all loftiness is Thy station, Lord !
Our mind, substance and life is Thine;
The universe on Thy Sole thread is strung.
What comparison for Thee may I find, greater than
the greatest as Thou art ?
None Thy mystery knows; beyond knowledge
and extent is the Lord.
Beyond reckoning His might, provider[1] of all.
What can Nanak, servant of God, utter of the merit.
Of God's devotee, *Guru Nanak,* approved at the Divine Portal,
Like to the Lord ?
To him am I ever, ever a sacrifice. (4)

Nirankāru ākār achhal pūran abināshī

The Formless Being is beyond Maya's guile, perfection
incarnate, immortal;
Joyful, of limitless manifestation; immaculate, ever in bloom of joy.
Beings numberless His merits sing, yet not a
sesame-grain can they realize.
To whomsoever grace Thou showest, to him Lord,
dost Thou grant union.
Blessed are the beings that have the Lord's grace.
Saith Nanak : Those that the Divine Preceptor
Nanak's touch have acquired,
From birth and death are made immune. (5)

Sati sati Hari sati sati satei sati bhaṇīyai

Eternal, holy is the Lord's description,
None other than He is known to be Primal.
By utterance of the Name ambrosial are all joys attained.
Those that by the tongue have tasted Him, are fulfilled, satiated.
Those having the Lord's grace to the holy
congregation are attached.
Those that the Divine Preceptor Nanak's touch have,
Saved is their whole tribe. (6)

1. Food, foodgrains.

Sachu sabhā dībāṉu sachu sachhei pahi dhariyo
Holy His assembly, holy His court; with the
holy Preceptor He abides.
Seated on the holy throne, holy justice He dispenses.
Holy is the universe He has created, infallible
ever remaining.
Beyond limit is the jewel Name, beyond computation its price.
One having the Lord's grace all joys attains.
Those having touch of the Divine Preceptor Nanak
Nevermore into transmigration fall. (7)

Kavanu jogu kaunu gyānu dhyāṉu kavan bidhi üstati karīyai
By what Yogic power, realization or meditation
May His laudation be sung ?
Accomplished Yogis, yoga-practitioners,
The thirty-three crore deities—
Him none can evaluate.
Brahma and the gods, sages like Sanak *and*
Sanandan, Brahma's sons,
Shesha-nag, *the thousand-hooded serpent.*
The extent of His merits have not realized—
Beyond our grasp, in all creation pervasive.
Such in devotion engage as have their noose by the
gracious Lord snapped.
Saith Nanak : Those that the Divine Preceptor
Nanak's touch have,
In this world and the next liberated abide. (8)

Prabh dātau dātār pariyo jāchaku iku sharnā
Lord all-bountiful, a beggar Thy shelter seeks. P. 1387
Pray grant me dust *of feet* of the holy,
By whose touch comes liberation in the world.[1]
Should it please the Lord, supplication I make.
Thy sight grant; to be fixed in devotion my heart yearns.
In the dark is lighted lamp of the Name—
All Kali-Yuga by prop of the Name is saved.
In all abodes is manifest.
Guru Nanak, servant of God,
The Divine Preceptor. (9)

1. Lit. The ocean of existence is crossed.

Swayyas—enunciated by the holy tongue of Sri Guru Arjan Dev
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor grace

Kāchi deh phüni bāndhī shaṭh kaṭhor kuchīl kügyānī

This frail body by attachment is bound;
Man is thoughtless, hard-hearted, filthy, of perverted
understanding.
His mind rushing along, wandering, finding not poise, not
realizing truth[1] of the Supreme Being.
Man intoxicated by beauty of *figure* and wealth,
In great pride wanders along restless.
To his mind these tasting sweet : other's substance,
Their contentions, their women folk and calumny of others.
In concealment from others found he attempts,
That the Lord, searcher of hearts sees and hears.
In him abides not noble conduct, righteousness, compassion
and purity—
Lord bestower of life to Thy shelter have I come.
Almighty Lord ! Nanak's Divine Master ! save him. (1)

Kīrati karan sharan manmohan johan pāp bidāran kau

Divine laudation, seeking shelter with the Divine Charmer
Are the ways to seek out and destroy sins.
The Lord, supreme saviour, almighty,
All *His devotee's* generations saves.
My thoughtless mind, in holy congregation have realization,
Caught in darkness of illusion where thou dost wander.
For a short while, an hour, a second, minute
With thy tongue the Name Divine repeat.
Involved in mean tasks, a bondage bringing little joy,
Why wander about for millions of births in suffering ?
Saith Nanak : By guidance of teaching of the holy
To the Lord be devoted;
In love of the Lord with *fervour* of soul contemplate Him. (2)

Ranchak reit kheit tani nirmit dürlabh deh sawāri dharī

By a particle of substance[2] placed in the field *of the womb*
Is the body formed,

1. State.
2. Implies the sperm.

And the *human* body hard to attain is embellished.
Man with delicious viands joy obtains;
The Lord removing his torment his suffering *of birth* annuls.
Then attains he understanding of mother,
Father, brothers and relations.
Day after day his body growing,
Till old age hard to bear approaches.
Thou petty meritless Maya-worm,
Even for an hour the Lord contemplate.
Lord compassionate, treasure of grace,
Grasp Nanak by the arm; cut off his illusion's burden. (3)

Rei mana mūsh bilā meḥn garbat kartab karat mahāṇ mughnā

My self ! like a mouse sitting in thy hole art thou proud,
And like one greatly thoughtless dost act.
Sitting in Maya's swing dost thou undulate,
And involved in Maya dost wander owl-like about.
In progeny, wife, friends and relations taking pleasure,
With these is thy attachment on the increase.
From the seed sown by thee is grown shoot of egoism—
Thy life is committing sin passing.
The cat[1] of death with mouth wide open is watching thee; P. 1388
With all thy eating art thou still hungry.[2]
In the holy congregation the compassionate Lord contemplate,
Saith Nanak, knowing the world to be a dream. (4)

Deh na geh na neh na nītā māyā mat kahāṇ lau gāruhṇ

Neither the body nor *thy* house or attachment *to it* are lasting;
How long intoxicated by Maya wouldst thou be ruined[3] ?
Neither the *royal* umbrella or command, nor the fly-whisk
or *the slave* waving that *shall last;*
Life flows on; this you contemplate not in your heart.
Chariots, steeds, elephants and thrones
In an instant are left behind,
And unclad you depart.
Neither heroes or the valiant,
Nor Lords and chiefs, none shall accompany you—
Behold this with your eyes.

1. (Said in relation to *mouse* in the opening line).
2. (These expressions are metaphorical, implying desire).
3. Rot.

Neither citadels, shelters and treasures shall get you liberation :
You who indulge in evil, empty-handed *shall depart.*
Friends, progeny, wife, companions, associates
Like tree-shadow shall turn away.
Each instant contemplate the Supreme Being
Compassionate to the humble,
Perfection incarnate, unknowable, limitless.
Nanak His servant, with the Lord seek shelter;
Lord ! in Your grace save Him. (5)

Prān mān dān mag johan hītu chītu dei lei lei pārī

Wealth hast thou cherished with love of heart,
risking life and honour,
Seeking charity, practising highway robbery,
From companions, relations, friends, progeny, brothers
Hast thou kept it concealed.
In rushing about, in practising falsehood
Hast thou made waste of thy life.
Practice of religion, restraint, purity of vows
In company of restless Maya hast thou every way forfeited.
In incarnation hard to bear, as beast, bird,
trees, stationary objects
Hast thou wandered.
Not for an instant, a minute, a second hast thou
contemplated the Name
Of Cherisher of the humble, Lord of life
Of the universe entire.
All objects of eating and drinking, sweet-tasting viands—
In the end where shall they be ? Tasteless shall these become.
Saith Nanak : Those seeking shelter at feet of
the holy shall be saved;
Others, Maya-involved shall depart, leaving all behind. (6)

Brahmādik Shiv chhand munīshur rasik Thākur guna gāwat

Gods Brahma-like, Shiva, the Vedas and great sages
In ecstasy Divine laudation sing.
Indra and the Supreme sage Gorakh
In their sojourn over earth and the celestial regions seek Him.
Accomplished Yogis, human beings, gods and titans
Not an iota[1] of His mystery can realize.

1. As much as a sesame grain.

God's devotees that in joy of devotion are involved,
In His sight get totally absorbed.
Whoever discarding Him seeks any other,
In such begging gets worn his face, teeth and tongue.
My thoughtless self, the Lord bestower of joy contemplate—
Nanak, servant of God thus instructs thee. (7)

Māyā rang birang karat bhram moha kai kūpi gübāri pariyo hai
Joy in Maya takes the self away from God,
And man in well filled with dust of illusion and
attachment falls.
Such is man's pride that he feels outgrowing the sky,
Even though his belly with ordure, bones and worms is filled.
For the supreme evil Maya in ten directions he rushes,
Grabs others' substance, and by ignorance is ruined.[1]
His youth passed, the malady of old age grips him;
By Yama's minions chastized—such is the death he dies.
In innumerable births torment of hell he bears,[2]
And in pit of suffering of chastizement rots.
Saith Nanak : Those performing loving devotion are saved—
As the holy in grace with themselves identify such. (8)

Gūṇa samūh phal sagal manorath pūran hoī ās hamārī
In attainment of all merits and fulfilment of all objectives[3]
Is our yearning fulfilled.
The Name have we attained that is the supreme medicine, P. 1389
Incantations and magic devices,
Remover of suffering caused by others' *evil,*
Annuller of maladies, bringer of benefits.
By utterance of the Name Divine are shattered
Lust, wrath, pride, envy and desire.
In cherishing the Divine lotus feet in heart
Is accomplished holy bath, charities, austerities and pure doing.
The Lord that is companion, friend, associate and relation
Is sustenance of life and prop of breath.
Nanak, servant of God with the almighty Lord has taken shelter,
And *to Him* is ever a sacrifice. (9)

1. Robbed.
2. Consumes.
3. These are the four cherisheed objectives, i.e. Kāma, arth, dharma, moksha.

Āwadh kaṭiyo na jāt prem ras charan kamal sangi
One in love with joy in the Divine lotus feet
By weapons is not destroyed.
One whose heart by *love for* sight of the Lord's way is penetrated
By ropes gets not bound.
One touching dust *of feet* of the holy
By fire is not burnt.
One whose feet tread the Lord's way
By water is not drowned.
Saith Nanak : Maladies, evils, sins and attachment
By arrow of the Name Divine are pierced. (1) (10)
Üddamu kari lāgei bahu bhāṇṭī bichrehṇ anik shāstra bahu khaṭūā
Some making numerous kinds of efforts,
The six Shastras innumerable times contemplate.
Smearing limbs with dust, over numerous holy spots they wander,
Make the body light *by fasting* and coil their hair.
All such without devotion to the Lord suffering bear,
As *the spider* that with its home of thread fallen in love,
therein dies.
Such *in vain* perform worship, make circle-markings on limbs,
Cook their own food[1] and various devices perform. (2.11.20)

Swayyas—(Stanza) laudatory to Sri Guru Nanak Dev
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Ikk mani Pürakhu dhiyāe bar-dātā
With concentration of mind on the Supreme Being.
bestower of boons meditate—
His devotees' prop, manifest ever.
His feet in my heart I lodge,
Whereafter laudation of the Supreme Preceptor Nanak I sing. (1)
Gāwaouṇ guna param-gurū sükh sāgar dürat nivāraṇ shabd sarei
Of the Supreme Preceptor, ocean of joy, eraser of sins,
Pool of the holy Word I sing laudation.
His laudation sins too in deep meditation men of profound
poise, oceans of wisdom,
Yogis and wandering hermits.

1. (Some sects do not partake of food cooked by others).

His laudation sing too Indra and gods, devotees like Prahlad
Who of spiritual joy have tasted.
Saith the bard Kala : Noble laudation sing I Guru Nanak,
Who Raja-Yoga[1] practised. (2)

Gāwehṇ janakādi jügati jogeshur Hari ras pūran sarab kalā
Janak and the rishis,
Supreme Yogis united to God sing too laudation of the Guru,
Perfectly endued with joy in God, master of all faculties—
His laudation is sung by those who by guileful Maya
are not beguiled,
By Brahma's sons, by the holy and accomplished Yogis too is sung.
His laudation is sung too by Dhoma rishi and by Dhruva of
immutable station,
Who joy of devotion have tasted.
Saith the bard Kala : Noble laudation sing I of Guru Nanak,
Who Raja-Yoga practised. (3)

Gāwehṇ kapilādi ādi jogeshur aprampar avatāṛ-waro
His laudation sing rishis like Kapila, Supreme Yogis
And the endless line of divine incarnations.
His laudation sing too Jamdagani's *son* Parshuram
Whose *strength of* arm and axe *Rama*, glory of the Raghu
clan snatched.
His laudation sing too Udhav, Akroor and Bidur[2]
Who the Lord, pervasive in all selves realized.
Saith the bard Kala : Noble laudation sing I of P. 1390
Guru Nanak,
Who Raja-Yoga practised. (4)

Gāwehṇ güṇa baran chāri khaṭ-darshan Brhhmādik simranthi gunā
His laudation sing too the four castes, the six-hermit orders
And deities like Brahma.
His laudation sings in ecstasy Shesh-Naga with
his thousand tongues,
In unbroken absorption of meditation.
His laudation sings too Mahadeva the ascetic
Who endlessly has meditated.
Saith the bard Kala : Noble laudation sing I of Guru Nanak,
Who-Raja-Yoga practised. (5)

1. The Yoga of prayer and devotion, in contradistinction to hatha-yoga involving various kinds of *praxis*.
2. Names of Krishna's devotees.

Rāju jogu māṉyo basiyo nirvairu ridantar
Raja-yoga he practised and in his heart ever abided
Rancourless feelings.
Was all creation saved by *Guru Nanak's* unbroken contemplation
of the Name.
His laudation sing Brahma's sons, rishis like Janak
Over ages and ages.
Blessed is the Guru, blessed his holy, fruitful birth.
Saith the bard Kala : From the nether regions too
Arose the sound of Guru Nanak's triumph,
Thou imbued with joy of the Name
Raja-yoga didst thou practise. (6)

Satjügi taiṉ māṉiyo chhaliyo Bali Bāvan bhāiyo
In Sati-Yuga[1] Raja-Yoga didst thou practise.
And didst discomfit Bali in the Dwarf form that pleased thee.
In Treta[1] too didst thou practise Raja-Yoga
And wert called Rama, Lord of the Raghu race.
In Dwapar[2] wert thou Krishna, Mura's slayer
And on Kams[2] conferred liberation;
Conferring Kingship on Ugrasen[2] from fear didst make thy
devotees free.
In Kaliyuga wert thou verily Nanak,
And wert known too as Angad and Amar Das.
Declared the Primal Purusha[3] : Immutable, endless shall be
Guru Nanak's rule. (7)

Güṉa gāvaiṉ Ravidāsu bhagatu Jaidev Trilochan
His laudation sing too devotees like Ravidas,[4] Jaideva and Trilochan;
Bhakta Namdev and Kabir laud him too,
As one casting equable gaze over all.
The devotee Beni chants *Guru Nanak's* merit,
Who in serenity spiritual bliss enjoys.
In deep meditation and divine enlightenment fixed,
Other than the Lord he knows not.
The rishi Sukhdev[5] and the devotee Prikshit[6] his merits chant;

1. See Glossary under *Ages, Four Ages,*
2. References to the Krishna story.
3. Prursha is the Supreme Being immanent in all creation.
4. (Herein six Bhaktas are mentioned whose compositions found a place in the holy Granth).
5. A rishi from India's ancient lore.
6. A scion of the pandava race.

Gautam rishi too his laudation sings.
Saith the bard Kala : Guru Nanak's noble laudation
Ever new, over the universe is spread. (8)

Gu̱na gāwehn̤ pāyāli bhagat nāgādi bhüyangam
In the nether regions sing his laudation
Devotees like *Shesha* in serpent form.
His laudation sings too Mahadeva, Yogi, celibate
and wandering hermit.
His laudation sings too the sage Vyas,
Who the Vedas and the *nine Sanskrit* grammars has studied.
His laudation sings too Brahma who by Divine Ordinance
The whole creation accomplished.
Over the universe Guru Nanak
Realized equably in His attributed and unattributed
aspect the Supreme Being.
Saith Kala : Sing I Guru Nanak's noble laudation
Who Raja-Yoga practised. (9)

Gu̱na gāwehn̤ nav-nāth dhanni gürü sāchi samāiyo
His laudation sing too the nine supreme Yogis,[1]
calling blessing on Guru Nanak,
Who in holy truth was absorbed.
His laudation too sings Mandhata who as world-conqueror[2]
was styled.
His laudation too sings the King Bali
Who in the seventh neither region abides.
His laudation sings too Bharthari[3] who ever
With his master *Gorakhnath* abides.
Durbasha, Puru and Angiras[4] too
Guru Nanak's laudation have sung.
Saith the bard Kala : Guru Nanak's noble laudation
In each heart[5] is spontaneously absorbed. (10)

Swayyas—(Stanzas) in eulogy of Sri Guru Angad Dev P. 1391

In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Soī Pürakhu dhannu kartā kāra̱n kartāru kara̱n samratho
Hail the Supreme Being, almighty, Creator of all causes.

1. These are the nine *nāths* of Yoga tradition.
2. Chakravartī=One whose rule is spread in all directions.
3. A famous Yogī.
4. Names of rishīs.
5. Vessel.

Blessed is the holy Preceptor Nanak who did place on thy[1]
forehead his hand of blessing :
His hand on thy forehead spontaneously was placed;
Then rained amrita in shoals,[2] whereby were
Gods, human beings and sages made fragrant manifestly.
Was tormenting[3] death subdued by a roar;
Was the restless mind restrained,
And the five demons[4] in one spot were confined.
The world didst thou conquer; at the Master's door didst disport
And equably the chariot of thy concentrated absorption of mind
In the Formless rested.
Kal-Sahar[5] ! proclaim thou over the seven continents,
Lahna's[6] laudation
Who by the touch of the Divine *Nanak*
World-teacher become. (1)

Jā kī drishṭi amrit-dhār kālukh khani ūtār timar agyān jāhi daras-duār

Such is Guru Angad, that by his amrita-dripping glance
Is the blackness of sin uprooted and cast off;
And by his sight is banished darkness of ignorance.
Those that his holy Word contemplate, that is a hard endeavour,
The ocean of existence are made to cross
And their burdens cast off.
Such spontaneously in the holy congregation
By contemplation of the Master are ever awake;
Ever involved in Divine love are they humble of disposition.
Kal-Sahar ! proclaim thou
Over the seven continents Lahna's laudation,
Who by touch of the Divine *Nanak*
World-teacher became. (2)

Tai tau driṛhiyo Nāmu apāru

The Name limitless didst thou in thy mind confirm,
Of pure aspect, prop of life of Yoga-practitioners,
Supreme Yogis and holy men.

1. Reference to Guru Angad Dev.
2. Chhaj=a winnowing tool, spread out.
3. Thorn.
4. Implies the five sources of evil.
5. Name of the bard (Bhatt).
6. Former name of Guru Angad Dev.

Thou art incarnation of King Janaka;
Thy Word holiest essence,
By whose contemplation *man* amid water of the world abides
untouched like the lotus
Like the wish-fulfilling tree art thou annuller of maladies,
Remover of the world's fever.
The world's self by three qualities is gripped;
Thou in equable meditation art fixed.
Kal-Sahar ! proclaim thou
Over the seven continents, Lahna's laudation
Who by touch of the Divine *Nanak*
World-teacher became. (3)

Taiṇ tāṇ hadrathi pāiyo mānu seviyā Guru Parvānu sādhi ajgaru
jini kīyā ünmānu

From the supreme Master honour didst thou obtain;
And the true master served,
Who subduing the *mind's* dragon put it in poise.
Such are you that your sight like the Divine sight
your self enlightened,
Realizing the true Master's state,
Exempt from waves of mind-impulses abides.
Such are you that your sight in the immutable
Divine centre[1] is fixed;
Pure your understanding, by wearing armour of nobility,
Tearing Maya to pieces.
Kal-Sahār ! proclaim thou
Over the seven continents Lahna's laudation,
Who by touch of the Divine Nanak
World-teacher became. (4)

Drishṭi dharat tam haran dahan agh pāp pranāsan

As his glance he casts, darkness it removes and burns,
And sins and evils destroys.
With the mighty Word endowed, puissant,
Destroyer of lust and wrath.
Avarice and attachment he subdues, and those
seeking his shelter cherishes.
Spiritual joy you garner, your Word
Has the power amrita to mint.

1. Spot.

Saith Kala[1] : 'To the holy Master Angad the
holy Preceptor Nanak
Applied the paste-mark;
Saved is whoever his holy feet touches.
Thou leonine son of Pheru,[2] Lahna,
As Angad Raja-Yoga[3] hast thou practised. (5)

Sadā akal liv rahai karan siūṇ ichhā chāreh

Ever your mind free from impulses remains,
And in your actions are desires subdued.
Like the fruit-laden tree you bow and bear suffering, P. 1392
And are pure of thought.
This essence have you realized, that the Lord is all-pervasive,
Unknowable, wondrous.
By your noble ambrosial Word spontaneously have you scattered
Rays *of enlightenment.*
As far as lay the Master's reach didst thou verily rise,
And truth and content grasped.
Saith Kala Verily by the Lord's touch are *blessed*
Those that Lahna's sight have had. (6)

Mani bisāsu pāiyo gahari gahu hadrathi dīyo

As the holy *Nanak* gave Angad access to the *Divine* depth
Did he attain faith.
Poison destroyed, from his self fled,
And within the self amrita he quaffed.
His heart abloom was awake, and the Lord inaccessible
His might in the Age made manifest.[4]
The holy Preceptor *Angad* in spontaneous absorption
With equable mind the Lord contemplated—
The Master large of heart, annuller of penury,
Whose very sight drives away sin.
In constant equable love, Kala by his tongue
Lahna's laudation utters. (7)

Nāma avakhadhu Nāmu ādhāru aru Nāmu samādhi sükhu sadā Nām nīsāṇu sohai

The *Name* his medicine, the Name *his* prop,
the Name source of joyful absorption,

1. Emplies the bard Kal-Sahār.
2. Name of Guru Angad Dev's father.
3. (Explicated in Swāiyyās pertaining to Guru Nanak Dev).
4. Assumed.

The standard of the Name over him splendidly waving.
Saith Kala : In joy of the Name was he dyed;
The Name to godly beings fragrance brings.
Whoever the Name, philosopher's stone has obtained,
His truth over the world like the sun has appeared.
By the Master's sight is *obtained blessing of*
sixty-eight holy baths.[1] (8)

Sachu tīrathu sachu ishnānu aru bhojanu bhāou sachu sadā sachu bhākhantu sohai

Truth *the Master's* sacred bathing-spot, truth his holy bath;
Truth his loved fare; in utterance of truth
Lies his noble aspect.
By *the holy Preceptor's* Word truth he obtained;
The holy Name to the congregation fragrance brings.
The bard Kala expresses him whose self-restraint is truth,
Whose fasting too is truth.
By the Master's sight is man's birth
Rendered holy and approved *of God.* (9)

Amiya drishṭi shübh karai harai agh pāp sakal mal

Should *the Master* cast his holy ambrosial glance,
All sins and evils he takes off and destroys.
All the puissant evil like lust, wrath,
Avarice and attachment such a one subdues.
In the heart of such a one abides eternal joy
And are worldly sorrows effaced.
The Master is the nine treasures,[2] river *of grace,*
Who our life's blackness washes off.
Say thou Talla,[3] day and night spontaneously serve the Master.
By the Master's sight is annulled suffering of transmigration. (10)

Swaiyyas—(Stanza) in laudation of Sri Guru Amar Das
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Soī Pürakhu sivari sāchā jā kā iku Nāmu achhalu sansārei

Contemplate the holy Being whose Sole Name in this
world is immaculate,[4]

1. This is the traditional number of the sacred bathing-spots. (*tīrthas).*
2. See Glossary.
3. This also is the poet's name who earlier has apppeared as Kal-Sahār and Kala.
4. That which cannot be deluded (corrupted) by Māyā.

Contemplate the Name Supreme that has carried across
the ocean the devotees.
Through ecstatic devotion to that Name,
Nanak installed Lahna who all perfections acquired.
The bard Kala proclaims praise of the enlightened wisdom
of the devotee Amar Das.
Rays of the sun of his praise spread wide,
As branches of the splendid tree maulsari.[1]
In regions of the north, south, east and west,
Humanity shouted, *Hail, Hail* to him.
The Name Divine that from his holy mouth was by the
Guru proclaimed,
Turned men's minds away from the world like the
Ganga flowing West;
That same immaculate Name, saviour of devotees across. P. 1393
the ocean of existence,
Guru Amar Das's inspiration entered. (1)

Simrehṇ soī Nāmu jakh aru kinnar sādhik siddh samādhi Harā
That Name is contemplated by titans and the divine minstrels,
By practitioners of Yoga, accomplished Yogis and by Shiva
in his meditations.
The Name is contemplated also by the planets, the Pole-star
and the constellations,
By saints such as Narada and Prahlada.[1]
Moon and sun to the Name are devoted,
That even to rocks and stones has brought liberation.
That Name immaculate saviour of devotees,
Guru Amar Das's inspiration entered. (2)

Soī Nāmu sivari nav-nāth niranjanu shiv sanakādi samüdhariyā
Contemplate the Name immaculate that to the
Nine Yogic Masters,
Shiva and Sanak and other sons of Brahma liberation
has brought;
The Name in *devotion* to which the eighty-four Siddhas and
enlightened ones are dyed,
And whereby Ambrik got liberation.

1. A tree bearing fragrant flowers and juicy berries.
2. Nārada is Brahmā's son and Prahlāda of the titan Harnākash (Hariinyākashyapu).

Contemplate the Name whereby have shed their sins
Udhava, Akrur,[1] Trilochan, Namdev and Kabir, in Kali Yuga.
That Same Name immaculate, saviour of devotees,
Guru Amar Das's inspiration entered. (3)

Tittu Nāmi lāgi tetīs dhiyāwehṇ jatī tapī shür mani wasiyā
By devotion to that Name the thirty-three crore deities
the Lord contemplate;
In the hearts of celibates and anchorites in that Name lodged.
By contemplation of that Name the heart of Bhishama,
son of Ganga, grandfather of Kauravas,
To the ambrosial feet of the Lord was devoted.
By that Name, through guidance of the great Guru,
Through his holy teaching, was the congregation verily saved.
That same Name immaculate, saviour of devotees
Guru Amar Das's inspiration entered. (4)

Nām kiti sansāri kiraṇi ravi sürtar shākeh
Laudation of the Name spreads over the world as sun-rays,
And fulfils desires as does the Tree of Heaven.[2]
In the northern, southern, eastern and western regions
Is proclaimed[3] the Lord's praise.
The life is fruitful in which the Lord's Name in the heart is lodged.
Gods, human beings, the divine choristers, the six sects—
All seek after the Name.
The noble, famed son of Tejbhan,[4]
By Kala with folded hands is supplicated.
The Name, saviour of devotees across ocean of the world,
From Guru Amar Das is obtained. (5)

Nāmu dhiyāwehṇ deva tetīs aru sādhik siddh nar Nāmi khanḍ brahmanḍ dhārei
Thirty-three crores of deities, practitioners of Yoga,
accomplished Yogis—
On the Name meditate;
Propped by the mighty Name are continents and universes.
Those on the Name meditating,
With equanimity have borne joy and sorrow.

1. (These two are Krishna's devotees).
2. Original sur-tar; Kalpa-braksha.
3. Uttered.
4. Reference to Guru Amar Das.

The Name supreme over all,
By devotees is deeply meditated on.
The blessing of the Name, the Creator to Guru Amar is
pleased to grant. (6)

Sati sūrou sīli balwantu sati bhāye sangati saghan garūa mati nirvairi līnā

Embodiment of Truth is *Guru Amar Das,*
Heroic, of noble temper, mighty :
From goodwill inspiring the crowded congregation,
By his lofty teaching with devotion to the Lord above rancour;
He who from Primal Time to the Bull has granted perseverance
To bear the earth :
Whose bright[1] pennent in heaven is being woven—
At his feet make reverence the devotees
That to the Creator are united.
From service of the holy Preceptor[2] has he obtained bliss;
To Guru Amar Das has the Master[2] granted spiritual light.[3] (7)

Nāmu nhāvṇu Nāmu ras khāṇu aru bhojanu Nām rasu sadā chāya mukhi mist bāṇī

Contemplation of the Name his holy bath;
the Name his dainty viands;
With joy in the Name is his mind inspired;
By the Name his words ever run sweet on his tongue.
Blessed is his devotion to the holy Preceptor,[2]
By whose grace came to him realization of the Inaccessible.
Saved are all the generations to him related,
By his lodgement in the Name.
Saith Kala the bard Blessed is the birth of such
As have touched the feet of Guru Amar Das,
divinely illumined. (8)

Bāriju kari dāhiṇai siddhi sanmukh mūkhu jovai

On his right hand is the mark of the lotus, P. 1394
With the eighteen Siddhis[4] waiting for the Word of commands;[5]
Riddhis[4] that the three worlds have attracted in his left hand lie.
In his heart is lodged Inexpressible Divine *mystery*
Whose joy he alone has known.

1. White.
2. These refer to Guru Angad Dev.
3. Granted ability *to quide.*
4. These are supernatural powers.
5. Lit. Looking towards his face.

The Sole Creator whose forms are million-fold,
who is inaccessible,
As the One Reality hast thou expressed.
Saith Jalap : Guru Amar Das !
To the One art thou devoted, in One hast thou
fixed thy faith. (3) (12)

Ji mati gahī Jaidevi ji mati Nāmai sammāṇī

The enlightenment that Jaidev acquired and that
entered Namdev's mind;
The enlightenment that entered the mind of
Trilochan and Kabir;
The enlightenment whereby Rukmangad engaged
in contemplation of God,
And that whereby Ambrik and Prahlad acquired liberation
by seeking God's succour—
By that same enlightenment dist thou discard
Greed, wrath and desire;
By that noble wisdom, saith Jalya the bard,
Didst thou acquire the way to holy endeavour.
Guru Amar Das is the embodiment of devotion,
Whose very sight liberation brings. (4) (13)

Guru Amar Dāsu parsīyai pühami pātik bināseh

By the touch of Guru Amar Das are sins on the
earth destroyed :
By the touch of Guru Amar Das are Yogis and Yoga—
practitioners inspired.
By the touch of Guru Amar Das comes meditation,
and is the path *of transmigration* ended.
By the touch of Guru Amar Das is God without fear attained,
And transmigration annulled.
Duality that is anti-unicity is cancelled, P. 1395
When man to the Guru's teaching is attached.
Saith Jalap : All such boons—
From Guru Amar Das's sight are obtained. (5) (14)

Sacchu Nāmu Kartāru su drirhu Nānaki sangrahiyou

The Creator's holy Name was by Guru Nanak
repeated and firmly grasped;
Thereby was Angad from Lahna manifested, whose mind
at the Divine feet was fixed.

In that dynasty[1] appeared Guru Amar Das, repository of hope :
How many of his merits can I express ?
With the Inaccessible, Unknowable *shares* he His merits,
Whose extent I know not;
A ship is he fashioned by the Creator,
To save the entire congregation and their tribes.
Supplicates Kirat the bard :
Guru Amar Das ! pray save me, save me ! at thy feet
seek I shelter. (1) (15)

Āpi Narāyaṇu Kalā dhāri jag mehṇ parvariyo

The Lord Himself, manifesting His might, in the world
appeared *as Guru Nanak* :
The Formless, as visible effulgence, to the universe
brought illumination.
In all space is the Lord pervasive,
By the lamp of the holy Word bringing light.
The disciples gathering it, to the Lord's feet are united.
In Nanak's holy line[1] is *Guru Amar Das*
With Angad-Lahna manifested.
Guru Amar Das, saviour *of mankind* !
Birth after birth seek I succour at thy feet. (2.16)

Japu tapu sattu santokhu pikhi darshanu Guru-sikhahṇ

The *holy* Guru's disciples, beholding him,
Boons obtain of prayer, austerity and contemplation.
Those seeking shelter with him are saved,
Their Yama's record cast off;
Their hearts filled with devotion and love,
The Creator's Name they *constantly utter.*
The Guru, of resplendent aspect as a pearl,
In an instant from drowning in *ocean of the world* saves them.
The Guru, manifested in Nanak's holy line,
For ever laudation of the Creator utters.
Those serving Guru Amar Das, have their sorrow and
suffering cast off. (3) (17)

Chitti chitvouṇ ardāsi kahouṇ paru kahi bhi na sakkouṇ

To supplicate thee I contemplate, but my utterance fails me.
Each mind's thoughts to thee are known :

1. The spiritual line is meant.

To thee I pray to grant me holy company.
Should by thy will I be so marked,
To the Lord may I be devoted.
By the Master's glance of grace,
May the Name Divine run on my tongue !
In thy form as embodiment of the holy Word,
Inaccessible, Unknowable, Supreme Cause of all,
As thou dost direct, I speak.
Guru Amar Das, supreme cause of all happenings !
May I abide as thou dost keep me. (4) (18)
(Here begin stanzas in laudation by the bard Bhikkha :)

Guru gyānu aru dhyānu tatt siiṇ tattu milāvai

Enlightenment and meditation granted by the Master,
To the Divine Essence unites the self.
One with concentrated mind meditating on the Lord,
By devotion to truth, the Divine Truth realizes;
Subduing lust and wrath, his mind wanders not like the breeze;
Abiding in the Divine Realm, and realizing the Divine Will,
Realization he obtains.
Such alone behold in Kali-Yuga the Divine face,
As in *their previous births* have done *good* deeds.
Says Bhikkha the bard : A Preceptor have we found,
Whose sight spontaneous joy has granted. (1.19)

Rahiyo sant hauṇ ṭoli sādh bahuterei ḍiṭṭhei

Holy men was I seeking, and numerous anchorites beheld;
Sannnyasis, performers of austerities,
And scholars eloquent of speech I met.
For a full year I wandered along :
None gave clue *to the true way.*
To many I listened, that were profuse in utterance,
But their way of life appealed not to me.
Those that forsaking the Name Divine, to duality were attached, P. 1396
To such what praise may I give ?
Bhikkha ! the Lord to the Guru has united thee :
Abide thou as He directs. (2) (20)

Pahiri samādhi sanāhu gyāni hai āsaṇi charhiyou

Assuming the armour of meditation, is he seated on the saddle-cloth of enlightenment;

Grasping Dharma's bow has he waged battle with arrows
of devotion and noble conduct.
The Guru has wielded lance of fear of the fearless Lord,
And the immortal Word in heart borne :
Thus equipped, has he cut down the five demons of lust,
wrath, greed, attachment and egoism :
The noble king Amar Das, son of Tej Bhan,
By Nanak's blessing has been exalted king of kings.
Proclaims Salh the bard,
Verily, waging such battle this hoard hast
thou overthrown. (1) (21)

Ghanhar būnd basüa romāvali küsüm basant ganant na āwai

As is beyond count the number of drops in the cloud,
Of flowers and grass blades during spring :
As is beyond measure the computation of rays of sun and moon,
Of the ocean's expanse the extent and of Ganga's waves
the number—
Says Bhall the bard,
As no measure is to the meditation of Shiva and illumination
of the Guru,
That one might sing laudation of these :
So also, thou Amar Das of the Bhalla clan,
Unique are thy merits and eulogy, and solely
to thee belong. (1.22)

Swayyas—(Stanzas) in Eulogy of Sri Guru Ram Das

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Ikk mani Pürakhu Niranjanu dhiyāvou

With singleness of mind on the Immaculate Supreme
Being meditate,
And by the Master's grace Divine laudation ever sing :
By singing of Divine laudation[1] is the heart abloom,
And the holy Preceptor the devotee's desires fulfils.
By service of the holy Preceptor is the Supreme
objective[2] attained;
And on the Immortal, Imperishable meditate.
By contact with him sticks not *to man* penury.

1. Lit merits.
2. Implies liberation.

Kala-Sahar hence, his merits contemplates.
Contemplate the pure merits of the holy person,
Who with the ambrosial Name has been blessed.
By service of the holy Preceptor is obtained elixir of the Word,
And the immaculate Name in heart lodged.
The holy Preceptor of the Name Divine is ecstatic lover,
And seeker after the Divine Essence,
Beholding all creation with equable eye.
Saith the bard Kala[1] : Guru Ram Das, son of
the notable Hardas,
Empty spots has filled up.[2] (1)

Chhüṭat parwāh amiya amrāpad amrit-sarovar sad bhariyā
Around him run ambrosial rivers of the immortal state;
Ever-filled is the ambrosial pool of *his heart with devotion.*
Such of the holy as in previous births have served *the Lord.*
Quaff it and in it bathe.
Annulling their fear, the fearless state to them has he granted,
And by his Word saved them.
Saith the bard Kala : Guru Ram Das, son of the notable Hardas
Empty spots has filled up. (2)

Sataguru mati gūṛh bimal sat-sangati ātamu rangi chalūlu bhayā
Profound is the holy Preceptor's wisdom,
pure his holy congregation;
Vermillion red[3] is the dye of his self.
As blazed light of poise in his mind, was its lotus abloom,
The immaculate Supreme Being, above fear,
In his self[4] he found.
The gracious holy Preceptor the Name Divine P. 1397
repeatedly contemplated,
By whose grace were subdued the five sources of evil.
Saith the bard Kala : Guru Ram Das, son of the notable Hardas
Empty spots has filled up. (3)

Anabhau ünmāni akal liv lāgī pārasu bheṭiyā sahaj gharei
By contemplation of the Lord realized by intuitive inspiration.
In the Lord above contention was your devotion fixed,

1. The bard's name.
2. Symbolic expression for inspiring empty hearts with devotion.
3. Implies deep devotion.
4. Home.

Whereby *Guru Amar Das,* philosopher's stone
Spontaneously in your home was met.
By grace of the holy Preceptor the Supreme state you attained,
And with loving devotion were your store filled;
Was transmigration effaced, fled was fear of death
And the heart in the Pool of Content was fixed.
Saith the bard Kala : Guru Ram Das, son of the notable Hardas,
Empty spaces has filled up. (4)

Abhar bharei pāiyo apāru rid antari dhāriyo

Those empty have you filled up; the limitless Lord
have you attained,
And in your heart borne Him.
The Divine Essence, shatterer of suffering, instructor to the self
In your mind have you realized.
Ever full of yearning for the Lord's love—
Its joy of love to you alone known.
By grace of the holy Preceptor in serenity
This joy have you experienced.
By grace of Nanak and wisdom conferred by Angad,
Guru Amar Das his dispensation ran.[1]
Saith Kala the bard : Guru Ram Das, the immutable eternal
State hast thou attained. (5)

Santokh sarovari basai amiya-rasu rasan prakāshai

In the Pool of Content he abides, and by his tongue
The ambrosial elixir he manifests.
By his contact arises peace,
And evils far off take flight.
The Divine ocean of joy attaining,
From the Divine path by *Guru Amar Das* indicated[2]
Have you no way turned back.
Your armour of self-restraint, truth, content
And noble conduct noway is pierced.
The Creator *in you* the veritable holy Preceptor has manifested
And over the whole world is trumpet of your eulogy blown.
Saith Kala : Guru Ram Das ! the fearless and immortal state
Hast thou attained. (6)

1. (Here find mention the three predecessors of Guru Ram Das in the holy office of Guruship).
2. Given, granted.

Jatu jittau Sati-gūru parmāṇi mani eku dhiyāyo
The veritable holy Preceptor conquered the world,
And with single mind *on the sole Lord* meditated.
Hail, hail the holy Preceptor Amar Das who the
Name Divine *in him* confirmed.
The Nine Treasure[1] of the Name he obtained—
The miraculous powers his handmaids.
The Pool of Serenity he obtained, whereby with the
Enternal Supreme Being union he had.
All the devotes who since Primal Time are saved,
By the Master[2] in *devotion to* the Name were confirmed.
Saith Kala : Guru Ram Das, boon of devotion to the Lord
hast thou obtained. (7)

Prem-bhagati parwāh preeti pübalī na hüṭṭae
The river of loving devotion and Primal love *of God*
In you knows no end.
Of the holy Preceptor's limitless, fathomless Word
The amrita-elixir stream you quaff.
Noble understanding your mother, content your father,
In the ocean of serenity are you absorbed.
The unincarnated, self-created Lord's *image is the Master*—
By the Master's Word is the world saved.
The Lord invisible, unknowable, beyond limit.
By the Master's Word in your heart have you lodged.
Saith Kala : Guru Ram Das *the Lord,* Saviour of the world
Has attained. (8)

Jagat-udhāraṇu nav-nidhānu bhagatah bhav-tāraṇu
Saviour of the world, Master of the Nine Treasures,[1]
Saviour of devotees in the world—
Amrita-drop of the Name Divine,
Is annuller of the poison of evil.
As has the tree of poise prospered
Ambrosial fruit has it borne.
These by the Master's grace are obtained—
Blessed the fortunate ones obtaining these.

1. See Glossary.
2. Reference to Guru Amar Das.

Such are liberated : by the holy Preceptor's Word
Is their mind with Divine realization enlightened.
Saith Kala : Guru Ram Das, kettle-drum of the Word P. 1398
Have you made to resound. (9)

Seij sadhā sahaju cchāwāṉu santokhu sarāichau sadā sīl sannāhu sohai

Faith the Master's couch, poise the mattress,
Content the tent, everlasting noble conduct
his splendid armour.
By the Guru's[1] Word has he garnered the Name,
By whose prop are his associate made fragrant.
By abiding close to the holy Preceptor,[1]
By means of *your* good deeds,
From transmigration are you liberated.
Saith Kala : Guru Ram Das,
In the ocean of poise you abide. (10)

Guru jin kau süprasannu Nāmu Hari ridai nivāsai

Those having the Master's approval
Have the Name Divine in heart lodged.
From those having the Master's approval
Sins far off flee.
Of those having the Master's approval
Is annulled distinction of honour and disregard *by the world.*
Those living the Master's approval
To the Word are devoted and swim across
the ocean of existence.[2]
Those obtaining the Master's veritable enlightenment
In the world pass life fruitfully.
Bard Kala, to the Master' shelter be thou devoted—
Worldly joys and liberation all with the Master lie. (11)

Satiguri khemā tāṉiyā jüg jüth samāṉei

As the holy Preceptor spread the canopy,
Under it were gathered crowds of Kali-Yuga.
The spear of realization he carried and with
the Name took shelter,
Whereby were fulfilled the devotees.

1. Reference to Guru Amar Das.
2. That is, are liberated.

The devotees Guru Nanak, *Guru* Angad and *Guru* Amar Das
In the Lord are absorbed,
Thou too Guru Ram Das, knowest the joy
of such Yoga of realization. (12)

Janaku soe jini jāṇiyā ünmani rathu dhariyā

Thou art the truly enligtened Janaka[1] who
the Lord hast realized
And in the state of perfect realization stationed
the chariot *of the self*;
Garnered truth and content and filled the mind
unfilled with enlightenment.
Inexpressible is the realm of immortality,[2]
Attained by whoever is so blessed *by the Lord.*
Guru Ram Das, thou alone of this *enlightened*
Janaka-state art worth. (13)

Satiguru Nāmu ek liv mani japai driṛhu tinh jana dükh pāpu kahu kat hovai jīo

Whoever with single-minded devotion : firmly the
holy Preceptor's name repeats,
How may suffering and sin abide with him ?
The Master, Saviour,[3] on whomsoever even for an instant
Casts his glance of grace,
The holy Word in his heart contemplates
And his lust and wrath casts off.
Of all beings is he provider, revealer
Of the enlightenment beyond human conception;
Day and night keeping *creation* under gaze,
Sleeping not a wink.
By his sight is removed penury and is attained
treasure of the Name,
By the enlightenment granted by the Master,
pre-eminent among all
Is washed off impurity of foul thinking.
Whoever with single-minded devotion, firmly the holy
Preceptor's Name repeats.
How with him may suffering and sin abide ? (1)*

1. Name of Sītā's father, known for his exalted spiritual state.
2. Implies cessation of transmigration.
3. One who ferries across the water.

*Here begin Swaiyyās by the bard Nalh. Hence a new series starts.

Dharam karam pūrai satiguru pāī hai
Righteous and noble conduct by *guidance of* the holy Preceptor,
perfectly endowed is obtained;
To serve whom seek accomplished Yogis,
the holy, sages and godly men,
Whose word is pure and who in the Sole Lord is absorbed.
None thy limitless extent knows—
The Formless Supreme Being, above fear,
Revealer of the inexpressible,
To thee realization has granted.
World that art lost in delusion, by meditating on
the Master's teaching.
From cumulative births, and chestizement by
Yama, agent of death be liberated.
Creatures with thoughtless minds ! day and night consider this :
Contemplation of the Name, righteousness and noble conduct
By guidance of the holy Preceptor, perfectly-
endowed is obtained. (2)

Hauṇ bali bali jāouṇ Satiguru sāchei Nām par
To the holy Preceptor's sacred Name
Am I evermore a sacrifice.
What simile can I give, what service render ?
With my Sole tongue, with hands folded
In uttering your Name am I absorbed.
Furthermore, realize I by my mind, word and deed P. 1399
The Name limitless, the Essence of Reality,
That the Master in my heart has placed
And know none other.
Saith the bard Nalh : By his contemplation
As by touch of the philosopher's stone
Is glass turned to gold,
And as by touch of sandalwood are other tree made fragrant.
To the holy Preceptor's sacred Name
Am I evermore a sacrifice,
By whose portal's very sight are lust and wrath annulled (3)

Rāju jogu takhtu dīyanu Guru Rām Dās
Throne of Yoga of enlightenment on
Guru Ram Das was bestowed.
First by Nanak, luminous as the moon

Who to save mankind took birth,
Was the world made joyful.
On Guru Angad was conferred treasure *of the Name,*
And enlightenment of the mystery[1] inexpressible :
The five demons he subdued, and from fear was freed.
The holy Guru Amar Das in Kali-Yuga preserved devotion;
At sight of *the Master's lotus* feet sins flee.
As his faith in every way was proved, was
Guru Amar Das pleased *with him,*
And the throne of Yoga of enlightenment on
Guru Ram Das was bestowed. (4)

In the metre Raḍḍ

Jiseh dhāriyo dharati aru viyomu aru pawaṉu tei nīr sar awar anal anādi kīyo

The Name Divine that has propped earth, sky and air
And created primally the ocean of water, fire and food;
Which endowed the night with moon and stars,
The day with the sun and the mountains with fruits and flowers;
That which furthermore, has propped gods and men
And the three worlds—
That Name Divine eternal, illuminating from Guru Amar Das
Has *Guru Ram Das* received. (1.5)

Kacchuh kanchanu bhaiyo shabdu Guru sravaṉeh sūṉiyo

Whoever with his ears to the Master's teaching listens,
From mere glass to gold is transmuted.
Whoever the Name imparted by the holy Preceptor
With his tongue has uttered,
From poison becomes amrita.
By the holy Preceptor's glance of grace
From iron does he become a ruby.[2]
Anyone the Master's teaching contemplating
From stone turns a jewel.[3]
Such the holy Preceptor from timber and fuel
into sandalwood turns,
Their suffering and penury gone.
One touching the holy Preceptor's feet

1. Story.
2. Implies a precious stone in general, a jewel.
3. Lit Pearl.

Though a beast or goblin,
A god-like being becomes. (2.6)

Jāmi Gurū hoe walli dhaneh kiyā gārawu dijjei

Whoever has the Master on his side,
Never of wealth shall be proud.
Whoever has the Master on his side,
What need for him of lakhs[1] of supporters ?
Whoever has the Master on his side
In enlightenment and contemplation remains absorbed.
Whoever has the Master on his side,
The house of truth[2] enters and on the Word discourses.
States the bard in humility :
Whoever day and night the Master's name repeats,
And the Master's name in heart lodges,
From transmigration[3] is freed. (3.7)

Guru binu ghoru andhāru Gurū binu samajh na āwai

Without the Master's *guidance* all is pitch darkness;
Without the Master's *guidance* no realization can be.
Without the Master's *guidance* come neither understanding
nor fulfilment;
Without the Master's *guidance* is not attained liberation.
My self : with true contemplation adopt a Preceptor;
A Preceptor enlightened by the holy Word adopt,
Whereby may your sins be annulled.
Saith Nalh the bard : with your eyes *behold* the Master,
With your ears *listen* to the Master, image of truth.
Those that had not sight of the Master, nor adopted him,
Meaningless is their life in the world. (4.8)

Gurū Gurū Guru karu mana merei

My self ! ever the Master's name repeat—
The Master, in Kali-Yuga mighty to save, P. 1400
The very sound of whose word absorption[4] inspires.
Furthermore, is he annuller of suffering, heroic conferrer of joy,
Abiding close to those meditating on him.
The Master is being perfectly-endowed, from depth of heart
contemplating the Lord,

1. A lakh is a hundred thousand.
2. By implication, the holy congregation.
3. Birth and death.
4. Samādhi.

At whose sight flee sins far off.
My self ! shouldst thou seek Divine wisdom,
Miraculous powers,[1] the Master's name repeat. (5.9)

Gurū mukhu dekhi garū sukhu pāiyo

At sight of the Master's face is attained great joy.
By conjuction of good fortune is fulfilied
The yearning to quaff amrita.
The mind that for experiencing voluptuous pleasures
In ten directions rushed,
Fulfilment and poise finds.
Goindwal,[2] that is like paradise.
On the bank of waters of the Beas is established.
Fled is suffering of years,
As at sight of the Master's face is attained joy. (6.10)

Samrath Gurū siri hatthu dhariyo

The Master *repository* of all powers on *my* head
placed his hand of *blessing.*
In his grace the Master granted the Name Divine;
At sight of his feet are cast off sins.
Night and day is he in unbroken meditation,
On hearing his name has Yama taken fright.
Saith the humble bard Nalh : In the Master of the
Universe is my hope reposed,
Who like philosopher's stone by his touch has *made me gold.*
As the Master,[4] *repository* of all powers on his head
placed his hand of *blessing,*
Guru Ram Das in the Lord reposed faith. (7.11)

Ab rākhahu dās Bhātt kī lāj

Pray save honour of the humble bard Nalh;
Save it as was saved *honour* of the devotee Prahlad,[5]
When Harnakash[6] with claws was torn apart.
Further more, as was saved Draupadi's honour[7]
Who when her robes were snatched, you granted
her more apparel.

1. Used metaphorically for great spiritual enlightenment.
2. The seat of Guru Amar Das and his successors.
3. Refers to the bard Nalh.
4. Reference to Guru Amar Das.
5. The child-devotee, well-known in Bhaktī lore.
6. Hrinyakhshyapu, the atheist father of Prahlād.
7. The Pāndava princess, subjected to indignity in Duryodhana's court.

Sudama[1] you saved from affliction,
And fulfilment brought to Ganika,[2]
Who uttered *the Name.*
Holy Preceptor ! as with these,
In Kaliyuga show grace
And save honour of the humble bard Nalh. (8.12)
In the metre Jholana
Gurū Guru, Gurū Guru Gurū japu prānīyihu
Creatures of God, God's Name ever repeat.
Know it for truth, the *true devotee* repeats God's Name
The Name, bringer of the nine Treasures to others imparts,
And with his tongue day and night therein takes delight.
Then is received joy of devotion, as by the Master's guidance
Is *the Lord* meditated on,
You of the enlightened, all other paths discard
And to the Lord be devoted.
The Master's Word lodging in heart, the *mind*
made up of five elements
Keep under restraint—
Thus shall you yourselves and your forebears be liberated,
And at the Divine Portal shall you be honoured.
Should you seek all joy in this world and the next,
Creatures of God, God's Name ever repeat. (1.13)
Gurū Guru Gurū Guru Gurū japi sati kari
With faith in the Master, his name repeat.
Knowing the Lord to be treasure of merits unknowable,
With your whole mind on the Lord meditate,
And day and night with concentration of heart
Discourse of the Master.
Furthermore, in the holy and fathomless pool,[3]
the Master takes dips—
As in pool of the holy Name with devotion *you bathe,*
Shall you be saved.
God's devotee ever the Name of the Lord above rancour,
Without form and fear repeats,
And joy of devotion to the Master's Word repeatedly enjoys.

1. A poor man, Krishna's devotee.
2. A courtesan, saved as to teach her parrot, she repeated God's Name.
3. Water.

My thoughtless mind ! discard doubt.
By the Master's guidance to the Name be devoted,
And with faith the Master's Name repeat. (2.14)

Gurū Guru Guru karuh Gurū Hari pāīvai P. 1401

The Master's name ever repeat—by the Master's *guidance*
Is attained the Lord.
The Master is the ocean, deep and profound, limitless;
By devotion to him
Are found pearls and jewels of the Name Divine.
The Master, furthermore, imparts fragrance and sweetness
And by his touch makes *everything* gold
By meditation on the Master's Word is foul understanding
taken away.
The Master, at whose portal are ever flowing streams of amrita—
In the pool of enlightenment by him granted,
You devotees and disciples, take your bath.
Place in your heart the immaculate Name Divine, *rich* treasure :
The Master's name repeat; by the Master's guidance
Is attained the Lord. (3.15)

Gurū Guru Gurū Guru Gurū japu mann rei

My self ! ever the Master's name repeat,
By whose service are accomplished Yogis, Yoga-practitioners,
gods and demons saved,
And to whose Word the thirty-three crore deities attentively listen.
Furthermore, are saved devotees that in loving devotion
The Master's name repeat;
By touch of the Master were saved Prahlad and the holy sages.
By guidance of the Master, *image* of the Lord
Are saved Narad[1] and Sanak[2] :
All by devotion to the sole Name are saved—
All other joys discard.
States this servant Nalh in humility :
The Name by the Master's guidance is attained :
My self ! ever the Master's name repeat. (4.16.29)

Sirī Gurū sāhibu sabh ūpari karī kripā satijugi jini Dhrū pari

The holy Master conferred on all his grace
As on Dhruva[3] in sati-yuga.

1. Nārad, a rishī.
2. Brahmā's son.
3. The rishī who turned into the Pole-star.

The venerable devotee Prahlad[1] he saved,
By placing on his forehead his lotus hand.
Beyond knowledge is his form that creation cannot know.
Yoga-practitioners and accomplished Yogis all with
him *seek* shelter.
My self ! the Master's teaching absorb,
Thereby bring liberation to your human body.
The Master is ship and pilot—none without the Master's
guidance is saved.
By the Master's grace is attained the Lord—
Without the Master's *guidance* comes not liberation.
Guru Nanak who close to the Lord abides,
Assuming Lahna's[2] form his light manifested.
Lahna initiated the way of righteousness and passed it on
to Amar Das of the Bhalla clan.
He in turn set *on the throne* firmly Ram Das of the Sodhi clan,
And conferred on him inexhaustible treasure of the Name Divine :
On him conferred he inexhaustible treasure of the Name—
In all four ages by service to the Master is attained the reward.
Those that make obeisance at the Master's feet
And seek shelter with him, attain joy :
Such are called true devotees, attaining joy eternal.
The Master is manifestly form of the Primal Supreme
Being, the Lord
And cherishes all.
Serve the holy Preceptor, of mystery unknowable,
The holy Ram Das who is the saviour.[3] (1)

Jih amrit bachan bāṇī sādhū jana japehn kari bichiti chāo
His ambrosial word and utterances by the holy
With unique fervour are contemplated.
By the Master's sight comes everlasting bliss, joy and fulfilment,
In the world.
Over the whole world the Master's sight is fulfilling
like the Ganga
And confers the supreme holy state *of liberation.*
Beings fallen when dyed in the Master's auspicious enlightenment,

1. Prahlād, the child devotee, son of Harnākash.
2. Guru Angad's former name.
3. Ferries across the water.

Become devotees and conquer Yama's demesne.
He is *Rama,* noble scion *of* the Raghu race, born of Dasratha,[1]
Whose shelter the sagas seek.
Service of the holy Ram Das, *holy* Preceptor, P. 1402
of mystery profound,[2]
Is the true saviour. (2)

Sansāru agam sāgaru tulāh Hari-nāmu Gurūmukhi pāiyā

In the impassable ocean of the world is the Name
Divine the raft,
That from the Master's tongue is obtained.
Whoever this faith acquires, annulled is his transmigration.
Whoever this faith acquires, exalted is his state.
Of such the agony of attachment to wealth,
Avarice, greed, lust and wrath is gone.
The Supreme Being, Supreme Cause, with his illumined sight
has he beheld.
And all doubt is cast off.
Service of the holy Ram Das, holy Preceptor, of
mystery profound[2]
Is the true saviour. (3)

Partāpu sadā Guru kā ghati ghati pargāsu bhayā jasu jana kai

Illumination of the Master's eternal glory and laudation
In each being has flashed.
Some read holy texts, listen to these, sing these
And at dawn take holy bath :
At dawn with pure hearts holy bath these take,
And with due ceremony to the Master offer homage.
By touch of philosopher's stone, the Master,
And meditation on the Divine form, all light,
Are their selves turned gold.
Meditation *they fix* on the life of the universe, Lord
of the Universe,
Pervasive over water and land,
And in various ways described.
Serve the holy Preceptor; the holy Ram Das of mystery profound
Is the true saviour,[3] (4)

1. Name of Rāma's father.
2. Unknowable.
3. Takes across the water.

Jinuh bāt nischal Dhrūy jānī teī jīva kāl tei bachā
Those that have realized the *Master's* Word to be immutable
as the Pole Star
Alone from death are immune.
Such the frightful ocean *of existence* in an instance
have crossed.
The world they regard as made in the way of
A cloud shadow.
In holy company is their coiled[1] *ignorant* consciousness
unfolded,
And by the Master's Word Supreme Bliss have they enjoyed.
The holy Master, pure, supreme over all,
With mind, word and deed you serve. (5)

Wāhigurū Wāhigurū Wāhigurū wāhi jīo
Hail the Master, Preceptor Divinely inspired,
Of lotus eyes, sweet speech, by millions of companions
of beauteous aspect attended,
Whom mother Yashodha[2] exhorted to partake of curd and rice;
At the sight of whose unique beauty was she deeply
entranced with love,
And whose girdle made beautiful resounding play.
The pen decreeing death in your hand rests—
Its writing *who can efface ?*
Shiva and Brahma with their heart seek *your* knowledge
And on *you* meditate.
Holy truth, resting-place of Lakshmi,[3]
The Primal Purusha art thou :
Hail the Master, Preceptor Divinely-inspired. (6)

Rāma-nām param dhām sudh budh nirīkār beshumār sarbar kau kāhi jīo
You are image of the Divine Essence, of exalted station,
Deeply enlightened, formless, limitless—
Who may your equal be called ?
You for the pure-hearted devotee *Prahlad*
Assumed form of *Nar-Singh*[4]

1. Kundilinī, implies here the unawakened, folded consciousness.
2. Krishna's father-mother.
3. The Divine Lotus on which the goddess Lakshmī rests.
4. The avatār man-lion.

And with your claws tore Harnakash[1] apart :
Bearer of the conch, quoit, mace and the lotus,[2]
And practised your trick *on Bali.*[3]
The Supreme Being beyond limit—
Who your mystery can unravel ?
Holy truth, resting-place of Lakshmi,
Image of the Primal Purusha art thou :
Hail the Master, the holy Preceptor. (2.7)

Pīt basan kund dasan priya sahit kanthmāl mukatu sīsi mor pankh chāhi jīo

*You are wearer of the yellow robe, of jasmine-like teeth.
Close to you is beloved *Radha* wearing flower necklace,
Wearing in joy the crown of peacock feathers on your head.
With great poise without any counsellor
To protect righteousness, with joy have you
Enacted the unknowable, inaccessible play of *creation.*
Inexpressible your state—the three worlds P. 1403
in you absorbed—
Spontaneously you, King of Kings have assumed your *present* form,
Holy truth, resting place of Lakshmi,
Image of the Primal Purusha art thou :
Hail the Master, holy Preceptor. (3.8)

Satigurū Satigurū Satiguru Gobind jīo

Holy Preceptor, *image of* the Lord;
You it was who tricked Bali,[4] who destroyed aggressors.
Rewarded devotion; you the prince Krishna,
Without a blemish, with drum of your glory beating
And your host marching along.
You that are pervasive, your Name is destroyer of evil;
in all abodes you bring felicity;
In all beings are pervasive, are supreme among gods
And Shesh-naga[5] with the thousand hoods
Your laudation utters.

1. Prahlād's atheist father, Hrinyakashyapu.
2. (These are marks of Vishnū).
3. The Lord as Bāwan (Dwarf) discomfited the haughty King Bālī.
*(The description in this stanza is of Krishna, in his aspect of the Supreme Being).
4. A King, tricked by the Lord disguised as a Dwarf.
5. The mythical serpent with thousand hoods, uttering with each hood a fresh name of God.

You assumed incarnation as the Fish, the Tortoise
and the Boar,[1]
And on Yamuna's bank sported with the ball.[2]
Gayand[3] ! the holy Name in your heart cherish,
Evil-thinking from your heart banish,
And repeat the holy Preceptor's Name, *image* of the Lord, (4.9)

Sirī Gurū Sirī Gurū Sirī Gurū Sati Jio

Master, holy in all three periods time !
Brethren ! in the Master's Word put faith;
Know this to be your treasure;
Night and day repeat this mantra[4]
Wherewith shall you get weal,
And the Supreme state attain.
Discard lust, wrath, avarice and attachment
And fraud with diverse persons.
Cutting egoism's noose,
To holy company be attached.
In the world is love for body, home and woman
Only the mind's diversion :
The Master's lotus feet serve ever—
Firmly this teaching grasp.
Gayand ! the holy Name in your heart cherish; evil-thinking
from your heart banish,
And the holy Preceptor's name repeat. (5.10)

Sevak kai bharpūr jugu-jugu Wāh-Gurū, terā sabhu sadkā

Hail holy Lord who age after age Thy servant's
objective dost fulfil—
All *we have is* due to Thy blessing.
Lord Formless, beyond harm, none Thy origin knows.
Innumerable Brahmas and Vishnus didst Thou create,
Who in attachment to egoism are caught.
Eighty-four lakh species You created,
And since Primal Time sustenance to them have provided.
Hail holy Lord, who age after age Your servant's
objectives dost fulfil. (1.11)

1. These are among the twenty-four Avatārs of Vishnū.
2. Implies Krishna.
3. Name of the bard.
4. A sacred incantation.

Wāhu Wāhu kā badā tamāshā

Wondrous is spectacle *of creation* of the Lord worthy of laudation.
Himself is He joyous at it, Himself contemplates it,
Himself to moon and sun imparts light.
Himself water, the earth and its prop,
Himself in each being abiding.
Himself male and female,
Himself the pieces[1] and the gaming-spread.
Devotees, all in the holy congregation contemplate
The wondrous spectacle of creation of the Lord
Worthy of laudation. (2.12)

Kīyā khelu bad melu tamāshā Wāhi-Gurū Terī sabh rachnā

A mighty wondrous play by fusion of the elements
hast Thou enacted :
Lord worthy of adoration, all this is Thy creation.
Over water and land, sky and the nether world art Thou pervasive—
Sweeter than amrita are Thy words.
Brahma and Shiva adore Thee;
Thou immaculate death of death,
All before Thee are beggars.
By grace of the Master is attained the Supreme objective,[2]
As in holy congregation is the egoistic mind eliminated.
A mighty wondrous play by fusion of the elements hast Thou enacted : P. 1404
Lord worthy of adoration, all this is Thy creation. (3.13.42)

Agamu anantu anādi ādi jisu koi na jāṇai

The Lord inaccessible, endless, Primordial,
Beyond knowledge of all;
On Him Shiva and Brahma ever meditate,
And the Vedas His laudation express;
The Lord Formless, above rancour, without a second,
Destroyer and Creator, Almighty, Saviour;
Who of variegated aspects created the world—
Mathura[3] His servant with his tongue His Name utters.
The Lord, Reality Eternal, Creator, Immanent
In the consciousness of Guru Ram Das abides. (1)

1. Implies beings; 'gaming-spread' implies the three qualities to which these are subject.
2. Implies liberation.
3. Name of the bard.

Gurū samrathu gahi karīyā dhruva buddhi sumati samhāran kau
To make my understanding poised and to grasp noble wisdom
The Master, Lords of all powers have I adopted[1]—
The Master whose banner of righteousness ever waves
To destroy waves of swarms of sins.
Mathura his servant this truth has after deliberation stated—
Nothing else worthy of contemplation is :
In Kali-Yuga to take *beings* across the ocean of existence
The Name Divine is the great ship. (2)

Santat hī sat-sangati sang surang ratei jasu gāwat hain
Those dyed in the noble dye of devotion in the holy congregation
Sing ever *your* laudation.
The Lord Sustainer of the earth, has Himself initiated
the path of faith :
Those *following* it in it remain absorbed nowhere stray.
Saith Mathura : Fortunate are such as their heart's desire achieve.
What fear of Yama[2] for such
As to the Master's feet in heart are devoted ? (3)

Nirmal Nāmu sudhā par-pūran Shabad tarang pragṭit din āgaru
The Master is full to brim of amrita of the pure Name,
In which before day-break arise waves of the holy Word—
Deep and profound, fathomless, mighty ever full
Of various kinds of jewels.[3]
The holy that are God's swans in it disport—
Their record of fear of Yama's torment effaced.
To annul suffering of Kali-Yuga's sins
Is the Master's sight store-house of joy. (4)

Jā kau muni dhyānu dharain phirat sakal jug kabhūk koū pāwai
ātam pragās kau
The holy Guru Amar Das absorbed in whose meditation
sages wander over all the ages.
Out of whom rarely one spiritual illumination attains;
He whose laudation Brahma in texts of the Vedas sings;
For whose sight the anchorite Shiva on Kailash is settled,
never deserting it;
He for whom Yogis, celibates. siddhas[4] and yoga-practitioners

1. Grasped.
2. The sun's son (rhetorical name).
3. Used mataphorically for spiritual experiences.
4. Accomplished Yogīs.

In matted locks wander about the world detached—
As it pleased Him, grace he showed to creation,
And on Guru Ram Das conferred exaltation of the Name. (5)

Nāmu nidhānu dhyān antargati tej-punj tihu log pragāsei
In the Guru's heart is fixed meditation on treasure of the Name,
Whose effulgence the three worlds has illumined.
At his sight doubt instantly flees;
Cast off is suffering, and joy spontaneously blooms.
His servants and disciples ever with him are charmed,
As swarm of humming-bees with fragrance of lotus.
Himself the manifest Guru *amar Das* established
The immutable holy throne of Guru Ram Das. (6)

Tāriyou sansāru Māyā-mad mohit amrit-Nāmu dīyou samrathu
The world stupefied by Maya intoxication you saved
And conferred *on it* the almighty ambrosial Name.
Furthermore are you worthy of laudation,
Ever possessed of treasure of joy—
Miraculous powers never leaving your side.
Great is your bounty; mighty are you to subdue evils—
This servant this truth has stated.
What seeks such a one of any on whose head P. 1405
The Guru his hand has placed ? (7.49)

Tīni bhavan bharpūri rahiyo soī apan sarasu kīyou na jagat koī
In the three worlds full of beings, none else like *the Lord* is created.
His self has he created Himself.
Neither angelic beings nor demons, His extent have discovered :
Beings god-like and demon-like His extent have not found :
Swarms of celestial choristers too in quest *after Him* wander about.
The Supreme Being eternal, immutable, unincarnated, self-created
Beyond all limits lies.
The Supreme cause, almighty ever,
All beings with their minds on Him have meditated.
Holy Guru Ram Das ! may thy triumph resound the world over,
As the Lord of Supreme station hast thou attained. (1)

Satigüri Nānaki bhagati karī ik mani tanu manu dhanu Gobind dīyou
At first the holy Preceptor Nanak in devotion engaged
And his body, mind and substance to the Lord dedicated.
In Angad the illimitable Lord Himself assumed form :
With illumination was his heart made delectable.

Guru Amar Das the Creator's compliance won,
And in ecstasy of wonder on Him meditated.
Triumph of the holy Guru Ram Das over the
world has resounded :
The Supreme state on him by the Lord was conferred. (2)

Näradu Dhrū Prahlādu Südāmā pübb bhagat Hari kei ju gaṉam

Narad, Dhruva, Prahlad and Sudama who since former times
The Lord's devotees are reckoned;
Those named Ambrik, Jayadev, Trilochan, Nama and Kabir—
All these in Kali-Yuga were born,
And over the world spread their laudation.
Triumph of the holy Guru Ram Das over the
world has resounded :
The Supreme state on him by the Lord was conferred. (3)

Manasā kari simrant ïäjhai nar kāmu krodhu miṭiyo jo tiṉam

Beings that with heart's fervour contemplate thee,
Effaced is their lust and wrath.
Those that by their utterance contemplate thee,
In an instant is effaced their suffering and penury.
Those with their actions having sight of thee,
Into philosopher's stones are turned—
Thus sings the bard Balh your laudation.
Triumph of the holy Guru Ram Das over the world
has resounded;
The Supreme state on him by the Lord was conferred. (4)

Jih satiguru simrant nayan kei timar miṭehṉ khinu

The holy Preceptor by contemplation of whom
In an instant is removed blinding darkness from the eyes;
The holy Preceptor by contemplation of whom
Ever[1] the Name Divine in heart abides;
The holy Preceptor by contemplation of whom
Is assuaged burning agony of the heart;
The holy Preceptor by contemplation of whom
Are attained miraculous powers and the Nine Treasures[2]—
Saith Balh : You of the holy congregation,
On the self-same Guru Ram Das call hail !
Listen, human beings ! contemplate the holy Preceptor
By contact with whom is attained the Lord. (5.54)

1. Each day.
2. (See Glossary).

Jini shabadu kamāe parampadu pāiyo
Sevā karat na chhoḍiyo pāsu

Guru Ram Das by living the Word the supreme state attained,
And while rendering service left not the side of *Guru Amar Das* :
By this service was illumined brightly[1] the jewel of enlightenment,
And were suffering, penury and darkness destroyed.
Saith the bard Kirat : Those turning away *from the world*
touching feet of the holy
From fear of lust, wrath and Yama are exempt.
Even as was Angad ever close to Nanak,
Was Guru Ram Das to Guru Amar Das. (1)

Jini Satguru sevi padārathu pāiyo nisi bāsür P. 1406
Hari-charan

The holy *Guru Ram Das* by service to *Guru Amar Das* obtained
boon *of the Name*
And night and day at the Divine feet was settled.
Thereby the entire congregation in devotion is absorbed,
Averring, you are the sandalwood,
Widespread your fragrance.
Dhruva, Prahlad, Kabir and Trilochan—
Illumination by utterance of the Name in them appeared.
By sight of Guru Ram Das, prop of the holy
Is the heart overjoyed. (2)

Nānak (i) Nāmu Niranjan jāniyo kīnī bhagati prem liv lāī

Nanak the immaculate Name realized,
And with deep love performed devotion :
Thereby Angad abiding by his side
Was the ocean that rained down meditation on the Word.
Inexpressible is Guru Amar Das's mystery,[2]
That with *my* one tongue is beyond expression.
Exaltation on Guru Ram Das of the Sodhi clan was conferred. (3)

Ham avagüṇi bharei eku güṇu nāhīṇ

Full of demerits are we, without a single merit.
Discarding amrita, poison we swallow.
Deluded by Maya-attachment and doubt,

1. Manifestly.
2. Story.

To progeny and wife are we attached.
The Master's congregation is the noble path, have we heard,
By joining which is Yama's terror effaced.
The bard Kirat this supplication makes :
Guru Ram Das ! pray under your shelter keep *us.* (4.58)

Mohu mali biwasi kīyou kāmu gahi kes pachhāṛhiyo

Guru Ram Das crushing attachment rendered it powerless,
And grasping lust by the hair, dashed it down.
By his blazing might wrath he cut to pieces
And avarice with ignominy shook off.
Transmigration[1] with folded hands his command obeys.
In his grace the ocean of existence he stilled
And his disciples saved.
Over his head waves the umbrella; over the holy
throne is he seated—
Conjoined with asceticism and life-participation is his might.
Saith Salh : Verily Guru Ram Das, immutable is thy rule,
unvanquished thy host. (1)

Tū satigüru chahuṇ jugīṇ āpi āpei Paramesharu

Over all four ages are you the holy Preceptor,
Image yourself of the Supreme Being.
From Primal Time godly beings, Yoga-practitioners,
Siddhas and disciples have served you.
From Primal Time, beginning of Ages, eternally
Over all the three worlds is your might operative.
The Vedas you saved[2]
And over age and death are prevalent.[3]
Guru Amar Das immutably made you the saviour, ferrier
across *the ocean.*
Saith the bard Salh : None else reckon I annuller of sins *as you;*
Guru Ram Das, with you seek I shelter. (2.60)

Swayyas—(Stanzas) in laudation of Guru Arjan Dev
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Simran soī Pürakhu achalu abināshī

The immutable, immortal Supreme Being I contemplate,

1. Birth and death.
2. Allusion to the Purānic tale, when the Lord as the incarnation Boar destroyed the demon Sankhasūra.
3. Ride.

Whose contemplation filth of foul thinking drives away.[1]
In heart cherish I lotus feet of the holy Preceptor,
And Guru Arjan's quality of poise contemplate.
In the home of Guru Ram Das was he born,[2]
Whereby were all desires fulfilled. P. 1407
Even from thy birth didst thou realize the Supreme Being
as in the Guru's teaching expounded.
The bard Kala with folded hands your noble
laudation expresses.
The Lord created you Janak, who devotion have achieved.[3]
Expressing the Master's Word, on your tongue the Lord
have you settled.
By association with Guru Nanak, Angad and Amar (Das)
The exalted state did *Guru Ram Das* attain :
In the home of Guru Ram Das was Guru Arjan
the devotee incarnated. (1)

Baḍ-bhāgīṇ ünmāniyo ridi shabadu basāiyo

By great good fortune his mind above *Maya* he lifted
And in heart lodged the holy Word.
Content-filled is the mind's jewel of such
As by yourself, Master, have the Name in it firmly fixed.
The holy Preceptor to him has granted vision of the
Supreme Being
Inaccessible, unknowable.
In Guru Ram Das's home Guru Arjan,
Reckoned image of the Lord, the inspiration realized. (2)

Janak rāju bartāiyā sati-jügu ālīṇā

Dispensation of illumination have you spread like Janak
And *thereby* in *Kaliyuga* is Sati-yuga mingled.
The mind *bowing* to the Master's Word,
Was the stubborn[4] heart faith-filled.
Guru Nanak, laying foundation of truth,
In the Divine holy Enlightener was absorbed.
Guru Arjan, in Guru Ram Das's home born,
Of the Lord beyond extent has vision. (3)

1. By contemplation of which it flees.
2. Lit. Shed his light.
3. Won.
4. Impervious to faith.

Khelu gūṛhou kīyo Hari Rāi santokhi samāchariyo Bimal-büddhi
Satigüri samāṇau

Image of the Divine Monarch, profound is the
play by you enacted;
Content have you firmly grasped;
Your pure understanding in the holy Lord absorbed.
Saith Kala : Poets have expressed the Guru's laudation
As *image* of the Lord unincarnated, self-created.
From Guru Nanak did Angad obtain the boon;
From Angad did Amar Das received the treasure.
From Guru Ram Das did Arjun obtain the boon,
Verily as touch of the philosopher's stone. (4)

Sad-jīvaṇ Arjünu amolu ājonī sambhau

Arjan is the invaluable *image of* the Lord
Eternal, unincarnated, self-created;
Shatterer of fear, annuller of suffering of all,[1]
Limitless, beyond fear;
He who has realized the Lord inaccessible,
Consumer of doubt and illusion,
Provider of cooling joy;
The Creator, being perfection incarnate, unborn
In Guru Arjun's image is born.
In the word of the primal Guru Nanak, through Angad and
the holy Preceptor Amar Das
Is he absorbed.
Hail Guru Ram Das, who by his touch as philosopher's stone
Made Guru Arjun like unto himself. (5)

Jai-jaikāru jāsu jag andari mandari bhāgu jügati Shiv rahtā

Hail to *Guru Arjun* who in this world is the temple of felicity
And united to the Lord, weal incarnate, abides.
By good fortune hast thou found the Preceptor,[2]
perfectly-endowed.
Whose mind in the Lord, prop of creation is absorbed.
Shatterer of fear art thou, annuller of suffering of all[3]
Thus does Kala-Sahar your laudation express :

1. Others.
2. Implies Guru Ram Das.
3. Others.

Of the Soddi clan, son of Guru Ram Das,
Holder of the banner of righteousness, Arjun,
God's devotee. (6)

Dharam-dhīru Gürmati gambhīru par-dükh biraṇu

Prop of righteousness, in the Master's teaching deep-absorbed,
Annuller of suffering of all;[1]
Bountiful like to the Lord, annuller of egoism;
Holy Preceptor, great bestower of enlightenment
For which your mind's ecstasy on flagging knows :
Embodiment of truth, with whom incantation of the Name Divine,
Bringer of the Nine Treasure[2] is inexhaustible,
Guru Ram Das's son, all-pervasive who
The canopy of poise has spread.
Saith Kala : Guru Arjun ! joy of Yoga of enlightenment[3]
has thou realized. (7)

Bhay nirbhau Māṇiyo lākh mehn alakhu lakhāiyo

By the Lord's fear has he realized the Lord without fear,
And amid the million-fold creation has beheld the Lord invisible.
Of the Lord inaccessible, unknowable, P. 1408
of mystery profound.
Has the holy Preceptor[4] granted him realization.
By the realization by the Master granted, is he
approved of the Lord.
Hail the Master, who the empty ponds to the brim has filled.[5]
By putting faith in the enlightenment attained by the Master
Is he approved;
The unbearable[6] has he borne, and in the pool of
content is immersed.
Saith Kala : Guru Arjan, Yoga of enlightenment[7]
Has thou verily attained. (8)

Amiyo rasnā badani bar dāti alakh apār Guru sūr shabadi haumai nivāriyo

From his tongue amrita he imparts and by his utterance[8]
confers boons;

1. Others.
2. See Glossary.
3. Rāj-Yoga.
4. Reference to Guru Ram Das.
5. (Symbolic expression for spiritual attainments).
6. That is, the blaze of enlightenment.
7. Rāj-Yoga.
8. Mouth.

The Master heroic unknowable, limitless
By his Word annuls egoism.
The five tigers[1] *of passion* has he crushed,
And the serene cosmic void[2] in his self[3] sustained.
The world by devotion to the Name Divine is saved,
That the holy Preceptor in its heart has fixed.
Saith Kala : Guru Arjun, the pinnacle of enlightenment
Hast thou made effulgent. (9)

*Sorathas**

Guru Arjuna purakhu parmāṇu Pārthaun chālai nāhīn
Guru Arjan is the veritable hero, and like Arjuna of *Mahabharat*
leaves not the field—
In his hand is held spear of the Name,
That by the Master's Word is embellished. (1)
The world is the ocean; the Name Divine over it the bridge
and the ship :
To the holy Preceptor art thou devoted;
By *inspiring* devotion to the Name is the world saved. (2)
By grace of the holy Preceptor is attained
The Name, saviour of the world.
Now with none other have we concern;
At *your* portal feel we fulfilled. (3.12)

Joti-rūpi Hari āpi Gurū Nānaku kahāiyo
The Divine Light, the Lord Himself assumed Guru Nanak's name.
From him was manifested Angad, and to the essence was joined.
Angad in his grace installed the holy Preceptor Amar Das.
Amar Das the immortal umbrella to Guru Ram Das granted.
By sight of Guru Ram Das, saith Mathura,[4]
Was manifested the veritable exalted being,
The filth manifestation Guru Arjun of the ambrosial utterance—
Him with your eyes you behold. (1)

Sati-rūpa sati-nāmu satu santokhu dhariyo üri
The eterna[1] Divine image, the holy Name, truth and content
In his heart he settled.
The Primal Purusha in Primal Time

1. Also rendered as passion that drags the five evils.
2. Symbol for the Absolute.
3. Home.
 *This is an unrhymed form of the couplet.
4. Name of the bard.

Manifestly on *Guru Arjun's* forehead inscribed
the Word *of ordination.*
His light manifestly shines;
His effulgence over the earth's region is spread.
By touch of *the Guru,*[1] the philosopher's stone,
By touch of him who is worthy to the touched,[1]
By the Guru's[1] *guidance* was he himself called Guru.
Saith Mathura : His image ever before your heart you keep fixed.
Guru Arjun is ship of Kali-Yuga,
By whose aid[2] is the entire creation taken across. (2)

Tih jana jāchahu jagatra parjānīyatu
Bāsür rayni bāsu jā ko hitu Nām siūṇ

Beg boon of the person[3] who above the world is known to abide,
And day and night with the Name is in love.
Supreme ascetic, in the Lord's dye immersed,
Above desire, yet involved in the household beheld.
With the Divine Being beyond limit in love :
Other than the Lord finds he no joy or pleasure.
Mathura's Master is Guru Arjun, all-pervasive,
With the Lord by his devotion united. (3)

Ant na pāwat Dev sabai müni Indra mahā-Shiva jog karī

All the deities the Lord's extent have not realized,
Nor the supreme sages and the great Shiva
Who Yoga has practised.
Brahma failed too, who the Vedas contemplated,
And ceased not in utterance of the *Lord's Name*
for a short while.
Saith Mathura : The Lord to His servant is gracious, P. 1409
And on the entire creation conferred bliss,
As Guru Ram Das to save the world
The apostolic light to Arjun imparted. (4)

Jag aouru na jāhi mahā tam maiṇ avatāru üjāgaru āni kīyo

None else in the great darkness of the world is *the saviour,*
Except Guru Arjun who manifestly is so incarnated.
Saith Mathura : Removed are millions of the sufferings of such
As amrita of the Name have quaffed.

1. Guru Ram Das is implied.
2. By whose contact.
3. (Over this whole quatrain the reference is to Guru Arjan Dev's qualities).

My self ! leave not this path of faith :
Think not between *the Guru* and *the Lord*
Any difference is.
Manifestly in Guru Arjun's heart the Lord,
Perfection incarnate lodgement has assumed. (5)

Jab lau nahīṇ bhāg lilār üdai
Tab lau bhramtei phirtei bahu dhāiyo

Before good fortune on *our* forehead was manifested,
In diverse spots were we wandering about,
In the terrible ocean of Kali-Yuga were we sinking;
Our regrets ending never.
Mathura this essential truth after deliberation states :
To save the world was *the Lord as Guru Arjun* incarnated.
Whoever Guru Arjun Dev's name has repeated,
In torment of birth nevermore is involved. (6)

Kali-samüdra bhayei rūp pragaṭi Hari-nām üdhāranu

To save beings from Kali-Yuga's ocean
Was the Name Divine manifested, in *Guru Arjun's* form.
In the heart of whichever of the holy he abides
Are his suffering and penury ended.
Other than he no other immaculate form of the Lord exists.
Whoever by his mind, word and deed the Lord has realized,
Image of the Lord has become.
On the earth, sky and over the nine continents
As Divine effulgence is he pervasive.
Saith Mathura : Guru Arjun is manifestly *image* of the Lord—
Between *the two* no difference is. (7.19)

Ajai Gang-jalu aṭalu Sikh-sangati sabh nhāwai

By the Guru's side keeps flowing Ganga-stream of *the Name,*
Unending, eternal,
In which the disciples' congregation bathes.
Holy books[1] are there ever recited,
And Brahma with his tongue the Vedas enunciates.
The immortal fly-whisk over his head waves;
Ambrosia of the Name by his tongue he utters.
The Supreme Being Himself over Guru Arjun's head the umbrella has spread.

1. Purāna, used symbolically for holy texts.

Guru Ram Das in unison with Nanak, Angad, Guru Amar Das
And Guru Ram Das to the Lord is united.
Saith Haribans : Guru Ram Das's laudation over the
world is spread—
Who says the holy Guru is subject to death ? (1)

Dev-Püri mehṇ gayo āpi Parameshwar bhāiyo

Guru Ram Das, loved of the Supreme Being, for the Divine
realm departed.
The Lord granting him a throne, on it seated the Guru.
The gods at this expressed jubilation
And his triumph hailed.
The demons fled, their sins within them atremble.
Those that to Guru Ram Das attained,
Were their sins annulled.
Guru Ram Das the umbrella and throne of
sovereignty of the earth.
On Guru Arjun before departing conferred.
(2.21.9.11.10.10.22.60.143)

In the Name of the Sole Supreme Being, P. 1410
Creator-Immanent,
Above Fear, above Rancour, Form Eternal, Unincarnated,
Realized by the Holy Preceptor's Grace

Sloka Supernumerary to the Vārs—Composition of Sri Guru Nanak Dev

Ütangī paioharī gehirī gambhīrī

Thou female[1] of graceful limbs, at the feet of the
holy make obeisance—
Thus shalt thou become profound in wisdom.
Listen, Mother-in-law ! how may I make obeisance ?
My breasts let me not to bend.
My sister-friend, despite firm plaster from mountains
that on *lofty*-mansions is laid,
Have I seen them collapse.
Female, be thou not proud. (1)
Thou female with gazelle eyes, listen to this profound
observation of illimitable import :
Enter into bargain after the commodity is properly tested :
Against association with the evil cry out;

1. Female and its equivalents stands for the human person, as in numerous places in Gurubānī.

On true friends call hail !
Female cherished ! contemplate the call by which are
met true friends.
To true friends dedicate your body and mind—thus shall
come pure joy.
Form not love for what appears evanescent.
Saith Nanak : To such am I a sacrifice as by such deeds
realization have attained. (2)
Shouldst thou seek to be a good swimmer,
Seek to know it of those that the art of swimming know
Such are the truly wise; the vast waves they penetrate.[1]
In wind, storm and flood, with millions of waves rising,
On the holy Preceptor call, and thus form fear of sinking
be immune. (4)
Nanak ! what has the world come to ?
No guide of the way or friend can be found.
Brothers and relations love have discarded.
For the sake of the world have people let go of
devotion to God. (5)
Mourners wail and cry,
Strike their faces and tear their hair apart.[2]
Should these repeat God's Name and have poise,
Saith Nanak, to them would I be a sacrifice. (6)
My self ! let not thy feet stray; the straight path follow.
Behind thee is the frightful tiger *of passions*; ahead of thee the
tank of fire.[3]
My mind in doubts is fallen, no other way of liberation is *visible.*
Saith Nanak, except by the Master's guidance in seeking
union with the Divine Beloved. (7)
By subduing the ego is killed passion's tiger—
This by the holy Preceptor's instruction comes.
By realizing the self, comes union with the Lord,
And death[4] is annulled.
By the *Master's* glance of grace man escapes soiling P. 1411
hands in mud.

1. (The entire vision is symbolical, *waves* are waves of passion. The symbolism is continued).
2. This is how ritual mourning by females is done in the Punjab.
3. Implies transmigration.
4. As above.

Saith Nanak : The faithful are saved,
As the Master the parapet of truth around the
pond has erected. (8)
To extinguish fire *of desire* seek water—
Without the Guru is not found the ocean.
Despite millions of ritual deeds is the self in transmigration
whirled about.
Should one obey the Master's will, Yama the tax-gatherer
oppresses not.
Saith Nanak : By the Master's guidance comes union
With the Lord immaculate, eternal. (9)
In the muddy pond does the crow bathe excessively[1] :
Its mind and body by evil qualities fouled, its beak with
filth soiled.
In company with the crow, vile bird, the Pool that is *the Master*
By the swan of the self is not seen
You enlightened ones, with devotion realize : Such is
attachment to misbelievers.
Raising cries of hail in company of the holy,
By the Master's guidance do good deeds.
Saith Nanak : In the holy bathing spot, the river that is the Master,
Is the bathing holy and pure. (10)

Janamei kā phalu kiyā gaṉī jān Hari bhagati na bhāou

What profit lies in *human birth* devoid of Divine
devotion and love ?
All worthless is wearing *fine dresses* and feasting
With the mind harbouring duality.
Then is false all seeing and hearing; false utterance of the tongue.
Saith Nanak : Laud the Name—else is one in transmigration
involved through egoism. (11)
Rare are God's devotees, not many—
The world is all deceit and falsehood. (12)
Saith Nanak : One struck with love of God instantly
to the world dies,
Losing all power[2] to live *involved in it.*
To die of such blow is to be approved of God.

1. (Here is the continued symbolism : mud, pure water; crow, swan—all symbols occuring in different places in Gurubānī aspects of the spiritual life).
2. Implies inclination.

Such a blow comes to whoever by God is so struck—
Approved is bearing of such blow.
Hard to extract is love's pike, wherewith the Master,
All-wise strikes. (13)
How can an unbaked vessel[1] be washed ?
The body, composed of five elements is a false show enacted.
Should it please God, this vessel He makes firm.
Then, with the supreme effulgence manifested, music *of devotion,*
shall in it play. (14)
Those stone-blind in mind, significance of the Master's
Word know not.
Such blind minds are upturned lotuses, horribly ugly to behold.
Those that know how *truth* to express, and
follow what is imparted,
Are wise of aspect.
Some no realization have of the holy word or holy texts,[2]
Nor have joy of holy chanting;
Good and evil not realizing.
Some no achievement have nor understanding or discretion,
Knowing not the meaning of the holy Word.[3]
Saith Nanak : Such are veritable asses;
Without merit, yet full of pride. (15)
He is the *true* Brahmin who the Supreme Being realizes,
And *absorbed* in contemplation and austerity, in
doing good engages;
His principle[4] in noble conduct and content inhering.
Snapping worldly entanglements, should he be free of these :
Such a Brahmin indeed is worthy of reverence. (16)
The *true* Khatri[5] is one who in heroic action engages;
And his life in charitable action passes;
Who while casting the seed of his charity, the deserving
recepient[6] recognizes :
Such a Khatri at the Divine Portal is approved.
Should his acts on greed, avarice and falsehood be based,

1. Symbol for the frail boby.
2. Veda.
3. *Akkhar* implies not letters of the alphabet here, but the Word, Shabda).
4. Dharma.
5. The second of the Hindu higher castes, a popular form of Kshatriya (the warriors caste).
6. Lit. Field or soil for sowing.

Retribution of his deeds shall he receive. (17)
Burn not the body like an oven : make not thy bones its fuel.
How have thy head and feet faulted ? Within thyself
realize the Beloved.[1] (18)
In all beings[2] abides the Beloved, none without Him. P. 1412
Saith Nanak : Such are of true conjugal bliss as by the Master's
grace have Him manifested *to them.* (19)
Shouldst thou seek to engage in the game of love,
Step into my street with thy head placed on thy palm :
While on to this stepping,
Ungrudgingly[3] sacrifice your head. (20)

Nāli kirāṛāṉ dostī kūṛaī kūṛī pāe

With worshippers of mammon[4] is friendship hollow—
False, false its foundation.
Thou Mula,[5] invisibly death comes,
Not knowing where. (21)
In Kali-Yuga are people devoid of enlightenment,
Worshippers of ignorance,
Involved in duality, false is their conduct. (22)
Knowledge imparted by one uninstructed : meditation without faith,
Learning without truth—all no effect produce. (23)
Beings[6] in the world are sent and depart *without doing* good—
No joy in such a life lies. (24)
Rama[7] pined, despite an assembled army and strength inside him;
The monkey host with devotion fighting was serving him.
He pined as ten-headed *Ravana* carried off Sita[8]
And Lakshman[9] died[10] under a curse.
Saith Nanak : The Creator *beholds the world,* making
and unmaking it. (25)
Ramchandra for Sita[8] and Lakshman[9] was pining.[10]

1. (This sloka is recorded among slokas of Sheikh Farīd at No. 120).
2. Vessels.
3. Without laying anyone under obligation.
4. Kirār, a contemptuous term for a greedy shopkeeper.
5. (A Khatrī of Siālkot, about whose false answer to the Guru a parable is related).
6. Men.
7. The god-hero of *Rāmāyana.*
8. Rāma's wife.
9. Rāma's brother.
10. (Lakshman had swooned and looked like dead).

Then invoked he Hanuman's[1] aid who by good luck arrived.
Ravana, the misguided demon realized not the Lord's doings.
Saith Nanak : Above need is *the Lord*—
Effects even of Rama's recorded deeds
Are ineffaceable. (26)
In Lahore city for a pahar[2] and a quarter raged
terrible destruction.[3] (27)

Composition of Guru Amar Das

Lahore city has turned pool of amrita, home of merits.[4] (28)

Composition of Guru Nanak Dev

What are the marks of endeavour undertaken for wealth ?
In the home of such is no lack of foodstuffs.
Yet suffer they from indifference to God and hubbub of
women folk grips them.
In their homes is ever wailing as of swarms of females,
that involved in worthless doings are wailing.
One greedy after lucre receives wealth, but gives away
nothing in charity;
Makes money yet is ever afraid.[5] (29)
Thou lotus-pool ! green wert thou, with golden-hued lotuses.
By what pain art thou dried up, saith Nanak, thy body
blackened and battered ?
The water that was my companion have I not received—
The water by whose sight bloomed my body and with lush
colour was I decked.[6] (30)

Rajji na koī jīviyā pahunchi na challiyā koe

None to satiety has lived and accomplished all.
The enlightened find eternal life—
By the mind absorbed in God comes exaltation.

1. The monkey-god, devotee and supporter of Rāma.
2. (A pahar is three hours).
3. According to one interpretation this observation refers to Bābar's carnage that rained on the city in 1524. Another rendering : In Lahore city for a pahar and a quarter rages terrible slaughter of animals for food.
4. This refers to the birth in Lahore of Guru Ram Das, that turned it into a veritable Pool of Amrita.
5. This sloka bears several diverse interpretations.
(See Faridkot *Teeka, Shabdārth* and *Sri Guru Granth Sahib Darpan* by Sahib Singh).
6. (Here several symbols are used. The pool is the human self, water the blessing of holy congregation).

Man engaged in saving pennies[1] like life passes.
Saith Nanak : To whom to complain ?
Without man's consent He carries the *creatures* off. (31)
Blame not *the self,* Lord of senses :
As it grows old, its senses it loses;
Babbles over much, and in blindness
Into pits and cavities[2] falls. (32)
All that *the Creator*, all-perfection has made, is also perfect,
Nothing lacking or excessive.
Saith Nanak, the God-directed one that this realizes,
In the Lord, all-perfection is absorbed. (33)

Slokas of Sri Guru Amar Das P. 1413

In the Name of the Sole Supreme Being, Realized by the holy Preceptor's Grace

Abhiyāgat eh na ākhīyeṇh jin kai mana meḥn bharamu
Such as not called *true* mendicants as *cherish* illusions in their minds :
Charity to such, saith Nanak, shall bring *only spurious*[3] merit. (1)
One begging of the Immaculate Lord, free from fear,
installed in the Supreme state—
Saith Nanak : Rare are those that to such dispense charity. (2)
Should I be a Brahmin-scholar, an astrologer,
And have all the four Vedas at the tip of my tongue;
Should I be known for my performance of ritual piety and intellect
In all the nine continents—
Without the Name are all these of no avail. (3)
Slaughtering a Brahmin or a cow or a daughter;
By evil-doing making ones' living;
Have the curse for millions of evils;
Ever to remain wrapped in pride—
All such sins cling to man should he be neglectful of the Name :
Burnt be all intellectual legerdemain :
Realization of the Divine Essence alone is of abiding *worth.* (4)
Whatever destiny on one's forehead is recorded, none may efface.
Saith Nanak : Whatever is recorded, comes to happen—
This only by grace is realized. (5)

1. *Sarfā* is extreme stinginess.
2. (These imply hell and transmigration).
3. Lit. Such as these.

Those that in involvement with false greed have
the Name neglected,
In pursuits after deluding Maya are engaged—
The fire of desire inside them raging.
Those deluded by Maya the deceiver.
Have not the creeper devotion sprouting nor the fruit
of enlightenment growing.
Egoists in bonds shall be led off—
Dogs form not part of the flock.
Himself He brings about delusion; Himself provides union.
Saith Nanak : By the Master's guidance is found liberation,
Should one follow the Master's way. (6)
Laud Him who is worthy of laudation :
Laud ever the holy Eternal.
Saith Nanak : One sole Doer is real;
All others forsake. (7)
Saith Nanak : Wherever I have gone, he holy Eternal
have I beheld.
The Sole Reality have I beheld wherever I looked .
By the Master's guidance is He manifested. (8)
By the holy Word is suffering annulled, should one in
the heart cherish it.
By the Master's grace in the heart is it lodged, by
good fortune acquired. (9)
Saith Nanak : Hordes of countless million, yelling
in pride have vanished.
Those by the Master guided[1] are saved.
By cherishing the Word—holy, inaccessible. (10)

Jinnhāṇ Satiguru ikk-mani seviyā tinh jana lāgouṇ pāe

Those that with undivided minds the holy Preceptor have served,
Their feet I touch.
By listening to the Master's Word is the Lord in the self lodged,
And hunger for the world vanishes.
Such are pure and bright as by the Master's teaching in
the Name get absorbed.
Saith Nanak : Other kinds of kingship are false.
Those in the Name dyed are the true kings. (11)

1. Those that have met; have had the touch of (the Master).

As in a man's home is the devoted wife, that with great
devotion gives him love;
Viands tasting of salt, of the six flavours and
sweets she gets ready—
Such are the devotees that by their utterance laud the
Lord's Name with devoted hearts :
Mind, body and property to the Lord they dedicate;
Their head have they given[1] to the Master.
With fear and devotion are they full of intense yearning
for union with the Lord :
Above need is the Lord—What offerings would please Him[2] ?
One following the holy Preceptor's way,
In laudation of the Lord would find fulfilment.
Saith Nanak : Blessed are such as even in Kali-Yuga P. 1414
The holy Preceptor's teaching[3] follow. (12)
Those that the holy Preceptor have not served, nor
cherished in heart the holy Word—
Cursed is their life : for what have they come into the world ?
Should by the Master's teaching fear *of God* enter the mind,
And desire for joy in God be aroused
Such attain the Name from Primal Time destined.
Saith Nanak, servant of God : Ocean of the world
they cross over. (13)
In Maya-attachment is the world deluded;
As their house is robbed, people know it not :
The world, egoist and blind has on lust and wrath set its heart.
The sword of enlightenment the five agents of evil slaughters :
Those bearing it by the Master's teaching are kept wide awake.
Those in whose minds is illumination of the jewel Enlightenment,
Are pure of mind and body.
Those without the Name are shameless;
Devoid of the Name, they wail.
Saith Nanak : Whatever in Primal Time by the
Creator is recorded,
None may efface. (14)
Those that are God-directed, by contemplation of the
Master's Word,

1. Sold.
2. Food-offering is implied.
3. Desire, will.

Have earned the wealth divine :
Attaining blessing of the Name endlessly are their stores filled.
In their utterance endlessly they express Divine laudation.
Saith Nanak : All that happens is by the Creator caused :
The Divine Maker watches over all.[1] (15)
In the minds of the God-directed is serenity;
Their self to the Tenth Plane[2] is ascended :
There neither is sleep nor hunger;
In the ambrosial Name of the Lord is joyful living there.
Saith Nanak : Pain and pleasures occur not there,
Where illumination of the all-pervading Lord falls. (16)
All have to wear the vesture of lust and wrath.
Some are born, others to nothingness go;
All by Divine Ordinance appear and disappear.
Birth and death is not annulled, where absorption
in duality exists.
Such are bound, and in bonds are whirled
around in transmigration :
Against *their destiny* nothing avails. (17)
Those having Divine grace, to the holy Preceptor are united :
By the holy Preceptor's touch[3] is their thinking reversed;
Spontaneously they die *to the world* while living.
Saith Nanak : Such, dyed in devotion, in the Name
Divine are absorbed. (18)
The egoists' thinking is restless, full of much cleverness;
Their endeavour of no avail; not a sesame's breadth
of space they find *with God*
Good and evil that they sow, is by Dharamaraja adjudged.
Without the holy Preceptor's guidance no release from
Yama, agent of death comes :
Such, involved in duality, make waste of life.
They perceive not the vanishing of youth;
As old age comes, they die.
Caught in attachment to progeny and wife,
None in the end to their succour comes.
Those serving the holy Preceptor find bliss,

1. (The implication is, that such devotion as mentioned herein, comes by Divine dispensation).
2. Lit. Sky.
3. (As he has met).

As the Name in their self is lodged.
Saith Nanak : Supremely fortunate are those
That by the Master's guidance in the Name are absorbed. (19)
Egoists contemplate not the Name;
Without the Name, in suffering they wail.
Not being devoted to the all-pervading Lord,
How in duality may they find joy ?
Inside them is impurity of egoism,
That they cast not out by the holy Word.
Saith Nanak : Without the Name, in impurity they die— P. 1415
Their valued life wasted. (20)

Manmükh bolei andhülei tisu mehṇ agnī kā vāsu

Egoists are deaf and blind—inside them abides fire.
The sacred texts they heed not to get realization,
Nor heed the holy Word to get illumination.
Inside them is not enlightenment; nor faith is
the Master's teaching.
Inside the *minds* of the enlightened is *lodged* the Master's Word—
Ever to God attached, unending is their joy.
The Lord the enlightened ever cherishes—
To them may I ever be a sacrifice.
Those that by the Master's guidance serve the Lord,
Nanak is slave to such. (21)
Maya is a coiling serpent, coiling round the world.
The antidote to this poison is the Name Divine—
The exorcist Master's Word put into your mouth.
Those so destined in Primal Time, the holy Preceptor find.
By the Master's touch are they purged,[1]
Their poison of egoism cast out.
Radiant shall be the countenances of the God-directed;
At the Divine Portal shall they be exalted.
Nanak, servant of God, is a sacrifice to such
As the holy Preceptor's way follow. (22)
The holy Preceptor's being is without rancour—
His heart in the Lord ever fixed.
Whoever towards the rancourless harbours rancour, His own
house sets aflame.
Inside such a one is harboured wrath and pride;

1. i.e. Relieved of their poison.

Burning *in these* day after day, ever is he suffering.
Uttering falsehood, of such the speech is barking;
Caught in duality they swallow poison.
In pursuit of Maya-poison they wander about;
At each door with ignominy treated.
Like a harlot's son, of no known lineage[1] are they.
Neglectful of the Name Divine, by the Creator Himself cast astray.
To the devoted has the Lord shown grace,
And united those cast asunder.
Nanak, servant of God, is a slave to such
As at the holy Preceptor's feet make reverence. (23)
Those devoted to the Name are saved,
Those neglectful of the Name, to Yama's demesne go.[2]
Saith Nanak : In alienation from the Name lies no joy;
Those without the Name, in every birth are full of regrets. (24)
As anxiety and restlessness ceases, the mind enters the state of joy.
By the Master's grace comes realization :
Such a seeker[3] with a contented mind sleeps.
Those in whose destiny it is so pre-recorded,
To the Master, image of the Divine, are united.
Saith Nanak : In serene spontaneity are they united,
And attain to the Lord, Joy Supreme. (25)
Such the holy Preceptor serve, by contemplation of his Word;
To the holy Preceptor's will are they obedient,
The Name Divine in their heart lodged.
In this world and the next are they honoured—
In commerce with the Name Divine engaged.
By devotion to the Master's Word are they acknowledged
At the holy Divine Court.
Holy their commerce, holy the expense,
Within them is loving devotion.
Yama, agent of death, approaches them not :
By the Creator Himself are they liberated.
Saith Nanak : Those in the Name dyed are truly wealthy;
Penurious is rest of the world. (26)
The Name Divine is the devotee's prop;

1. Their father's name is lost.
2. Are taken to Yama's city.
3. The woman.

Other than the Name, has he no resting-place.
As by the Master's teaching is the Name in the self lodged, P. 1416
Spontaneously find they union with the Lord.
By supreme good fortune comes meditation on the Name,
And *unbroken* devotion day and night;
Nanak, servant of God, craves for dust *of the feet* of such :
May I for ever be a sacrifice to them. (27)
The creation, eighty-four lakh species,
Burning in desire wails.
In the world is manifestation of attachment to Maya—
At the end it lasts not with man.
Without *devotion to the* Lord comes not peace—
Where else may one seek it[1] ?
By supreme good fortune is the holy Preceptor followed,
And the Divine teaching realized.
Saith Nanak, servant of God : By lodging in the heart the Lord,
Is the fire of desire wholly assuaged. (28)
Sins manifold we commit, without end or extent—
Lord ! in Thy grace forgive us, great sinners and evil-doers that we are.
Lord ! without reckoning is Thy forgiveness and power to unite *us to Thee* :
By the Master's pleasure has union with the Lord been made,
With our sins and evil-doings annulled.
Saith Nanak, servant of God : Those meditating on the Lord's Name,
Of resounding fame shall be. (29)
Those that entertain the holy Preceptor's fear and love,
And after long separation are united—
Exempt from birth and death have they become through meditation on the Name;
By the Master's guidance become immutable.
Those united in company with the true Teacher and holy,
Find diamonds and pearls.
Saith Nanak : By the Master's guidance,
They acquire the invaluable Ruby *of the Name*. (30)

1. To whom may we complain ?

Manmukh Nāmu nā chetiyo dhigu jīvaṇu dhigu vāsu
The egoist, forgetful of the Name, is of cursed life and living :
In his mind is not lodged *devotion to* Him who is Provider
of all sustenance.
With the mind by the holy Word not penetrated,
How my lodgement in the *enternal* Home be found ?
The egoists, like wives cast off, in transmigration and
death *remain bound.*
The God-directed, to the Name devoted are *like* blessed wives;
On their foreheads recorded radiant diamond-like destiny.
In their hearts the Lord's Name cherished,
The lotus of their hearts by the Divine *light* illumined.
May I be ever a sacrifice to such as serve their holy Preceptor.
Saith Nanak : Radiant are the countenances of such as bear
within the Light of the Name. (31)
Those through the Word dying, alone find liberation;
None without the Word liberation finds.
Those assuming various garbs and performing rituals are lost;
The world caught in duality, is ruined.
Saith Nanak : Without the holy Preceptor's guidance is
not attained the Name,
However much may one yearn for it. (32)
High and exalted is the Lord's Name—higher than all.
Despite passionate search,
To it none may attain.
By professing to be restrained is one not rendered pure,
Though all assume such a garb and wander along.
This comes by ascending the Master's ladder,
Who by good fortune alone is met.
Through contemplation of the master's Word is the Lord
in the self lodged.
Saith Nanak : By dying through the Word and
faith formed within,
Comes purity and noble repute. (33)
Maya-attachment is a sea of suffering and poison :
Impassable, hard to cross.
Many in attachment involved, have in death been enveloped,
In egoism their life passed.
Egoists find no resting-place or shore, in the middle P. 1417
left involved.

Their deeds as in the Primal hour recorded—
No effort against this avails.
By the Master's teaching is the jewel-illumination in the
self-lodged,
Whereby all is spontaneously viewed as enshrining
the Supreme Being.
Saith Nanak : Those supremely fortunate alone have holy set foot
on the ship, the Preceptor,
And gone across the ocean of the world. (34)
No other Bestower is except the holy Preceptor,
Who may Provide succour of the Name.
By the Master's grace is the Name in the self lodged,
And in the heart cherished.
Through devotion to the Name Divine is desire assuaged and
fulfilment attained.
Saith Nanak : *This blessing* by the Master's guidance is attained,
Through Divine grace. (35)
The world, of the holy Word neglectful, mad beyond expression.
Those succoured by the Lord alone are saved,
Through devotion to the Word.
Saith Nanak : The Creator, who has fashioned all,
Is all-knowing. (36)
Brahmins have performed fire-offerings and sacrifices to exhaustion,
Bathed at holy spots
And recited the Puranas.
With all this is not effaced attachment to Maya-poison;
In egoism caught, in transmigration are they involved.
By the holy Preceptor's touch is impurity shed.
And the might[1] Lord, all-knowing is contemplated.
Nanak is ever a sacrifice to such
As the Lord have served. (37)
Egoists contemplate Maya-attachment without end,
Full of desire, greed and evil-thinking.
Never do they attain immutability—
Each instant, each day meeting a fresh death.
By supreme good fortune is the holy Preceptor met,
As are egoism and evil-thinking discarded.
Saith Nanak, servant of God : By utterance of the Name Divine,
And contemplation of the holy Word is joy attained. (38)

1. Purakh.

Without the holy Preceptor's *guidance* no devotion
can be performed,
Nor love for the Name inspired.
Saith Nanak, servant of God : Through love and devotion
to the Master,
Is the holy Name meditated upon. (39)
Trust not anyone that is avaricious, as far as in your
power may lie :
In the end shall he drag you where no succour may reach.
Association with the egoist may bring blackening and branding
of the face.
Black are the faces of the avaricious—
They depart this life, making waste of it.
Lord ! unite me to holy company wherein the Name in the
self may be lodged;
Where, saith Nanak, servant of God,
The impurity of birth and death may be shed,
And the Lord's praise be chanted. (40)

Dhüri Hari-Prabhi kartai likhiyā su meṭaṇā na jāe

Ineffaceable is what the Lord in Primal Time has recorded.
Life and this body all is His; He is the Cherisher *always.*
Back-biters and slanderers die full of craving,
Nothing ever attaining :
All their visible actions are hypocrisy :
Their hearts full of guile.
Whatever in the field of the self is sown, at the end rises as crop.
Nanak thus the Lord supplicates :
Lord ! forgive me; to Thyself unite me,
As it may please Thee. (41)
The mind contemplates not transmigration, nor the Court Divine :
In Maya-attachment wrapped,
In side is it covered with dust of ignorance.
From his slumber is man awakened, as heavy chastizement
on his head falls.
The God-directed who contemplate the Lord P. 1418
ever at hand,
The Door of Liberation attain.
Saith Nanak : Themselves are they saved,
As also their tribe and family. (42)
Anyone dying through the Word is dead only in appearance :

By the Master's grace is he fed full with joy in the Lord.
By guidance of the Word finds he the Portal Divine.
All without the Name are *as* dead.
Egoists, forfeiting their life are dead too.
Neglectful of the Name Divine, in the end in suffering they wail.
Saith Nanak : All happens as the Creator Wills. (43)
Age never overpowers the God-directed,
In whose selves is lodged God-consciousness and realization :
Ever the Divine merits they contemplate,
Inside them is serene meditation lodged.
Ever in joy and wisdom[1] they abide; joy and sorrow
to them are the same.
In all creation they behold the Sole Pervasive Divine Being. (44)
The egoists, deprived of God-consciousness,
Are thoughtless as children, even when old :
All their actions egoism-directed,
Liable by Dharmraj to chastizement.
The God-directed who follow the Master's Word,
are pure, holy;
Obeying the Master's guidance,[2]
Not a particle of impurity touches them.
The egoists are never cleansed of false; Though washed for
hundred times.
Nanak ! The God-directed are united with the Master :
And are ever by his side. (45)
How may the evil-doer attain success ?
Wailing, in his own fire of wrath he burns.
The egoist maddened, is tossed about ever in strife.
To the God-directed all is revealed.
Saith Nanak : The God-directed with their
lower self battle. (46)
Such as the Master have not served, nor the holy
Word contemplated,
Have truly not entered the human incarnation—
They remain as the thoughtless brute creation.
Within them is neither realization nor meditation;
Nor love and devotion to the Lord.
Egoists, caught in evil thinking die,

1. Vivek=the wisdom that discriminates between right and wrong.
2. Will.

And in transmigration remain bound.
Those truly are alive who seek the company of the living,
Cherishing in their hearts God, Life of the Universe.
Saith Nanak : At that holy Court the God-directed in
splendour shine. (47)
The self is the Lord's Temple, by Himself erected.
Inside it He abides.
By the Master's teaching is the Lord attained,
As is Maya-attachment burnt away.
Inside this Lord's Temple innumerable gifts lie—
Contemplate thou the Name, bringer of Nine Treasures.
Saith Nanak : Blessed are those fortunate ones,
Who by the Master's guidance to the Lord have attained.
By supreme good fortune is this Temple searched :
Thereby in the heart is the Lord found lodged. (48)
Egoists, caught in intense thirst for greed and evil,
In ten directions keep rushing about.
Their Maya-attachment not annulled,
Unending is their birth and death.
In service to the holy Preceptor lies joy,
By discarding of desire and evil thinking.
Saith Nanak, servant of God : By contemplation of
the holy Word.
Is annulled the suffering of transmigration. (49)
My self ! contemplate thou the Name Divine;
Thus at the Divine Portal shalt thou get honoured;
All sin and evil annulled, the egoism and P. 1419
pride shall go.
By the Master's guidance shall bloom the lotus of the heart,
And in all creation shalt thou behold the Supreme Self.
Lord ! In Thy grace grant that Nanak, servant of God,
The Name Divine may for ever utter. (50)

Dhanāsarī dhanvantī jāṉīyai bhāī jāṇ Satigüru kī kār kamāe

Brother ! know Dhanasari[1] to be blessed when the holy
Preceptor she serves;

1. This is the name of a rāginī (musical measure) entered in Ādi Granth as Rāga Dhansārī. In the first and fourth line occurs dhan (wealth) which is the first syllable in *Dhanāsarī*, providing the aid to build up the chain of meditation in this sloka.

As brother ! from the heart she dedicates herself,
body and soul,
And in obedience to his will acts;
Wherever the Master tells her she stays, brother !
And as he commands, she proceeds.
Brother ! there is no other wealth as great as the Holy Name.
Blessed am I brother ! should I ever the Lord's praise sing,
And with the Lord abide.
Brother ! to those so blessed their merits are their vestures,
And their enjoyment, in honour thus achieved lies.
Brother ! what praise is adequate to such a one ?
To his very sight may be a sacrifice !
Brother ! great is holy Master's merit
By good fortune is he met.
Some know not of obedience to the Master, brother !
In duality keep they straying.
In the congregation, brother ! find they no succour,
Nor any place of honour.[1]
Saith Nanak : Brother ! to obey His Will are
those alone inspired,
Who in Primal Time have *contemplation* of the Name practised :
To such, brother ! am I dedicated; to them may I for
ever be a sacrifice ! (51)
Blessed are the beards[2] *of such* as the holy Master's feet touch;
For ever serving the Master, in everlasting joy abide.
Saith Nanak : At the holy Portal shine in splendour the
faces of such ! (52)
Holy are the faces and the beards of such as speak
truth, live truth;
In their minds the holy Word lodging,
In the holy Preceptor may they be absorbed :
Holy their capital, holy their gain,
Exalted their status;
Listening ever to truth, to truth devoted,
On truth their actions basing;
At the holy Portal resting, in the holy Eternal absorbed.

1. Lit. Place to sit.
2. In this Sloka and the next *Beard* is used as in the Punjābī idiom, as a facial feature indicative of the responsibility of an honourable man.

Saith Nanak : Without the holy Preceptor's guidance is not
found truth—
Egoists in error keep straying. (53)
Cries the Papiha,[1] 'Beloved' 'Beloved' with ocean in love :
By the Master's touch is the cooling drop found,
That all suffering annuls.
Thereby is thirst assuaged, serenity attained,
And all wailing gone.
Saith Nanak : By the Master's guidance comes tranquillity
With the Name in the heart borne. (54)
Papiha ! utter thou the truth; to the Holy Eternal attach
thyself in love :
Fruitful will thy utterance be, as by holy inspiration[2]
thou dost speak.
By contemplation of the Word will thy thirst be assuaged,
As the Divine Will thou shouldst obey.
In all four directions is the lowering sky raining,
And spontaneously are rain-drops falling.
From water comes all life, without water[3] is thirst not assuaged.
Saith Nanak : Those that have of the Lord's drop sipped,
Nevermore feel hunger. (55)
Papiha ! Utter thou the holy Word in tranquil
tones, spontaneously.
All blessings are with thee—this the holy Preceptor to
thee has shown.
To one realizing the self shall the Beloved be united, P. 1420
in pouring shower;
In gentle rain-drops shall amrita fall,
Taking away all desire.[4]
Then shall there be no wailing; thy light with the Eternal
Light shall merge,
Saith Nanak : The wives with blessed matrimony[5]
in joy shall repose,
In the holy Name absorbed. (56)

1. In several Slokas here, *Papīhā* (chātrik), a tiny creature wailing passionately, is used as symbol for the soul thirsting after God. This symbol is ubiquitous in Indian poetry.
2. Lit. As thou criest as the God-directed one (*Gurumukh).*
3. Water is used symbolically here, as the object of the *Chātrik's* spiritual thirst. The *Chātrik is reputed* to thirst after a particular drop of rain.
4. Thirst and hunger.
5. Symbol for true devotees.

From the eternal Regions is the cloud by the Lord sent under
the holy command—
Raining by grace, in heavy showers.
Joy of body and mind the Papiha finds,
As it tastes of the rain-drop of the Essence;
When sustenance and wealth in abundance grows,
And is beautified the earth.
Such as day after day perform devotion,
In the Master's Word absorbed—
By the holy Lord in His grace and by Divine Will are saved.
Thou Seeker-woman ! chant the Lord's praise, in the holy
Word absorbed.
Deck thyself in noble simplicity with fear of the Lord;
To truth remain devoted.
Saith Nanak : With the Name in the self lodged,
The Lord at the Portal shall give you succour. (57)
Papiha ! Thou mayst wander over the earth,
and into the sky soar—
Only by contact with the holy Preceptor shalt thou find
the holy water,
That thy hunger and thirst may satisfy.
Life and body to Him belong; of all is He Master;
Without utterance knows He all our *yearning,*
Before whom should we lay our supplication.
Saith Nanak : In all beings is He pervasive.
These by the holy Word He illumines. (58)
Saith Nanak : *True* spring comes to such alone, as in the holy
Preceptor's service are absorbed,
By the Lord's pleasure are mind and body in bloom,
And the whole world turned to verdure. (59)
Those to the holy Word devoted are in eternal spring,
Lending freshness to body and mind.
Saith Nanak : Neglect not the Name that is Creator of all. (60)

Nānak tinhān basantu hai jinnhān Gurmukhi vasiyā mani soe

Saith Nanak : Such alone have on them *bloom* of spring,
In whose hearts by the Master's teaching is lodged the Lord.
By the Lord's pleasure are their mind and body in bloom,
And the whole word turned to verdure. (61)
In early dawn whose Name to utter ?

Utter the Supreme Lord's Name in whose power
lies death and creation. (62)
Thou persian-wheel ! uttering 'thou ! thou'[1] !
Pleasing is thy utterance.
Know, the Lord is ever by our side :
Why call on Him in such loud tone ?
May I be a sacrifice to Him who created the world and
bestowed on it His love.
By discarding of egoism is the Lord met—such is the truth.
Those that from egoism speak spitefully, know not
the secret of devotion.
Forest-trees, blades of grass, the universe in three worlds—
All on Thee meditate : thus are they ever engaged.
None without the Master's guidance attained to Him—
All cogitation ending only in fruitless exhaustion.
In His grace alone lies exaltation for the seeker.
Saith Nanak : Only of such as by the Master's guidance on
Him have meditated,
Fruitful[2] is coming into the world. (63)
Yoga lies neither in ochre robes, nor in soiled garments.
Saith Nanak : By guidance of the Master's teaching,
May Yoga be attained in one's own home. (64)
Liberation comes not, should one wander about in P. 1421
all four directions,
Or study Vedas for the length of the four Ages.
Saith Nanak : By touch of the holy Preceptor, as in the self
is lodged the Lord,
Is the door of liberation attained. (65)
Saith Nanak : Everywhere is the Lord's Ordinance operative :
With perverted thinking and restless mind
Dost thou wander.
Friend ! with egoists for companions, what hope of
joy for thee lies.
Befriend the God-directed; to the holy Preceptor in
heart be devoted.
Friend ! By thus cutting at the root of transmigration shall
joy be found. (66)

1. Original, Tūṇ Tūṇ, an onomatopoeical sound produced by the wheel in its revolutions.
2. Lit. Approved.

In His grace Himself He guides those that are strayed.
Saith Nanak : Without grace, shall the self be ever wailing, (67)

Slokas of the Composition of Sri Guru Ram Das
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Waḍ-bhāgīyā sohāgaṇī jinnhāṇ Gürumukh miliyā Hari Rāi

Supremely fortunate, of blessed conjugal life are
such of *the females,*
As with the Divine monarch have found union.
Within them, saith Nanak, is shining the effulgence of *enlightenment*;
In the Name are they absorbed. (1)
Hail the holy Preceptor, exalted being, who the holy
Truth has realized.
By his touch is assuaged thirst *of desire,*
And are mind and body joy-cooled.
Hail the holy Preceptor, exalted being, who on all casts
equable glance.
Hail the holy Preceptor, above rancour,
Who holds calumny and praise alike.
Hail the holy Preceptor, all-wise,
Within whom is lodged contemplation of the Supreme Being.
Hail the holy Preceptor, *image of* the Formless,
Without limit or extent.
Hail the holy Preceptor who truth in the *disciple's* mind confirms.
Saith Nanak : Hail the holy Preceptor,
From whom is obtained the Name. (2)
To the God-directed the Lord's Name is their truth encomium.
By lauding the Name each day, by contemplation of the Lord
Is the mind in bliss.
By great good fortune is attained the Lord, perfection of
Supreme bliss.
Saith Nanak : By laudation of the Name are mind and body
From impediment[2] freed. (3)
With the Beloved Spouse am I in love; how, cherished one,
May the true friend be met ?
After the friend, truth-embellished, am I in quest.
The holy Preceptor is my true friend—

1. (This is implied : Symbol for the seeker).
2. (This may also imply release from transmigration).

Should he be met, my heart to him would I offer in sacrifice.
To the Divine Friend, Creator, my Spouse
The way he shows.
Saith Nanak : After the Divine Beloved am I in quest—
The holy Preceptor has shown Him to be by me. (4)
In the path am I standing in expectation,
That the true friend would arrive.
Were someone today to grant union with the Beloved,
My living body would I offer cut to four pieces
To whoever the Beloved's sight to me grants.
Saith Nanak : The Lord alone in His grace
With the Master, perfectly-endowed, grants union. (5)
With *man* is egoism assertive; his body *by Maya* gripped;
Caught in falsehood, in transmigration involved.
By not obeying the holy Preceptor's will,
The impassable ocean he cannot cross.
Whoever has the Lord's grace, the holy Preceptor's will obeys. P. 1422
The holy Preceptor's sight is wish-fulfilling—
Thereby are heart's desires[1] achieved.
I touch the feet of such as in the holy Preceptor have put faith.
Nanak is a servant to such as each day to the Lord abide attached. (6)
Those in love with the Beloved Spouse,
Without sight of Him find not fulfilment.
Saith Nanak : By the Master's guidance such spontaneously *to him* are united—
Joy filling their hearts. (7)
Those in love with the Beloved Spouse,
Without Him find not life.
At sight of the Divine Spouse, saith Nanak,
Are they in bloom.[2] (8)
Beloved, image of truth, those whom by the Master's guidance
With love you have inspired,
Night and day, saith Nanak, in love remain absorbed. (9)
By the Master's guidance is formed true love,
Whereby is attained the Beloved, image of truth.

1. Fruit.
2. Green, fresh.

Even in bliss such abidse, saith Nanak,
In serenity absorbed. (10)

Sacchā prem piyāru Gūru pūrei tei pāīyai

True love and devotion from the Master, perfectly-endowed
is attained.
Saith Nanak : Never is snapped the love of such,
As in singing Divine laudation remain absorbed. (11)
Those with true love within, without the Beloved find not life.
By the Master's guidance saith Nanak,
Are the long-separated ones united. (12)
Those love-inspired by Thy grace are so inspired.
Prayeth Nanak : Grant me union; to me, mendicant,
Grant *devotion to* the Name Divine. (13)
The God-facing are in joy *with the Lord;* in
separation *from Him* wail.
All actions of the God-facing are pure devotion.
The God-facing the Divine Essence contemplate.
Saith Nanak : To the transcendent Lord they attain. (14)
Those cherishing within treasure of the Name
By contemplation of the Master's Word
Ever bear faces radiant at the Court Eternal.
Those blessed by the Creator, in all states[1]
Never are forgetful of Him.
Saith Nanak : Those by the Creator united
Nevermore *from Him* are alienated. (15)
Hard is service to the Preceptor, yet is bringer of pure joy.
Such love *the Lord* alone in His grace inspires.
One engaged in service to the holy Preceptor
Beyond the ocean of the world crosses.
His heart's desires fulfilled, within him shall discriminating
understanding abide.
Saith Nanak : By contact with the holy Preceptor
Is attained the Lord, annuller of all suffering. (16)
Egoists that with hearts duality-gripped render service,
In progeny, wife, family are involved;
Whereby is maya-attachment increased.
When at the Divine Portal is called their reckoning,

1. While rising and sitting.

None at the end can succour them.
Without the Name all is suffering;
Maya-attachment is bringer of suffering.
God's devotees, saith Nanak, have seen,
Objects of Maya attachment all get alienated. (17)
The God-facing *their* Lord's command obey, and by such *obedience* obtain joy.
The command they carry out, to the command are devoted— P. 1423
In the command absorbed themselves and make others so absorbed.
Obedience to the Lord's command is their vow and pledge,
The command their *observance* of purity and discipline;
Whereby their heart's desire they achieve.
One realizing the command is of blessed conjugal life :
Such a one with devotion serves the holy Preceptor.
Saith Nanak : To whomsoever is the Lord gracious,
In *obedience* to the command absorbs them. (18)
The wretched female[1] that is ego-centred realizes not the *Divine* command,
And ever from egoism acts.
By fasting, vow-keeping, observance of purity and discipline and worship of such
Is not banished their false pose and doubt.
Such are foul within, Maya-penetrated,
Like the elephant scattering dust.
He who created them they contemplate not—
How without such contemplation may they attain joy ?
Saith Nanak : In Primal Time the Creator enacted the show *of creation*—
Each one acts as for him pre-recorded. (19)
As by the Master's teaching was acquired faith, was the mind faith-fixed :
Then each day is service *to the Lord* performed.
Within the holy Preceptor is lodged the Divine Enlightener—
Him all worship, as the holy Preceptor's sight they obtain.
In the holy Preceptor, bestower of the Supreme realization repose faith,

1. Implied image for one alienated from God.

By whose contact is banished all thirst and hunger.[1]
To the Master am I ever a sacrifice,
Who with the holy Lord grants union.
Saith Nanak : Such are truly fortunate
As at Master's feet bow. (20)

Jin Pirīyā sauṇ nehu sei sajjaṇ maiṇ nāli

The true friends who with the Beloved art in love,
Ever by my side abide.
Wherever I am,[2] in my heart them I cherish. (21)
Those that with single mind, with concentration of devotion
to the holy Preceptor
On the Lord have meditated,
Gone are their suffering and hunger,[1]
And the malignant malady of egoism—
By their devotion are they purified of sinfulness.
The Lord's laudation they ever sing, the laudation they utter;
In the Lord's merits remain absorbed.
Saith Nanak : By *guidance of* the Master, perfectly-endowed
is attained the Lord,
In spontaneous union. (22)
The egoist is Maya-attached, without love for the Name.
Falsehood he acts, falsehood garners, falsehood his sustenance.
Such garnering Maya-poison die, in the end turning to ashes.
Despite ritual acts of piety, purificatory rituals and self-restraint
Within them abide greed and evil-doing.
Saith Nanak : The egoist's actions by the Lord are not approved;
At the Divine Portal ignominy he meets. (23)
Brother ! of all musical measures that one is noble
Wherewith comes *the Lord* in the heart to abide.
Holy is such melody and music, of value inexpressible.
The Lord is above the reach of melody and music,
By these comes not realization of the Ordinance.
Saith Nanak : Full of blessing is music for such as the
Ordinance realize—
Such realization from the holy Preceptor comes.
All by Him is created, as has His Will operated. (24)
In the holy Preceptor's *heart* abides the ambrosial Name;

1. Implied desire.
2. Whether I am within my home or without.

Amrita he ever utters and its utterance in others inspires.
By the Master's teaching on the Name immaculate meditate.
The Word ambrosial is the pure essence,
By the Master's guidance in the heart lodging.
The lotus of heart of such is in bloom;
In the Divine effulgence is their light merged.
Saith Nanak : Such alone with the holy Preceptor are granted union P. 1424
As in Primal Time have this fortune on the forehead inscribed. (25)
Inside the egoist's *heart* blazes fire of desire—
Noway does his hunger go.
Attachment of family all is unreal—to this illusion[1] is he attached.
Day after day in anxiety involved, to anxiety tied he departs.
Unending his transmigration as from egoism he acts.
By seeking shelter with the Master is he saved;
Saith Nanak : This alone gets him release. (26)
By the holy Preceptor's guidance such alone on the Lord meditate
As by him[2] to the holy congregation are granted attachment.
To those that in the holy congregation the holy Preceptor serve.
The Lord by uniting them to the Master
With Himself has granted union.
In this world is the ocean of existence—
The Master that is the ship, by aid of the Name takes *us* across.
Such of the Master's disciples as his will have obeyed,
The Master, perfectly-endowed, takes across *the ocean.*
Lord ! dust *of feet* of the Master's disciples to us pray grant,
Whereby we sinners too the supreme state may attain.
Saith Nanak : Those on whose foreheads in Primal Time
The Lord this fortune has inscribed,
To the Master are united.
Such Yama's minions have torn apart—
The Master at the Divine Portal gets them release.
Blessed are the Master's disciples—
The Lord in His grace with him grants them union. (27)
The Master, perfectly-endowed the Name Divine in such has confirmed

1. Falsehood.
2. The holy Preceptor.

As from their minds doubt have cast off.
These chanting the Name Divine, Divine laudation have chanted;
The Master the illumined path to them has shown.
Such suppressing egoism, to the Sole Lord are attached;
The Name in their hearts lodged.
The Master's followers that in the holy Name are absorbed,
Out of Yama'a sight lie.
All in the Creator's power lies;
Such alone to the Name are attached as have His grace.
Saith Nanak, servant of God : Only such as repeat the
Name *truly* live,
Without the Name in an instant are they *as* dead. (28)
Evil-minded misbelievers[1] in their minds
Carry malady of egoism,
In doubt strayed.
Saith Nanak : By union with the true holy friend,
the holy Preceptor,
Is this malady cured. (29)
The Master's disciples ever the Lord's Name utter.
Day and night in the Lord's love are they tense;
Their garments in the Lord's dye immersed.
The whole world have we scoured over,
No being such as the Lord can be found.
As the holy Preceptor the Name *in the mind* has confirmed,
In no other direction does it stray.
Nanak, servant of God, to Him is a slave;
Of the holy Preceptor a humble servitor.[2] (30)

Slokas of the Composition of Sri Guru Arjan Dev
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Rattei seī je mükhu na maṛanni jinnhīṇ siṇyātā sāīṇ
Such alone in the Lord's *dye* are dyed as turn not their
faces away :
These the Lord have realized.
Those with frail devotion[3] fall into alienation—
Such the way of love have not practised. (1)

1. Sākta.
2. Slave of slaves.
3. Raw (as unripe fruit).

Silken raiment without the Lord in fire be burnt.
Saith Nanak : In the Lord's company an aspect of beauty I wear,
Through rolling in dust. (2)
In alienation from the world got through love P. 1425
for the Name,
May *the Lord* through the Master's Word be supplicated.
Saith Nanak : Fruitful is the measure Maru,
Whereby are the five evil foes[1] subdued. (3)
Brahmin ! one sole Lord I behold, at whose door millions like thee
Stand begging.
Wasted is thy Brahmin birth, when thy Creator hast
thou forgotten. (4)
By the measure Sorath is quaffed the joyful elixir
That never its taste loses.
Saith Nanak : By singing laudation of the Name Divine
At the Divine Portal comes pure reputation. (5)
None dare destroy those under the Lord's protection;
Within them lies treasure of the Name; the Lord's laudation
they ever contemplate.
The inaccessible Lord's sole shelter in mind and body
they ever cherish.
The limitless dye of devotion to them sticks, that none
can wash away.
Such by the Master's guidance singing Divine laudation
Serene joy experience.
Saith Nanak : Treasure of the Name
Round their heart's neck they wear as necklace. (6)
What the Lord does should man accept,
And cast off reckoning of duality.
The Lord by His glance of grace to Himself attaches *the devotee.*
Devotees of God ! impart to me the teaching
Whereby doubt from *my* mind may be cast off.
All acts as in Primal Time inscribed for them.
All in His power lies : no other refuge[2] is there.
Saith Nanak : By obedience to the Divine Will
Joy and bliss have we obtained. (7)
Those contemplating the Master, perfectly-endowed, are in bliss.

1. The five sources of evil are implied.
2. Place.

Saith Nanak : By supplicating the Name
Are all objectives fulfilled. (8)
Evil-doers indulging in *evil* deeds wail and groan.
Saith Nanak : By Dharmaraja are they churned as
by churners. (9)
Noble beings by meditation on the Name life's great
objective achieve.
Saith Nanak : On righteousness as they discourse,
Purified is their abode. (10)
Khübbharī kuthāeṇ miṭṭhī galaṇi kümantrīyāṇ
By finding foul counsel delectable in an ugly spot am I struck.
Saith Nanak : Such alone are saved as on forehead
good fortune bear. (11)
Those in the Lord-dyed have joyful sleep.
Those suffering pangs of the Lord's love day and night cry. (12)
Countless beings caught by false Maya are asleep.[1]
Saith Nanak : Such alone are awake
As the Name repeat. (13)
Beings are lost in a mirage, in the illusory city of the sky above.
Saith Nanak : Those supplicating truth
Have splendours of mind and body. (14)
The Supreme Being is saviour of the fallen, almighty,
immanent reality, limitless.
Those He has to save, the Creator Himself remembers. (15)
Discard the crooked path of duality; on the Sole Lord
fix your heart.
Saith Nanak : Those caught in duality in the river *of death*
Are washed away. (16)
Merchant-beings in the market of three qualities[2] make bargains.
Those alone are true merchants that the merchandize
of truth have packed. (17)
Man's thoughtless mind straying, knows not the path of devotion.
Saith Nanak : Those forgetful of the Lord
Into dark hell fall. (18)
Man ever thinking of lucre seeks more and more of it. P. 1426
Saith Nanak : Such contemplate not the Lord—
This lies not in their destiny. (19)

1. Used metaphorically.
2. Lit. Street of three shops. For 'Three Qualities' See Glossary.

While the Lord is gracious, for nothing do we lack.
Friend[1] Nanak, Inexhaustible is the holy Word—
Of this wealth expend to thy heart's desire. (20)
Were wings for buying, would I buy them
For equal weight of my flesh;
Fixing these on my body would I seek the Divine Friend. (21)
The true Friend is King of Kings,
Whose company exalts and who is prop of all. (22)

Slokas of the Composition of Sri Guru Tegh Bahadur
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Güna Gobind gāiyo nahīṇ janamu akārath kīnu

Neglecting singing Divine laudation, hast thou made
waste of thy life.
Saith Nanak : My self, in love devote thyself to the Lord,
As the fish to water. (1)
Why art thou involved in evil courses ?
Even for a moment hast thou no turned away from worldliness
Saith Nanak : My self, in love devote thyself to the Lord,
And escape Yama's noose. (2)
Passed is youth; old age has overcome this body.
Saith Nanak : My self, in love devote thyself to the Lord.
Thy allotted span is coming to a close. (3)
Even in old age are thy eyes still closed.
The hour of death is at hand.
Saith Nanak : Madman, why to the Lord
Be not devoted ? (4)
Wealth, woman, substance—all that thou takest to be thine—
Believe the Word of Nanak, none of these shall
abide with thee. (5)
Saith Nanak : The Lord, Saviour of the fallen,
Annuller of fear, cherisher of the helpless—
Know, He ever with you abides. (6)
To Him hast thou been indifferent[2] who gave thee
The gift of life and prosperity.
Saith Nanak : Why then art unhappy over
thy state of helplessness ? (7)

1. Bābā.
2. Hast not loved.

He who bestowed on thee life, prosperity, status, joy
and noble abodes,
Saith Nanak : Listen my mind ! why hast neglected Him ? (8)
God alone is giver of all joy, none else.
Saith Nanak : By contemplation of Him shalt thou attain the
supreme state *of liberation.* (9)
Friend ! to Him devote thyself whose contemplation alone
The supreme state confers.
Saith Nanak : Listen, my self ! thy allotted span is
fast closing.[1] (10)

Pānch tatt ko tanu rachiyo jānuh chatür sūjān

Thou who art wise and thoughtful, know this body of five
elements is composed.
Know, saith Nanak : In these very elements shall it
be merged. (11)
Proclaim the holy devotees : The Lord in each being abides.
Saith Nanak : My self, to Him to be devoted
To cross the ocean of existence. (12)
One unshaken[2] by joy and suffering,
Avarice, attachment and egoism,
Saith Nanak : is verily the image of the Lord. (13)
One *indifferent* to praise and dispraise;
One to whom gold and iron are alike—
Saith Nanak, listen my self,
Is truly liberated. (14)
One to whom joy and sorrow are one; P. 1427
Who Holds foe and friend alike—
Saith Nanak : Listen my self,
Know such truly to be liberated. (15)
One that strikes not terror in others,
Nor of others stands in fear—
Saith Nanak : Listen my self,
Know such a one to be liberated. (16)
One who has renounced poison of evil,
And to the world is turned indifferent—
Saith Nanak : Listen my self,
Reckon to be truly fortunate. (17)

1. Passing.
2. Untouched.

One who worldliness[1] and possessiveness has renounced,
And to the *lure of worldliness*[2] is indifferent grown,
Saith Nanak : Know my self,
God indeed in the self of such a one abides. (18)
One who egoism has discarded
And who has realized the Creator *immanent in all creation*—
Saith Nanak, know such a one to be truly liberated. (19)
In Kali Age is God's Name annuller of fear
And destroyer of evil thinking.
Saith Nanak : Whoever day and night to it is devoted,
Fulfilment of objectives achieves. (20)

Jibhā güna Gobind bhajuh karan sünuh Hari-Nāmu

My tongue, always Divine laudation utter;
My ears, ever to God's Name listen.
Saith Nanak, listen my self :
Thus shalt thou not under Yama's power lie.[3] (21)
One who possessiveness, attachment and egoism renounces,
Saith Nanak, shall be liberated himself
And liberate others. (22)
Know the world to be like a dream and a show.
Saith Nanak : Nothing in it shall last except the Lord. (23)
Man night and day for lucre rushes about.
Saith Nanak : One in million alone bears God in heart. (24)
As the bubble on water,
Ever forming and bursting—
Saith Nanak : Listen my friend,
Such indeed is creation *in* the world. (25)
Man blinded by Maya-intoxication
Is forgetful of all.[4]
Saith Nanak : Without devotion to God,
Must Yama's noose grip him. (26)
One seeking eternal joy, in God must seek shelter.
Saith Nanak : Listen my self !
Hard to attain is the human incarnation. (27)
Ignorant and foolish worldly beings run after lucre.

1. Māyā.
2. From everything.
3. Shalt not enter Yama's abode.
4. That is, is forgetful of the consequence of his deeds.

Saith Nanak : Passed purposelessly is life without devotion
to the Lord. (28)
One who night and day in loving devotion engages,
Know him to be veritably God's image.
Believe this from Nanak : Between God and His devotees no
distinction is. (29)
The mind entangled in worldliness of the Lord's Name is forgetful.
Devoid of devotion to the Lord, what worth is life ? (30)

Prānī Rāmu na chetaī madi māyā kai andhu

Man, blinded by Maya-intoxication,
Of God is forgetful.
Saith Nanak : Without devotion, man in Maya's snare
Gets caught. (31)
Many *profess to be* man's companions in his hour of prosperity.
In adversity none befriends him.
Saith Nanak : Render devotion to God who in the end
Shall *thy* succourer be. (32)
After repeated wanderings through birth and death,
Still is not gone Yama's terror.
Saith Nanak : My self ! to the Lord be devoted,
And of this fear be freed. (33)
All my efforts to erase pride from the mind have failed. P. 1428
Lord, save Nanak who in evil thinking is caught. (34)
Know man's life in three portions to be divided—
Childhood, youth and oldage.
Saith Nanak : Without devotion is all this a waste. (35)
While thou hadst power didst thou not have the will,
And into the snare of avarice didst fall
Saith Nanak : Passed is the hour.
Thou blind man, what avail regrets now ? (36)
For the mind engrossed in Maya there is no escape,
As there is none for the fresco from the wall. (37)
Man's expectations nowise are fulfilled :
All his hopes delude him.
At last in Yama's noose is he caught. (38)
Man's efforts are all for pleasure;
Nowise turning to *uproot the causes* of suffering.
Saith Nanak : Listen my self ! joy and sorrow by the
Divine Will come. (39)

The world goes about begging; God is bestower of all gifts.
Saith Nanak : My self ! contemplate God
Whereby shall thy objectives be fulfilled. (40)
Jhūṭhai mānu kahā karai jagu suphnei jiün jānu
Why this false pride ?
Know this world to be no more than dream.
Saith Nanak explicitly : None of thy *possessions* shall *last* with thee. (41)
Friend, this body of which thou art proud,
In an instant will be shattered.
Saith Nanak : The creature that Divine laudation has uttered,
Has conquered the world.[1] (42)
He alone is emancipated who the Lord has contemplated.
Saith Nanak : Know this to be true,
Between such a one and the Lord no difference is. (43)
One whose heart without devotion abides.
Saith Nanak, little different is he from hog or hound. (44)
As the dog devoted to its master
Leaves not his doorstep,
Even so should man devote himself heart and soul to God. (45)
One that of ritual bathing, fasting and charity grows proud,
All his pious acts, saith Nanak,
Are as little worth as the elephant's bath.[2] (46)
In old age is the head shaking,
Feet faltering, eyes without light :
Saith Nanak : *Knowing* such to be the end,
Man yet engages not in devotion to the Lord. (47)
This truth have I beheld myself—
All earthly support is unsure.
Saith Nanak : Devotion to God alone is man's sure support—
Cherish that ever in your heart. (48)
Know, friend,
The world's expanse[3] is all frail, mortal.
It crumbles away, Nanak tells thee,
As wall of sand. (49)

1. Cf. Japuji, 28.
2. (The elephant after bathing throws dust over his body).
3. All that is created.

Rama[1] departed this world.
So did Ravana[2] of vast progeny.
Saith Nanak : Nothing lasts—
The world is unreal as dream. (50)

Chintā tā kī kījīyai jo anhonī hoe

Man may only worry over what can be averted,
Saith Nanak : On this path of the world.
Nothing is lasting. (51)
All that is created, must one day[3] perish.
Saith Nanak : Leaving all these entaglements P. 1429
Devote thyself to God. (52)

Couplet

All strength is gone; thrown in bonds is this frame;
No effort avails.
Prayeth Nanak : Lord, you are my sole support.
Succour me as you did the elephant.[4] (53)
Lord ! strength has arrived;
The bonds are snapped asunder;
All efforts begin to avail.
Saith Nanak : All this, Lord, in Your hand lies.
Be You my aid.[5] (54)
Friends and companions all have departed;[6]
None has been constant.
Prays Nanak : In this hour of agony is God my support. (55)
Nothing shall last but God's *immortal* Name,
The holy devotees of God,
And God, the Enlightener.[7]
Saith Nanak : Few in this world are such
As to holy Word of God have devoted themselves. (56)
The Name of God in my heart have I cherished,
Of unparalleled greatness,

1. The god-hero, celebrated in the *Rāmāyana*.
2. The demon-king of Lankā, who fought Rāma.
3. Today or tomorrow.
4. (Allusion to a famous Purānic tale).
5. Slokas 53 and 54 are stated to have a historical bearing—the first expressing Guru Tegh Bahadur's state in Aurangzeb's prison, the second Guru Gobind Singh's expression of hope in God's succour. These two slokas are variously interpreted. See Sāhib Singh : *Guru Granth Sāhib Darpan*. For another interpretation see Farīdkot *Teeka*.
6. (Interpreted also as the weakening of man's faculties in old age).
7. Original, Guru Gobind.

Whose meditation all suffering annuls
And *favours the devotee* with a sight of the Divine face.[1] (57)

Mundavani[2] (The closing seal)—Composition of Sri Guru Arjan Dev

Thāl vichi tinni vastū paīyoṇ sattu santokhu vīchāro

In this Salver[3] are lying three viands[4]—truth, content
and contemplation.
Also lying in it is the Lord's ambrosial Name,
Sustenance of all existence.
Whoever partakes of it, consumes it,
Saved shall be.
This substance noway can be discarded—
Ever in heart cherish it.
The world, darkness-enveloped by touch of the *Master's*
feet is crossed :
Thus, saith Nanak, all that is visible,
Is seen as manifestation[5] of the Supreme Being. (1)

Sloka[6]—Composition of Sri Guru Arjan Dev

Terā kītā jāto nāhīṇ mainūṇ jogu kītoī

For Thy benefaction have I not realized how grateful
I should be,
Thou that has enabled me,[7] to *accomplish this task.*
Without merit am I, devoid of qualities—
Thou to me hast shown compassion.
By Thy compassion has come grace,
Whereby was met the holy Preceptor, true friend.
Saith Nanak : As the Name I attain, find I life,
And my body and mind is in bloom. (1)

1. (Sight of You, i.e. God).
2. Muṇḍāvaṇī implies a seal. Herein the holy Granth Sāhib is symbolized as the sealed Salver carried to a bouquet, as was customary at royal courts. In conformity to the 'Salver' image are used the terms 'partake' and 'consume'. Coming at the end of the holy Book, this piece is the closing seal. Another meaning of *muṇḍāvaṇī* is a riddle, an engima. Which is the Salver and what is contained within it ? The enigma is solved in the hymn itself.
3. Implies the holy Granth Sāhib.
4. Objects, substances.
5. Expanse.
6. (In this sloka is expressed thanksgiving to the Lord for His grace in enabling the Guru to bring to completion the great task of compiling the Granth Sāhib.)
7. That is, to complete the Guru Granth Sāhib.

Ragamala * (The string of Musical measures)
In the Name of the Sole Supreme Being, Realized by
the holy Preceptor's Grace

Rāga ek sangi panch baraṇgan

Each Raga by five females is accompanied;
These by *choristers* with their eight sons are sung.
First of all *at sunrise* the measure Bairav
Along with its five *Raginis*[1] they enunciate.
These are : First Bhairavi, then Bilavali,
Punniaki and Bangali.
Then comes the turn of Aslekhi—
All these five are Bairav's consorts.
Then are mentioned Pancham, Haraskh and Disakh.
The *fourth* is Bangalam; then come Madhu and Madhava. (1)
Then are sung each in its mode,
Lalit and Bilaval.
These eight sons of Bhairav by accomplished
Masters are sung. (1)
In the second place is enunciated by *accomplished musicians* Malkaus
Which with its five Raginis is enunciated.
In this context are sung Gaundkari, Dev-gandhari
Gandhari and Sihati,
Grouping with Dhannasari—
Thus are these five sung.
These to Malkaus are wedded.
Next come Maru, Mast-Ang, Mewara. P. 1430
Then are raised Prabal and Chand-kaushak,
Khau, Khat and Bhauranad too are sung.
These eight to Malkaus are related *as sons.* (1)
Then comes Hindol with his five consorts and eight sons.
As musicians strumming the strings sing these,
Rise waves of music. (1)
Come then Telangi, Devkari
Basanti and Sandur, each a beauty.

*This is a list of Musical measures taken from a romance, *Madhavānal Kāma-Kaṇdalā* by the poet Alam. These however, do not exactly correspond to the musical measures found in the text of the holy Granth Sāhib. *Rāga-māla* is not Gurubānī.

1. Rāgnī is a sub-measure comprehended under a Rāga.

The dulcet Ahiri too is his consort.
Distinguished thinkers these five to Hindol have related.
His sons are Surmanand, Bhaskar,
Chandabimb and Mangal of such pleasing features;
Sarasban and Binod,
That with the dulcet Basant and Kamod are sung.
These eight sons of Hindol have decorously been mentioned.
Thereafter comes Dipak's turn. (1)
Then are Kachheli, Pat-manjari and Todi enunciated.
Kamodi and Gujari too to Dipak are related as consorts. (1)
Know these to be Dipak's eight sons :
Kalanka, Kuntal and Rama,
Kamal-kusum and Champak,
Gaura, Kanara and Kalyana. (1)
Then in concert *musicians* sing Sri Raga,
To which are related *his* five consorts.
In this context are mentioned Bairari and Karnati,
Gavari and Asavari.
Thereafter is enunciated Sindhvi :
All these to Sri Raga are related as consorts. (1)
Eight are Sri Raga's sons :
Salu, Sarang, Sagara, Gaund and Gambhir,
Among with Gund, Kumbh and Hamir. (1)
In the sixth place musicians sing Megh Raga,
To which too are related five consorts
These are Sorath, Gaund are malari[1] that are enunciated;
Then is sung Asa by accomplished maestros.
Then is raised in high tones Suhou :
These five with Megh-Raga are reckoned. (1)
These are the names of sons of Megh-Raga :
Bairadhar, Gajdhar, Kedara,
Jablidhar, Nat and Jaldhara.
Also are sung Shaṅkar and Shyama. (1)
Musicians sing the six Ragas along with thirty raginis;
And the number of sons of Ragas at forty-eight is reckoned. (1.1)

(Here closes the sacred volume of Sri Guru Granth Sahib).

1. By one reckoning Gaund-Malārī is a single *rāginī*. Gun-gunī is another.